

## Planning in Shaping Students' Manners and Character in State High Schools

Muhammad Fikri Fathulloh\*<sup>1</sup>, Wirdati\*<sup>2</sup>

<sup>21</sup>Universitas Negeri Padang, Indonesia

e-mail : [lclazor47@gmail.com](mailto:lclazor47@gmail.com), [wirdati@fis.unp.ac.id](mailto:wirdati@fis.unp.ac.id)

Submitted: 15-08-2025

Revised : 20-011-2025

Accepted: 19-12-2025

**ABSTRACT.** *The development of students' character and manners is an essential dimension of Islamic Religious Education (PAI) learning and requires systematic pedagogical design from the learning-planning stage. This study aims to analyze in depth the learning planning of PAI in shaping students' character at SMA Negeri 1 Sutera, West Sumatra Province. The research uses a qualitative approach with a case study design. The research participants were three PAI teachers who were directly involved in preparing learning-planning tools. Data were collected through in-depth interviews and documentation studies of teaching modules, learning goal flows, and attitude assessment planning tools. Data analysis is conducted using an interactive model that includes data reduction, data presentation, and the drawing of conclusions, accompanied by triangulation of sources and techniques to ensure data validity. The results of the study show that PAI learning planning explicitly and systematically integrates the values of manners into the formulation of learning objectives, the analysis of student needs, the preparation of teaching materials, the selection of learning methods and models, the planning of interactive learning activities, the allocation of time, and the evaluation of attitudes. All components of the planning are organized in accordance with the principles of the Independent Curriculum, with the development of character and manners as the primary goal of learning, rather than merely an indirect outcome. The novelty of this research lies in situating PAI learning planning as a moral design stage that is consciously and systematically directed toward the formation of students' character of manners, beyond its administrative function. These findings confirm that the quality of PAI learning planning plays a strategic role in deliberately and sustainably developing students' character.*

**Keywords:** *Learning planning, Islamic Religious Education, Politeness character, Character education, Merdeka Curriculum*

**ABSTRAK.** Pembentukan karakter sopan santun siswa merupakan dimensi esensial dalam pembelajaran Pendidikan Agama Islam (PAI) yang menuntut perancangan pedagogis secara sistematis sejak tahap perencanaan pembelajaran. Penelitian ini bertujuan untuk menganalisis secara mendalam perencanaan pembelajaran PAI dalam membentuk karakter sopan santun siswa di SMA Negeri 1 Sutera, Provinsi Sumatera Barat. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian terdiri atas tiga orang guru PAI yang terlibat langsung dalam penyusunan perangkat perencanaan pembelajaran. Data dikumpulkan melalui wawancara mendalam dan studi dokumentasi terhadap modul ajar, alur tujuan pembelajaran, serta perangkat perencanaan asesmen sikap. Analisis data dilakukan dengan model interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan, disertai triangulasi sumber dan teknik untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa perencanaan pembelajaran PAI telah mengintegrasikan nilai-nilai sopan santun secara eksplisit dan sistematis ke dalam perumusan tujuan pembelajaran, analisis kebutuhan siswa, penyusunan materi ajar, pemilihan metode dan model pembelajaran, perencanaan kegiatan pembelajaran interaktif, pengaturan alokasi waktu, serta perencanaan evaluasi sikap. Seluruh komponen perencanaan tersebut disusun selaras dengan prinsip Kurikulum Merdeka dan menempatkan pembentukan karakter sopan santun sebagai tujuan utama pembelajaran, bukan sekadar dampak tidak langsung dari proses belajar. Kebaruan penelitian ini terletak pada penempatan perencanaan pembelajaran PAI sebagai *moral design stage* yang secara sadar dan terstruktur diarahkan pada pembentukan karakter sopan santun siswa, melampaui fungsi administratif perencanaan pembelajaran. Temuan ini menegaskan bahwa kualitas perencanaan pembelajaran PAI memiliki peran strategis dalam membangun karakter sopan santun siswa secara terarah dan berkelanjutan.

