Elbash: Journal of Social Science and Education
E-ISSN: xxxx-xxxx
Volume 1, Issue 1, May 2026, pp. 34-44
DOI:

Integrating Character Education into the National Curriculum Framework: An Islamic Education Perspective on Moral Agency and Civic Virtue

Saefudin[1*], Barlian Fajri[2]
[1,2] Institut Agama Islam Tihamah, Cirebon, Indonesia
[1]saefu2024@stit-tihamah.ac.id, [2]fajribarlian@gmail.com
*Correspondence

Article Information:
Received: 13 April 2026
Revised: 25 May 2026
Accepted: 27 May 2026
Published: 30 May 2026

Keywords:
Character Education, Islamic Education, National Curriculum Framework, Moral Agency, Civic Virtue.

Abstract

Character education has become a central concern in national curriculum reform, yet its integration often remains fragmented across subjects, school culture, religious instruction, and policy rhetoric. Previous studies have examined character education, Islamic education, and citizenship education separately, but limited attention has been given to how Islamic education can conceptually bridge moral agency and civic virtue within the national curriculum framework. This study aims to develop an integrative conceptual framework for embedding character education into the national curriculum from an Islamic education perspective. Employing a qualitative conceptual research design, this study uses an integrative literature review and document analysis of scholarly works, curriculum policies, and relevant educational regulations published primarily between 2021 and 2025, while classical sources are used as grand theoretical foundations. The findings show that character education should not be treated as value insertion, but as curriculum integration involving normative foundations, pedagogical practices, moral reflection, and civic responsibility. Islamic education contributes by grounding character formation in *akhlaq*, *adab*, spiritual accountability, ethical reasoning, and social responsibility. The study further argues that moral agency enables students to become reflective ethical subjects, while civic virtue represents the public expression of Islamic moral formation. Theoretically, this article contributes an analytical model that connects character education, Islamic moral pedagogy, moral agency, and civic virtue, offering a more holistic approach to curriculum-based ethical formation.

How to Cite this Article: Saefudin, S., & Fajri, B. (2026). Integrating Character Education into the National Curriculum Framework: An Islamic Education Perspective on Moral Agency and Civic Virtue. *ELBASH : Journal of Social Science and Education*, *1*(1), 34–44.

INTRODUCTION

Contemporary education is increasingly confronted by a paradox: schools are expected not only to produce academically competent learners, but also morally responsible persons capable of living ethically within plural, digital, and democratic societies. In many national curriculum reforms, character education has therefore moved from being a peripheral moral supplement to becoming a central educational mandate. In Indonesia, this concern is visible in the formalization of the Merdeka Curriculum through Ministerial Regulation No. 12 of 2024, which positions curriculum as a flexible framework focused on essential learning and the development of lifelong learners with Pancasila character. However, the presence of character values in national policy does not automatically

Copyright © 2026 The Author(s)
This article is licensed under CC-BY-SA

guarantee moral transformation in classroom practice. As Brown et al. (2023) argue, character education programs may produce positive outcomes, but their effectiveness depends greatly on program design, pedagogical consistency, and implementation quality. Foundationally, Lickona (1991) established that character education must address cognitive, affective, and behavioral dimensions simultaneously — a tripartite model that remains central to curriculum-based character development. Therefore, the urgent issue is not merely whether character education should be included in the curriculum, but how it can be integrated meaningfully so that values are not reduced to slogans, ceremonial habits, or fragmented moral instruction.

This problem becomes more complex in Muslim-majority educational contexts, where Islamic education is normatively expected to contribute to the formation of *akhlaq*, spiritual consciousness, social responsibility, and moral selfhood. Islamic education has a strong ethical vocabulary for character formation through the integration of *iman*, *ilmu*, and *amal*. Classical Islamic education theory emphasizes that education is not only the transfer of knowledge but also the cultivation of adab, moral refinement, and spiritual discipline (Al-Attas, 1979). Yet contemporary curriculum implementation often struggles to translate these values into pedagogical models that cultivate reflective moral agency and civic virtue. If Islamic education is treated merely as a subject of doctrinal transmission, it risks producing cognitive religiosity without ethical autonomy. Conversely, if national character education is detached from spiritual-moral foundations, it risks becoming a behavioral framework that lacks existential depth. This article therefore argues that the integration of character education into the national curriculum framework requires an Islamic education perspective that links moral agency with civic virtue.