**Kata kunci:** Perencanaan Pembelajaran; Pendidikan Agama Islam; Karakter Sopan Santun; Pendidikan Karakter; Kurikulum Merdeka

## INTRODUCTION

Character education is a strategic agenda in the Indonesian national education system, particularly in addressing the moral degradation of students, as reflected in declining manners, communication ethics, and respect for teachers and others in the school environment. This phenomenon aligns with findings from international research indicating that modern schools face significant challenges in shaping students' social manners and civic virtues due to digital social and cultural changes (Berkowitz & Bier, 2005; Nucci, 2014). Character manners are fundamental values related to individuals' ability to manage social relations ethically and with dignity (Arthur, 2010). In Islamic education, manners are a manifestation of moral values and the core of Islamic Religious Education teachings (Nata, 2016). However, character formation in schools is often not systematically designed from the learning planning stage, so that the values of good manners develop sporadically and unsustainably. This condition underscores the need for a study that focuses on learning planning as the foundational basis for developing students' character (Ahwan & Karfida, 2025).

In the educational literature, it is emphasized that learning planning is a key element in effective character education. Tyler (2013) and Ornstein and Hunkins (2018) state that learning planning determines the direction of educational objectives, the selection of learning experiences, and the evaluation of learning outcomes. From a character education perspective, Lickona (2013) emphasizes that moral values must be consciously and systematically designed into the goals and processes of learning to form sustainable moral habits. This is reinforced by the *Character Education Framework* presented by Berkowitz and Bier (2005), which places curriculum planning as a key component of internalizing character values. In line with that, the Merdeka Curriculum emphasizes the importance of learning planning that is flexible, contextual, and oriented towards strengthening students' character (Ministry of Education and Culture, 2022). Thus, PAI learning planning provides a strategic space to explicitly integrate the values of good manners into learning objectives, teaching materials, pedagogical strategies, and assessments of student attitudes. Previous research has shown that PAI learning contributes significantly to the formation of students' character. Rifai (2020a, 2020b), Sari and Huda (2021), and Fadli (2022) found that the value of manners can be instilled through teachers' examples and the habituation to religious attitudes in PAI learning. These findings are consistent with Bandura's (1986) social learning theory, which emphasizes the role of behavioral models in character development. Studies by Anwar et al. (2021), Hisea (2021), and Pledge (2022) show that the school's religious culture strengthens the formation of students' social ethics. Vira et al. (2023) emphasize the importance of Moral Feeling in character education, which aligns with Nucci's (2014) concept of Moral Emotions. International research by Arthur et al. (2017) and Kristjánsson (2020) emphasizes that effective character education must touch the cognitive, affective, and behavioral dimensions in an integrated manner.

Empirical findings in the field indicate that the formation of character traits does not always align with the normative goals of learning. Based on the initial findings of researchers at SMA Negeri 1 Sutera, several student behaviors were observed that reflected weak character and manners, including a lack of respect for teachers, low concern for others, disrespectful behavior in interactions, and bullying. These behaviors directly disrupt the ethics of learning, degrade the quality of pedagogical interactions, and create a less conducive learning environment. This data indicates a gap between the values of Islamic manners taught in PAI learning and the practice of students' behavior in daily school life. This condition indicates that character education, especially character manners, has not been fully internalized, and one factor suspected of contributing is the lack of an optimal PAI learning plan that systematically and structurally integrates character values into learning objectives, materials, strategies, and assessments.

In the context of the Independent Curriculum, research on character education is increasing. Minsih et al. (2023), Wulandari et al. (2023), and Pontjowulan (Pontjowulan, 2024a, 2024b) examine the implementation and evaluation of character-based learning. Research by Rahmawati et al. (2022), Ismail (2023), and Kurniawan (2024) highlights the role of teachers in integrating character

values in PAI learning. However, these studies still treat learning planning as a supporting aspect rather than the primary focus of the study. In fact, according to the Backward Design theory proposed by Wiggins and McTighe (2005), learning planning should begin with the formulation of the goals, values, and character traits to be developed, followed by learning strategies and assessments. Therefore, studies that specifically analyze PAI learning planning as the foundation for the development of character traits are still relatively limited (Arijuddin et al., 2025).

Based on this mapping, the research gap lies in the lack of studies that treat PAI learning planning as the starting point for developing students' character traits. Most research focuses on implementation and learning outcomes, whereas the planning aspect of the *Moral Design Stage* has not been studied in depth. The novelty of this research lies in the analysis of PAI learning planning, which includes the formulation of value-based learning objectives, the selection of teaching materials and learning strategies, and the planning of attitude assessments to shape students' character and manners. This approach aligns with the perspective of Planned Moral Education (Arthur, 2010; Lickona, 2013) and is applied contextually to PAI learning in Indonesian public schools. Based on this gap, this study aims to analyze the learning planning in Islamic Religious Education that shapes students' character in terms of manners at SMA Negeri 1 Sutera, West Sumatra Province. This study examines how the values of good manners are formulated and integrated into learning objectives, teaching materials, learning strategies, and assessment planning in PAI learning. The results of this research are expected to make a theoretical contribution to the development of character-based PAI learning planning studies by strengthening international perspectives, and to provide practical contributions for PAI teachers in preparing systematic learning plans oriented towards the formation of students' character.

## RESEARCH METHODS

This research employs a descriptive qualitative approach with a case study design to examine in depth the learning planning of Islamic Religious Education (PAI) as the foundation for the development of students' moral and character. The qualitative approach was chosen because it allows researchers to explore the meanings, pedagogical considerations, and moral values that teachers embed in PAI learning plans in a contextual and natural way (Scott, 2022). The subjects of this study are three Islamic Religious Education teachers at SMA Negeri 1 Sutera, namely Ropi Guspirman, Dwina Early Wahyuni, and Mizan Hamzah. The three teachers were purposively selected because they were directly involved in preparing PAI learning-planning tools, including teaching modules, learning objectives, learning strategies, and attitude-assessment plans intended to develop students' character and manners. The selection of this subject aligns with the qualitative research principle that places informants as the primary source of in-depth understanding of the phenomenon under study (Moleong, 2019).

Data were collected through document analysis and in-depth interviews. The documentation study was used to analyze PAI learning planning documents, such as teaching modules, learning goal flows, and attitude assessment tools that contain manners values. In-depth interviews were conducted with the three PAI teachers to explore pedagogical and moral considerations in designing a learning plan that systematically integrates the values of manners. The informant code (Ropi Guspirman (Informant 1), Dwina Early Wahyuni (Informant 2), and Mizan Hamzah (Informant 3) refers to PAI teachers who are directly involved in learning planning. In contrast, observation codes are used to mark the results of classroom observation (O1) and the school environment (O2). Data analysis is conducted using an interactive model that encompasses data reduction, data presentation, and conclusion, as proposed by Miles and Huberman (2014). The data obtained are selected and focused on the learning-planning aspect of PAI, then presented as thematic descriptions to achieve a comprehensive and in-depth understanding. The validity of the data is ensured through triangulation of sources and techniques, namely by comparing interview

and documentation data, as well as through member checks with the research subjects to ensure the data's suitability to empirical conditions in the field (Moleong, 2019).

## **RESULTS AND DISCUSSION**

### **Needs Analysis and Formulation of Learning Objectives**

The study's results show that PAI learning planning at SMA Negeri 1 Sutera begins with a contextual needs analysis conducted by teachers. This analysis focuses on students' conditions, the school environment, and the character traits that require development, particularly those related to manners. Based on the interview results, PAI teachers view the development of character and manners as an urgent need that must be addressed from the early stages of learning planning, rather than merely expected as a side effect of the learning process (Interview, Informant 1). In addition, teachers observe student behavior during daily interactions, both in the classroom and across the school environment, to inform the development of PAI learning plans. The results of the interviews revealed that students' communication, interactions with teachers, and interactions with peers are the primary indicators of character values that require strengthening through learning (Interview, Informant 2). This finding is supported by classroom observation data, which show that teachers actively monitor students' manners and practices, including the use of polite language, respectful opinions, and ethical conduct in the learning process (Class Observation, O1). In addition to student behavior, the condition of the school's infrastructure and culture is an important consideration in the needs analysis. Teachers adapt learning plans to school realities so that the set goals can be achieved realistically and sustainably. This was emphasized by one of the informants, who stated that learning planning must be adjusted to the school culture and students' habits so that the internalization of values of manners can proceed effectively (Interview, Informant 3). The results of school environment observations also indicate that students' social interaction outside the classroom is material for teachers' reflection when designing learning activities oriented towards strengthening character (School Environment Observation, O2).

Based on the analysis of these needs, the teacher then formulates learning objectives that emphasize not only mastery of Islamic Religious Education material but also the development of students' manners. The learning objectives are designed to enable students to understand the values of manners and the concept of politeness conceptually and to apply these in their daily behavior within the school environment. Students' initial abilities inform the formulation of objectives, their level of development, and the social challenges encountered in daily interactions, so that learning objectives serve as the primary guide for directing the entire PAI learning process, which is oriented towards strengthening character.