Previous studies have made significant contributions to the field of character education. Brown et al. (2023), through a comprehensive meta-analysis, showed that character education programs generally have positive effects, although their impact varies depending on the quality of implementation. McGrath et al. (2022), through prototype analysis of expert perspectives, found that character education specialists consistently prioritize moral virtue, performance character, and civic virtue as inseparable dimensions — a taxonomy that aligns with the integrative model proposed in this study. Pike et al. (2021) demonstrated that curriculum-based character interventions can improve students' understanding and practice of virtues, especially when virtue literacy is systematically taught through subject learning. Hart (2022) further proposed participatory character education by emphasizing learners' moral agency and lived narratives, while Walker (2024) developed a critical character education framework that combines virtue ethics with social analysis. These studies indicate that character education is most effective when it is not isolated from curriculum, pedagogy, social context, and students' own moral participation.

Recent scholarship has also expanded the relationship between character education and citizenship education. Lu (2024) argues that character education and citizenship education are not necessarily conflicting projects because ethical virtue and civic virtue may mutually support students' moral development and flourishing. This view echoes Dewey's (1916) foundational argument that education is inherently social and that democratic society requires morally engaged citizens capable of ethical deliberation — a premise that resonates deeply with Islamic civic formation. This argument is important because national curriculum frameworks often place character education within broader civic goals such as responsibility, tolerance, participation, and social cohesion. However, civic virtue should not be understood merely as obedience to national

norms. Rather, it should involve the capacity to reason ethically, participate responsibly, and act for the common good. In this sense, civic virtue is inseparable from moral agency: students must not only know what is considered good, but must also be able to deliberate, choose, and embody goodness in concrete social life.

Within Islamic education studies, Saada's works are particularly relevant. Saada (2023) argues that Islamic religious education can contribute to global citizenship by developing moral, socio-political, and reflective dimensions of Muslim learners. In another study, Saada (2022) explains that Islamic education must balance communitarian, civic, and liberal aims, especially when religious education seeks to preserve faith identity while also developing civic responsibility and moral autonomy. Similarly, Saada and Magadlah (2021) emphasize the importance of critical Islamic religious education, which enables learners to engage religious knowledge through reflection, ethical reasoning, and democratic participation. These studies provide a strong foundation for positioning Islamic education not as an isolated religious subject, but as an ethical-spiritual framework for curriculum integration.

In the Indonesian context, several studies have examined character education in relation to formal schooling, virtual learning, textbooks, Pancasila education, and the Merdeka Curriculum. Susilo et al. (2022) identify character education as a continuing trend in Indonesian formal education, while Hidayat et al. (2022) discuss how character values are internalized and implemented in virtual learning environments. Sarkadi et al. (2022) show that character education can be integrated into Pancasila and citizenship education through reflective, engaged, collaborative, and elaborative learning models. Puspitasari et al. (2021) also reveal that moral values are embedded in primary school textbooks, although their representation requires critical evaluation. More recent studies on Islamic character education in Indonesian curricula suggest that both the 2013 Curriculum and the Merdeka Curriculum have attempted to strengthen character formation, yet implementation still requires clearer conceptual and pedagogical alignment between national values and Islamic moral education (Alhamuddin, 2025; Purwanti et al., 2025). At the pedagogical level, Khoiriyah et al. (2023) demonstrate that integrating Sirah Nabawiyah into an Islamic curriculum model strengthens character development, offering a concrete example of how classical Islamic moral tradition can be operationalized within formal schooling. Suwandi et al. (2025) further reveal that Pancasila Student Profile values are embedded within Central Java folktales, indicating that character education in Indonesia draws simultaneously on national ideology and local cultural heritage.

Despite these contributions, three research gaps remain. First, existing studies often discuss character education, Islamic education, and citizenship education separately, leaving insufficient theoretical explanation of how Islamic moral formation can be integrated into a national curriculum framework through the concepts of moral agency and civic virtue. Second, many curriculum studies emphasize policy language and implementation practices, but less attention is given to the philosophical and pedagogical bridge between *akhlaq*, learner autonomy, and public responsibility. Third, character education is frequently criticized for becoming behavioral compliance or moral standardization; therefore, a more critical and participatory Islamic education perspective is needed to prevent character education from being reduced to obedience, discipline, or symbolic religiosity (Fiala, 2024; Hart, 2022; Walker, 2024).

Based on these gaps, this article focuses on the conceptual integration of character education into the national curriculum framework from an Islamic education perspective. The discussion is

limited to two main problems. First, it examines how character education can be positioned within a national curriculum framework without becoming fragmented across subjects, school culture, and religious instruction. Second, it analyzes how Islamic education can strengthen moral agency and civic virtue without reducing students to passive recipients of moral doctrine. This study does not aim to evaluate one school or measure student outcomes empirically; rather, it develops a conceptual and normative framework that may guide future empirical research, curriculum design, and Islamic education pedagogy.

The central research questions are: (1) How can character education be conceptually integrated into the national curriculum framework through an Islamic education perspective? (2) How can Islamic education support the formation of moral agency and civic virtue within national curriculum reform? (3) What conceptual contribution can be offered to bridge character education, Islamic moral pedagogy, and civic responsibility?

The significance of this study lies in its attempt to reframe character education as more than moral instruction or behavioral regulation. Theoretically, it contributes to character education discourse by integrating virtue ethics, Islamic moral education, and citizenship education through the concepts of moral agency and civic virtue. Practically, it offers curriculum developers, Islamic education teachers, and policymakers a conceptual basis for designing learning experiences that connect knowledge, faith, ethical reflection, and social responsibility. Socially, the study responds to the need for an educational model that prepares students not only to be personally pious, but also publicly responsible, critically reflective, and civically engaged.

Therefore, this article positions Islamic education as a transformative moral resource within the national curriculum framework. Its contribution is not to Islamize the curriculum in a narrow doctrinal sense, but to demonstrate how Islamic moral pedagogy can deepen character education by grounding civic virtue in spiritual accountability, ethical reasoning, compassion, justice, and responsibility for the common good. In doing so, the article proposes that the future of character education depends on its ability to move from moral prescription to ethical formation, from policy rhetoric to pedagogical practice, and from passive value transmission to the cultivation of morally agentic and civically virtuous learners.

METHOD

This study employed a qualitative conceptual research design through an integrative literature review and document analysis. This approach was chosen because the study aims to construct a conceptual framework for integrating character education into the national curriculum framework from an Islamic education perspective, rather than measuring the effectiveness of a specific program. The integrative literature review was used to synthesize and critically examine previous studies on character education, Islamic education, moral agency, civic virtue, citizenship education, and curriculum integration. Meanwhile, document analysis was applied to examine national curriculum documents, education regulations, and policy frameworks related to character education and Islamic education, as policy documents can reveal the normative and pedagogical orientation of curriculum reform (Bowen, 2009; Snyder, 2019).

The literature was collected from academic databases such as Scopus, Web of Science, ERIC, ScienceDirect, Taylor & Francis Online, SpringerLink, MDPI, Frontiers, and Google Scholar. The search focused on publications from 2021 to 2025, while classical works were included only as grand

theoretical foundations. Keywords used in the search included "character education," "Islamic education," "moral agency," "civic virtue," "curriculum framework," "citizenship education," "national curriculum," "Pancasila Student Profile," and "Merdeka Curriculum." The inclusion criteria covered peer-reviewed journal articles, academic books, book chapters, and official curriculum documents that were conceptually relevant to the research focus. Sources that were non-academic, unrelated to curriculum and moral education, lacked clear authorship, or had weak conceptual relevance were excluded.

The selected literature and documents were analyzed using thematic and conceptual synthesis. Thematic analysis was used to identify recurring themes such as character formation, Islamic moral pedagogy, curriculum integration, ethical reasoning, moral agency, and civic responsibility. Conceptual synthesis was then applied to connect these themes into an integrated framework explaining how character education can be embedded in the national curriculum through an Islamic education perspective. The analysis was guided by three main questions: how character education is conceptualized within the national curriculum framework, how Islamic education contributes to moral agency and civic virtue, and what conceptual model can bridge character education, Islamic moral pedagogy, and civic responsibility. The interdisciplinary scope of this review is supported by Zheng et al. (2022), whose knowledge graph analysis of global moral education research demonstrates that character education, value education, and moral development constitute a convergent international research domain — validating the cross-disciplinary synthesis employed here.

To ensure research rigor, this study applied source triangulation by comparing scholarly literature, theoretical works, and curriculum-policy documents. Conceptual triangulation was also used by engaging perspectives from Islamic education, virtue ethics, character education, and citizenship education. Since this study is based on published literature and publicly available documents, it did not involve human participants and therefore did not require ethical approval. However, academic integrity was maintained by accurately representing previous studies, critically interpreting the sources, and citing all references properly.