### **Selection of Learning Strategies**

The study results show that the selection of PAI learning strategies at SMA Negeri 1 Sutera is deliberately planned to support the development of students' character and manners. These findings are based on interviews with PAI teachers and direct observations of classroom learning. Teachers select learning strategies that promote active student involvement while providing opportunities to cultivate manners in learning interactions. Based on the interview results, the teacher stated that the PAI learning strategy is not only aimed at achieving cognitive competence but also at fostering learning experiences that encourage students to interact ethically and respect one another (Interview, Informant 1). Interview data indicated that teachers more frequently used classroom discussion strategies, question-and-answer activities, giving examples, case studies, group work, and reflection on values in PAI learning (Interview, Informant 2). Discussions, questions, and answers provide a space to observe how students speak, express opinions, and respect peers' views, thereby fostering good manners. These findings were reinforced by classroom observation results showing that teachers actively directed students to use polite language, avoid

interrupting the conversation, and respect differences of opinion during discussions (Class Observation, O1).

The teacher presents examples or demonstrations of the target behavior, modeling a polite attitude first, so that students have a concrete picture of the expected behavior. The teacher emphasized that example is an important strategy to ensure that the value of manners is not only conveyed theoretically but also directly exemplified by students (Interview, Informant 3). Case studies are used to relate PAI material to real situations faced by students in school settings and daily life, so that the value of manners is not understood in the abstract (Interview, Informant 4). The observations also showed that students were more responsive and reflective when faced with real-life cases relevant to their experience (Learning Observation, O2). Group work strategies are applied to train cooperation, tolerance, and social responsibility among students. In this activity, teachers directly observe the dynamics of student interaction, including mutual respect and the ability to resolve differences politely (Class Observation, O3). These strategies are selected with consideration of students' diverse characteristics and classroom conditions, enabling flexible, adaptive learning. Overall, the findings of this study indicate that the PAI learning strategy at SMA Negeri 1 Sutera is designed contextually and oriented toward cultivating a sense of manners through direct student involvement and meaningful learning experiences.

### **Selection of Learning Resources and Preparation of Learning Plans**

The study shows that the selection of learning resources in PAI learning at SMA Negeri 1 Sutera is conducted selectively and contextually, as evidenced by interviews with PAI teachers and corroborated by observations of classroom implementation. Teachers not only rely on PAI textbooks as the primary source but also use the Qur'an, Hadith, learning videos, case studies, and students' daily experiences as alternative learning resources (Interview, Informant 1). The teacher emphasized that a variety of learning resources is needed so that PAI material is not purely normative but is directly related to the realities of students' lives, particularly in the formation of character and manners (Interview, Informant 2). Observational findings indicate that the use of diverse learning resources encourages students to be more active in discussing and reflecting on their behaviour in real-world contexts (Learning Observation, O1). The selection of learning resources is adjusted to students' needs, the nature of the material, and the limitations of the school's facilities and infrastructure. Teachers seek to select sources that are easy to understand, engaging, and relevant to students' lives so that the value of manners can be internalized more effectively (Interview, Informant 3). Student-experience-based learning resources are used to help learners reflect on their attitudes and behaviors, such as how to communicate with teachers and peers, both in and out of the classroom (Class Observation, O2).

All components of the learning plan are then systematically formulated in a character-oriented plan. The learning plan includes a sequence of learning activities, time allocation, and methods, and explicitly integrates the habituation to manners at each stage of learning (Interview, Informant 4). The results of document observation and the learning process indicate that teachers ensure that opening, core, and closing activities consistently include elements of character formation, both through the language used, the nature of interaction, and value-reflection activities (Document Observation and Learning, O3). The lesson plan is also prepared flexibly, so that it can be adjusted to the dynamics of the classroom without compromising the established goals. Thus, the learning plan serves as an operational guideline that directs the PAI learning process in a structured, contextual, and oriented manner to strengthen students' character and manners.