RESULTS AND DISCUSSION

Character Education as Curriculum Integration, Not Merely Value Insertion

The findings indicate that character education within the national curriculum framework should not be treated merely as an additional moral program, but as an integrative principle that shapes curriculum objectives, learning processes, classroom culture, assessment, and school-community relations. In many curriculum documents, character values are already formally present; however, the main challenge lies in how these values are translated into coherent pedagogical practices. Character education often becomes fragmented when it is only inserted into certain subjects, school ceremonies, religious instruction, or extracurricular activities. Such fragmentation may create symbolic compliance rather than genuine ethical formation.

This finding is consistent with Brown et al. (2023), who show through a comprehensive meta-analysis that character education programs can produce positive outcomes, but their impact depends strongly on program design, implementation quality, and contextual consistency. Pike et al. (2021) also argue that character development becomes more meaningful when virtues are taught, practiced, and assessed through the curriculum rather than treated as abstract moral slogans. Therefore,

character education in the national curriculum must move beyond declarative values toward pedagogical operationalization. Values such as honesty, responsibility, justice, compassion, respect, and social care should not only be written in curriculum documents, but also enacted through reflective learning, ethical dialogue, collaborative projects, and real-life moral decision-making.

Islamic Education as a Moral-Spiritual Foundation for Character Formation

The second finding shows that Islamic education offers a distinctive moral-spiritual foundation for character education. In the Islamic educational tradition, character is not merely a set of socially acceptable behaviors, but a manifestation of *akhlaq*, *adab*, spiritual awareness, and ethical responsibility before God and society. This perspective expands character education beyond behavioral discipline because it grounds moral action in transcendental accountability. In this sense, Islamic education can enrich national character education by connecting moral values with spiritual consciousness, ethical reasoning, and social responsibility.

However, this contribution will only be transformative if Islamic education is not reduced to doctrinal transmission. Saada and Magadlah (2021) argue that Islamic religious education needs to move beyond a non-critical devotional paradigm by encouraging reflection, ethical reasoning, and engagement with contemporary social realities. Saada (2022) further emphasizes that religious education must balance communitarian, civic, and liberal aims, meaning that Islamic education should preserve religious identity while also cultivating civic responsibility and moral autonomy. This is corroborated by Millar et al. (2024), whose scoping review of global citizenship affirms that cultural, religious, and spiritual dimensions are not peripheral but integral to holistic civic formation. Empirically, Yağdı (2025) found that Islamic religious education teachers in Austria perceive civic integration and religious identity as mutually compatible, providing cross-cultural validation for the argument that Islamic education can constructively support civic virtue formation. Therefore, Islamic education can strengthen character education when it functions not only as religious instruction, but also as moral pedagogy that forms students' conscience, judgment, and responsibility.

Moral Agency as the Bridge between Character Education and Islamic Pedagogy

The third finding concerns the importance of moral agency. Character education will remain incomplete if students are positioned only as passive recipients of moral values. Moral agency refers to students' capacity to understand moral principles, reflect on ethical dilemmas, make responsible decisions, and act consciously in social life. In the context of Islamic education, moral agency is important because *akhlaq* should not be formed merely through obedience, but through internal awareness, ethical reflection, and responsible action.

Hart (2022), drawing on MacIntyre's (1981) virtue ethics, criticizes character education approaches that ignore young people's lived experiences and moral agency. He proposes participatory character education, in which students' narratives, contexts, and moral struggles become part of the learning process. Similarly, Mameli et al. (2023) explain that student agency is not an isolated individual trait, but a relational and contextual capacity shaped by experience, interaction, and institutional environment. This means that Islamic character education should not only teach students what is morally right, but also help them understand why it is right, how to deliberate ethically, and how to act responsibly in complex situations.

Civic Virtue as the Public Expression of Islamic Character Education

The fourth finding indicates that civic virtue is the public dimension of character education. Character education should not stop at personal morality; it should also prepare students to become

responsible members of society. In national curriculum frameworks, character education is often connected to civic values such as tolerance, cooperation, responsibility, participation, and respect for diversity. From an Islamic education perspective, these values are not foreign to religious morality. They are closely related to Islamic ethical principles such as justice, trustworthiness, mercy, brotherhood, social responsibility, and care for the common good.

Lu (2024) argues that character education and citizenship education are compatible because ethical virtue and civic virtue can mutually support students' moral development and flourishing. This argument is important for Islamic education because Islamic moral formation does not only concern private piety, but also public responsibility. Saada (2023) similarly argues that Islamic religious education can contribute to global citizenship by developing moral, socio-political, and reflective dimensions of Muslim learners. Thus, civic virtue can be understood as the social manifestation of *akhlaq*: the ability to live ethically with others, respect difference, uphold justice, and contribute positively to society.

From Moral Instruction to Ethical Formation

The discussion reveals that the integration of character education into the national curriculum framework requires a shift from moral instruction to ethical formation. Moral instruction tends to emphasize the transmission of values, while ethical formation emphasizes internalization, reflection, deliberation, and action. This distinction is crucial because character education often fails when it is reduced to memorizing moral concepts, obeying school rules, or performing ritualized discipline without critical understanding. Fiala (2024) reminds us that character education must critically ask whose character and which virtues are being promoted. Walker (2024) also proposes a critical character education that combines virtue ethics with social context, arguing that moral development cannot be separated from students embodied and social realities. Harta and Liddle (2024) similarly caution that virtue-based curricula face significant implementation complexities when moral values are transferred from literary or religious traditions into school settings without adequate contextual adaptation — a warning particularly relevant for Islamic character education in diverse national curricula.

In this study, Islamic education is positioned as a transformative framework that deepens character education by linking moral values with spiritual accountability and civic responsibility. This position is supported by recent Scopus-indexed scholarship in character education, moral education, religious education, and curriculum studies. Brown et al. (2023) demonstrate that character education requires strong design and implementation to become effective; Hart (2022) highlights the need for participatory approaches that respect learners' moral agency; Walker (2024) emphasizes the importance of social context in character formation; and Lu (2024) shows that character education and citizenship education can be organized synergistically. In Islamic education scholarship, Saada and Magadlah (2021), Saada (2022), and Saada (2023) strengthen the argument that Islamic religious education can contribute to civic life, democratic participation, and global citizenship when it is taught critically and reflectively. Magezi and Madimutsa (2023) further demonstrate that theological education oriented toward character formation produces morally responsible graduates, a finding directly applicable to Islamic educational institutions embedding akhlaq within formal curriculum structures. These studies support the central argument of this article: character education in the national curriculum should not merely produce disciplined students, but morally agentic and civically virtuous learners.

Integrative Model of Character Education, Islamic Education, Moral Agency, and Civic Virtue

Based on the synthesis, this study proposes an integrative model consisting of four interrelated dimensions. The first dimension is the normative foundation, in which character education is grounded in both national values and Islamic ethical principles. The second dimension is pedagogical integration, in which character values are embedded across subjects, classroom interaction, religious education, project-based learning, school culture, and assessment. The third dimension is moral agency, in which students are encouraged to reflect, deliberate, choose, and take responsibility for their ethical actions. The fourth dimension is civic virtue, in which personal morality is expressed through justice, tolerance, cooperation, social responsibility, and contribution to the common good.

This model positions Islamic education not as an isolated subject, but as an ethical-spiritual framework that can deepen and humanize character education in the national curriculum. Through this model, akhlaq is not understood narrowly as politeness or obedience, but as a comprehensive moral orientation that includes personal integrity, social responsibility, spiritual consciousness, and civic engagement. Therefore, Islamic education can support national curriculum goals when it is framed not as sectarian isolation, but as moral-spiritual formation that strengthens public ethics.

Theoretical and Practical Implications

Theoretically, this study contributes to the discourse of character education by integrating three domains that are often discussed separately: character education, Islamic education, and citizenship education. By placing moral agency at the center, this article avoids reducing character education to behavioral control. By placing civic virtue as the public orientation, it also avoids reducing Islamic education to private religiosity. The proposed framework therefore offers a more holistic understanding of character education as the formation of learners who are spiritually conscious, morally autonomous, and socially responsible.

Practically, the findings imply that curriculum developers and teachers need to design learning activities that connect knowledge, faith, ethical reflection, and civic participation. Islamic education teachers, in particular, should not only transmit religious content, but also facilitate moral dialogue, ethical inquiry, reflective practice, and social action. Assessment should also move beyond cognitive tests by including reflective journals, ethical case analysis, collaborative projects, community engagement, and observation of students' moral reasoning and responsibility. In this way, character education can become a lived curriculum rather than a written slogan.