### **Assessment, Reflection, and Learning Adjustment**

The study's findings indicate that the assessment of PAI learning at SMA Negeri 1 Sutera is comprehensive and balanced, encompassing cognitive, affective, and psychomotor aspects. These findings were obtained from interviews with PAI teachers and strengthened by direct observation of assessment practices in the learning process. Cognitive assessments are conducted through

written tests, assignments, and student presentations, whereas the assessment of manners is conducted through continuous observation of students' behavior during learning activities (Interview, Informant 1). Teachers consistently observe how students speak, express opinions, interact with teachers and peers, and demonstrate appropriate manners across various learning situations (Class Observation, O1). Although attitude assessments are not always written in detail in the teaching module, the interview results show that teachers still record the development of student behavior informally as part of the learning evaluation (Interview, Informant 2). These records are used to monitor changes in students' attitudes over time and to inform decisions regarding the provision of reinforcement or support for character development. The observation results also showed that teachers provided direct feedback when they observed behaviors that did not reflect manners, indicating that assessment functions as a means of character development (Learning Observation, O2).

In addition to conducting assessments, teachers reflexively evaluate and adjust PAI learning planning. A reflection was conducted to assess the effectiveness of the strategies, methods, and assessment forms used, as well as to identify obstacles that arose during the learning process (Interview, Informant 3). Planning adjustments are made if a particular strategy is deemed less appropriate for the student's character or class conditions, for example, by modifying the learning method or the form of attitude assessment (Interview, Informant 4). Teachers assess the success of learning not only by academic achievement but also by changes in students' attitudes toward being more polite and ethical in daily interactions (Class Observation, O3). These findings show that PAI learning planning and assessment are dynamic and ongoing, with reflection and adjustment integral to ensuring that the process of character formation in manners proceeds effectively and meaningfully.

## **DISCUSSION**

### **Determination of Learning Objectives Based on Character and Manners**

The study's findings show that the learning objectives of PAI at SMA Negeri 1 Sutera have been systematically designed, in accordance with the Learning Outcomes (CP) and Learning Objectives Flow (ATP) of the Independent Curriculum, and are explicitly directed toward the development of students' character. The learning objectives not only emphasize the mastery of religious knowledge but are also formulated as observable behaviors, such as respect for teachers, speaking etiquette, and social manners. This indicates that teachers regard the cultivation of character as the core goal of PAI learning, rather than merely an indirect effect of the learning process. These findings are consistent with Mager's views (Mager, 1984), which emphasize that learning objectives must be formulated in a specific, measurable, and operational manner so that they can be realized in learning practices. In the context of character education, clear goals serve as moral directions that guide the entire learning process (Lickona, 2013). In Islamic Religious Education, the orientation of goals in moral formation is a manifestation of the essence of PAI as a value and moral education (Nata, 2016). The alignment between learning objectives and character values indicates that PAI teachers at SMA Negeri 1 Sutera have applied learning-planning principles consistent with planning and character theory. These findings corroborate the results of Minsih et al. (2023) but place particular emphasis on the character of manners within the framework of the Independent Curriculum.

### **Needs Analysis as a Basis for Contextual Planning**

The study found that PAI teachers analyze students' needs before developing teaching modules and learning activities. This analysis focuses on students' characteristics, social backgrounds, and daily behavior at school, particularly with respect to manners. Variations in students' behavior in how they speak, respect the teacher, and interact with peers are the primary basis for determining the focus of learning. Thus, learning planning is not normative but rather

responsive to students' actual circumstances. Needs analysis is a crucial stage in learning planning because it bridges the gap between the ideal goals of education and students' realities (Sanjaya, 2018). In character education, understanding students' needs enables teachers to design relevant and meaningful learning experiences that make moral values easier to internalize. The findings of this study align with Zubaedi (2019), who states that character education will be effective if it departs from merely mapping students' initial conditions. The practice of PAI teachers at SMA Negeri 1 Sutera demonstrates the alignment between learning planning theory and its implementation, particularly in supporting the contextual and sustainable development of character.

### **Preparation of Materials and Selection of Methods as a Means of Internalizing Values**

PAI learning materials are organized with an emphasis on commendable morals, proper manners toward teachers and parents, and Islamic social etiquette, all of which are associated with students' daily experiences. The material is not presented in the abstract but is contextualized through concrete examples from the school environment. This approach facilitates students' understanding and practice of the value of manners. The selection of learning methods, such as example, habituation, value discussion, and attitude reflection, strengthens the material's function in internalizing values. This aligns with Majid's view (Majid, 2017) that materials and methods must support one another to achieve learning goals. From the perspective of character education, the method of example and habituation is considered adequate because students learn from direct experience (Lickona, 2013). These findings are consistent with Rifai's (2020b) and Zubaedi's (2019) research, which confirm that PAI learning that emphasizes the practice of values is more effective at shaping character. The peculiarity of this study's findings lies in teachers' flexibility in relating materials and methods to students' real conditions within the framework of the Independent Curriculum.