Overall, the results and discussion show that integrating character education into the national curriculum framework requires more than policy commitment. It requires a coherent conceptual and pedagogical framework that connects curriculum, Islamic moral pedagogy, moral agency, and civic virtue. Islamic education contributes to this framework by providing moral depth, spiritual accountability, and ethical orientation, while the national curriculum provides civic structure and public purpose. When these two dimensions are integrated, character education can move beyond compliance and moral rhetoric toward the formation of learners who are able to think ethically, act responsibly, and participate constructively in society.

CONCLUSION

This study has demonstrated that integrating character education into the national curriculum framework requires a coherent conceptual architecture that moves beyond the formal

inclusion of moral values in policy documents. Character education becomes meaningful when treated as a cross-curricular principle that engages students as moral deliberators rather than passive recipients of prescribed values. Within the Merdeka Curriculum framework, this integration demands pedagogical operationalization through reflective learning, ethical dialogue, and civic participation.

Islamic education contributes to this integration as a transformative moral-spiritual framework grounded in *akhlaq, adab,* and the unity of *iman, ilmu,* and *amal*. When taught critically rather than doctrinally, Islamic moral pedagogy cultivates moral agency, namely the capacity to deliberate, choose, and act responsibly, while civic virtue represents its public expression through living ethically with others, upholding justice, and contributing to the common good. Together, moral agency and civic virtue prevent character education from collapsing into either behavioral compliance or symbolic religiosity.

The integrative model proposed in this study, comprising normative foundation, pedagogical integration, moral agency, and civic virtue, bridges character education, Islamic moral pedagogy, and citizenship education into a unified framework. As a conceptual study, it does not measure empirical outcomes; future research should therefore test this model across diverse settings including pesantren, state Islamic schools, and public schools. Ultimately, this study affirms that meaningful character education depends on its capacity to form learners who are spiritually conscious, morally autonomous, and civically engaged.

REFERENCES

Al-Attas, S. M. N. (1979). *Aims and objectives of Islamic education*. King Abdulaziz University.

Alhamuddin, A. (2025). Islamic character education in Indonesian national curricula: A critical policy analysis of the 2013 and Merdeka frameworks. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam, 15*(1), 27–38. https://doi.org/10.18592/jtipai.v15i1.16437

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal, 9*(2), 27–40. https://doi.org/10.3316/QRJ0902027

Brown, M., McGrath, R. E., Bier, M. C., Johnson, K., & Berkowitz, M. W. (2023). A comprehensive meta-analysis of character education programs. *Journal of Moral Education, 52*(2), 119–138. https://doi.org/10.1080/03057240.2022.2060196

Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. Macmillan.

Fiala, A. (2024). Critical character education: Whose character? Which virtues? *Interchange, 55*, 159–179. https://doi.org/10.1007/s10780-024-09510-5

Hart, P. (2022). Reinventing character education: The potential for participatory character education using MacIntyre's ethics. *Journal of Curriculum Studies, 54*(4), 486–500. https://doi.org/10.1080/00220272.2021.1998640

Harta, P., & Liddle, A. (2024). Through the wardrobe of character education: Unveiling complexities in implementing the Narnian virtues curriculum. *Cogent Education, 11*(1), Article 2418791. https://doi.org/10.1080/2331186X.2024.2418791

Hidayat, M., Rozak, R. W. A., Hakam, K. A., Kembara, M. D., & Parhan, M. (2022). Character education in Indonesia: How is it internalized and implemented in virtual learning? *Cakrawala Pendidikan, 41*(1), 186–198. https://doi.org/10.21831/cp.v41i1.45920

Khoiriyah, N., Makhshun, T., Muthohharoh, N. M., & Rusydiyah, E. F. (2023). Integrated curriculum model in character development based on Sirah Nabawiyah. *Journal of Innovation in Educational and Cultural Research, 4*(1), 122–132. https://doi.org/10.46843/jiecr.v4i1.435

Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.

Lu, Y.-C. (2024). The compatibility of character education and citizenship education in Aristotelian approaches to moral development. *Journal of Moral Education*. Advance online publication. https://doi.org/10.1080/03057240.2024.2354746

MacIntyre, A. (1981). *After virtue: A study in moral theory*. University of Notre Dame Press.

Magezi, V., & Madimutsa, W. (2023). Theological education and character formation: Perceptions of theological leaders and students. *HTS Teologiese Studies/Theological Studies, 79*(1), Article a8543. https://doi.org/10.4102/hts.v79i1.8543

Mameli, C., Grazia, V., & Molinari, L. (2023). Student agency: Theoretical elaborations and implications for research and practice. *International Journal of Educational Research, 122*, Article 102258. https://doi.org/10.1016/j.ijer.2023.102258

McGrath, R. E., Han, H., Brown, M., & Meindl, P. (2022). What does character education mean to character education experts? A prototype analysis of expert opinions. *Journal of Moral Education, 51*(2), 219–237. https://doi.org/10.1080/03057240.2020.1862073

Millar, C., Chahda, L., Carey, L. B., Ly, A., McLaren, P. O., Drakopoulos, E., & Bhopti, A. (2024). Global citizenship: Cultural, religious and spiritual—An exploratory scoping review. *Journal of Religion and Health, 63*, 63–88. https://doi.org/10.1007/s10943-023-01968-4

Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia. (2024). *Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia Nomor 12 Tahun 2024 tentang kurikulum pada pendidikan anak usia dini, jenjang pendidikan dasar, dan jenjang pendidikan menengah*. https://peraturan.bpk.go.id/Details/281847/permendikbudriset-no-12-tahun-2024

Pike, M. A., Hart, P., Paul, S.-A. S., Lickona, T., & Clarke, P. (2021). Character development through the curriculum: Teaching and assessing the understanding and practice of virtue. *Journal of Curriculum Studies, 53*(4), 449–466. https://doi.org/10.1080/00220272.2020.1755996

Puspitasari, D., Widodo, H. P., Widyaningrum, L., Allamnakhrah, A., & Lestariyana, R. P. D. (2021). How do primary school English textbooks teach moral values? A critical discourse analysis. *Studies in Educational Evaluation, 70*, Article 101044. https://doi.org/10.1016/j.stueduc.2021.101044

Purwanti, K. L., Adriyani, Z., Afifa, E. L. N., & Nurhalisa, S. (2025). Character education through project-based learning: The implementation of the Pancasila Student Profile and Rahmatan lil Alamin Project in an Islamic elementary school. *Journal of Integrated Elementary Education, 5*(2), 353–368. https://doi.org/10.21580/jieed.v5i2.26578

Saada, N. (2022). Balancing the communitarian, civic, and liberal aims of religious education: Islamic reflections. *Religions, 13*(12), Article 1198. https://doi.org/10.3390/rel13121198

Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development, 103*, Article 102894. https://doi.org/10.1016/j.ijedudev.2023.102894

Saada, N., & Magadlah, H. (2021). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education, 43*(2), 206–217. https://doi.org/10.1080/01416200.2020.1785844

Sarkadi, S., Casmana, A. R., Hisyam, C. J., & Wardatussa'idah, I. (2022). Integrating character education into the RECE learning model through Pancasila and citizenship education subjects. *Frontiers in Education, 7*, Article 841037. https://doi.org/10.3389/feduc.2022.841037

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research, 104*, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Susilo, M. J., Dewantoro, M. H., & Yuningsih, Y. (2022). Character education trend in Indonesia. *Journal of Education and Learning (EduLearn), 16*(2), 180–188. https://doi.org/10.11591/edulearn.v16i2.20411

Suwandi, S., Wardani, N. E., Ulya, C., Zuliyanto, S., Setiyoningsih, T., & Rizqina, A. A. (2025). Character education values of Pancasila Student Profile in Central Java folktales. *Theory and Practice in Language Studies, 15*(2), 541–548. https://doi.org/10.17507/tpls.1502.20

Walker, D. I. (2024). Towards a critical character education using virtue ethics philosophy and Bourdieu's sociology. *Journal of Moral Education, 53*(4), 631–644. https://doi.org/10.1080/03057240.2023.2288360

Yağdı, Ş. (2025). Islamic religious education and citizenship education: An empirical study of teachers' perspectives in Austria. *Religions, 16*(4), Article 502. https://doi.org/10.3390/rel16040502

Zheng, C., Liang, J.-C., Yang, Y.-F., & Tsai, C.-C. (2022). Development and status of moral education research: Visual analysis based on knowledge graph. *Frontiers in Psychology, 13*, Article 1079955. https://doi.org/10.3389/fpsyg.2022.1079955