### **Advanced Evaluation, Reflection, and Planning**

The study's results show that the evaluation of PAI learning at SMA Negeri 1 Sutera not only focuses on cognitive aspects but also emphasizes attitude assessment through observation of student behavior. An ongoing assessment of manners is conducted to monitor the development of students' character. This approach is consistent with the concept of formative assessment, which emphasizes monitoring learning processes and progress (Black & Wiliam. In addition to evaluation, teachers conduct reflection and advanced planning as a follow-up to assessment results. Reflection is used to assess the effectiveness of learning strategies and determine necessary adjustments at subsequent meetings. This shows that learning planning is dynamic and adaptive. This finding aligns with Majid (2017) and Pontjowulan (2024a), who affirm the importance of reflection and continuous improvement in the Independent Curriculum. Thus, this discussion emphasizes that PAI learning planning at SMA Negeri 1 Sutera encompasses all stages of planning and has contributed significantly to the development of students' moral character in a sustainable manner.

## **CONCLUSION**

This study concludes that the learning planning of Islamic Religious Education (PAI) at SMA Negeri 1 Sutera has been systematically and structurally implemented in accordance with the principles of the Independent Curriculum and is strongly oriented toward the development of students' character and manners. PAI teachers not only position character as an indirect outcome of learning, but also explicitly set it as the primary goal articulated in learning outcomes and the sequence of learning objectives. The learning planning of PAI teachers at SMAN 1 Sutera follows eight steps: determining learning objectives; analyzing student needs; preparing materials; selecting learning methods and models; planning interactive learning activities; determining time allocation; evaluating and assessing; and advanced planning. Each stage of planning is designed to integrate the values of character and manners as the primary goals of PAI learning. Learning planning begins

with an analysis of students' needs that considers their characteristics, backgrounds, and daily behaviors, so that PAI learning is designed contextually and relevant to the realities they face. The learning materials are prepared to emphasize the values of morals, manners, and ethics of Islamic association that are close to students' lives, and are supported by the selection of learning methods and models that emphasize example, habituation, and active interaction. In addition, the planning of interactive learning activities, the proportional allocation of time, and evaluations and assessments that emphasize attitudinal aspects indicate that PAI teachers strive to build a holistic learning process. Assessing attitude through observation and reflection enables continuous monitoring of students' character and manners. The evaluation results are then used in advanced planning to support improvement and reinforce learning. Thus, this study confirms that mature, character-oriented PAI learning planning plays an important role in shaping students' conduct at school. These findings imply that the strengthening of character education depends not only on the implementation of learning but also on the consistently high quality of teachers' planning.

## BIBLIOGRAPHY

- Ahwan, Z., & Karfida, P. D. (2025). The Role of Parental Communication in Cultivating Children's Mental Resilience with Islamic Values to Overcome Bullying. *Communicator: Journal of Communication*, 2(1), Article 1. <https://doi.org/10.59373/comm.v2i1.48>
- Anwar, K., Yusran, R., & Mulyadi, D. (2021). Strengthening character education through religious culture in secondary schools. *Journal of Character Education*, 11(2), 145–158.
- Arijuddin, R., Mukmin, H., & Yanti, F. (2025). Communication Transformation in Dayah-Based Community Development Through Education and Economy. *Al-Tsiqob: Journal of Islamic Economics and Da'wah*, 10(1), Article 1. <https://doi.org/10.31538/altsiq.v10i1.6326>
- Arthur, J. (2010). *Of good character: Exploration of virtues and values in 3–25 year olds*. Imprint Academic.
- Arthur, J., Kristjánsson, K., Harrison, T., Sanderse, W., & Wright, D. (2017). Teaching character and virtue in schools. *Educational Review*, 69(1), 1–18. <https://doi.org/10.4324/9781315695013>
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice-Hall.
- Berkowitz, M. W., & Bier, M. C. (2005). *What works in character education: A research-driven guide for educators*. Character Education Partnership.
- Black, P., & Williams, D. (2009). Developing the theory of formative assessment. *Educational Assessment, Evaluation and Accountability*, 21(1), 5–31. <https://doi.org/10.1007/s11092-008-9068-5>
- Fadli, M. (2022). The role of PAI learning in shaping the character of high school students. *Journal of Islamic Religious Education*, 19(1), 67–80.
- Hidayat, R. (2021). Religious culture of schools and the formation of social ethics of students. *Journal of Islamic Education*, 10(2), 201–215.
- Ismail, A. (2023). Integration of character values in PAI learning in the Independent Curriculum. *Journal of Islamic Education Studies*, 6(1), 45–59. <https://doi.org/10.33507/pai.v1i1.308>
- Ministry of Education and Culture. (2022). *Learning and assessment guide for the Independent Curriculum*. Ministry of Education, Culture, Research, and Technology.
- Kristjánsson, K. (2020). *Virtuous emotions*. Oxford University Press. <https://doi.org/10.1093/oso/9780198848984.001.0001>
- Kurniawan, D. (2024). The role of PAI teachers in strengthening students' character in the era of the Independent Curriculum. *Indonesian Journal of Islamic Education*, 8(1), 23–36.

- Lickona, T. (2013). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Mager, R. F. (1984). *Preparing instructional objectives*. David S. Lake Publishers.
- Majid, A. (2017). *Learning planning: Developing teacher competency standards*. PT Remaja Rosdakarya.
- Miles, M. B., & Huberman, A. M. (2014). *Qualitative data analysis: A methods sourcebook*. Sage.
- Minsih, M., Anwar, K., & Rohmah, N. (2023). The integration of character values into learning to strengthen the Pancasila student profile. *Journal of Character Education, 13*(1), 45–56.
- Moleong, L. J. (2019). *Qualitative research methodology*. PT Remaja Rosdakarya.
- Nata, A. (2016). *Education in an Islamic perspective*. Kencana Prenadamedia Group.
- Nucci, L. P. (2014). *Education in the moral domain*. Cambridge University Press.  
<https://doi.org/10.1017/CBO9781139519554>
- Ornstein, A. C., & Hunkins, F. P. (2018). *Curriculum: Foundations, principles, and issues*. Pearson.
- Pontjowulan, S. (2024a). Character-based learning evaluation in secondary school. *Journal of Educational Evaluation, 15*(1), 55–69.
- Pontjowulan, S. (2024b). Implementation of the Independent Curriculum through reflection and continuous planning of learning. *Journal of Educational Innovation, 6*(2), 112–124.
- Prasetyo, E. (2022). Character education through Islamic religious learning in public schools. *Journal of Moral Education, 5*(2), 98–110. <https://doi.org/10.56393/pelita.v2i1.1530>
- Rahmawati, S., Nurhayati, E., & Fauzan, A. (2022). PAI teachers' strategies for integrating character values. *Journal of Islamic Education, 11*(1), 77–90. <https://doi.org/10.30821/ansiru.v6i1.10784>
- Rifai, A. (2020a). Evaluation of Islamic Religious Education learning based on attitude assessment. *Journal of Islamic Education, 9*(2), 175–188.
- Rifai, A. (2020b). The example of PAI teachers in the formation of students' character. *Tarbiyah: Journal of Islamic Education, 17*(2), 134–147.
- Sanjaya, W. (2018). *Planning and design of learning systems*. Kencana Prenadamedia Group.
- Sari, N., & Huda, M. (2021). Habituation of religious values in PAI learning. *Journal of Islamic Religious Education, 18*(2), 211–225.
- Sugiyono. (2022). *Qualitative research methods*. Alfabeta.
- Tyler, R. W. (2013). *Basic principles of curriculum and instruction*. University of Chicago Press.  
<https://doi.org/10.7208/chicago/9780226086644.001.0001>
- Vira, D., Hakim, L., & Salim, A. (2023). Moral feeling in student character education. *Journal of Character Education, 13*(1), 41–55.
- Wiggins, G., & McTighe, J. (2005). *Understanding by design*. ASCD.
- Wulandari, S., Mulyasa, E., & Hamdan, D. (2023). Character-oriented learning in the Independent Curriculum. *Journal of Educational Management, 12*(2), 150–164.
- Zubaedi. (2019). *Character education design: Conception and its application in educational institutions*. Kencana Prenadamedia Group.