

# Daarut Tauhiid's Curriculum Strategy in Shaping Islamic Student Character in the Era of Globalization

Islamiyah Nur Hidayati<sup>1</sup>, Farida Inayati Tsania<sup>2</sup>, Purnomo<sup>3</sup>, Helda Amelia<sup>4</sup>

<sup>1</sup> Universitas Islam Negeri Salatiga, Indonesia; [islamiyahnurhidayati@gmail.com](mailto:islamiyahnurhidayati@gmail.com)

<sup>2</sup> Universitas Islam Negeri Salatiga, Indonesia; [faridania47@gmail.com](mailto:faridania47@gmail.com)

<sup>3</sup> Universitas Islam Negeri Salatiga, Indonesia; [purnomo@uinsalatiga.ac.id](mailto:purnomo@uinsalatiga.ac.id)

<sup>4</sup> Al-Azhar University, Mesir, Egypt; [reissamelia1008@gmail.com](mailto:reissamelia1008@gmail.com)

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## ABSTRACT

In the era of globalization, Islamic education faces the dual challenge of preserving religious values while integrating 21st-century competencies. Daarut Tauhiid offers a unique curriculum designed to address this tension through a value-based educational model rooted in Islamic teachings. This study employed a descriptive qualitative approach to explore how the Daarut Tauhiid Distinctive Curriculum shapes students' Islamic character. Data were collected through observations, interviews, and document analysis at Daarut Tauhiid Islamic Boarding School in Bandung, Indonesia. The curriculum is built on four core pillars: *ma'rifatullah* (God-consciousness), leadership, entrepreneurship, and environmental awareness. These are reinforced by 25 daily cultural values and the *Mujahadah 7 Cinta* (Seven Loves Devotion) program, which instills love for knowledge, the Qur'an, fasting, charity, mosques, remembrance, and night prayer. This framework fosters the development of "BAKU" (baik dan kuat — good and strong) character traits such as sincerity, honesty, and resilience. The integration of the Merdeka Curriculum further enhances students' critical thinking, collaboration, and adaptability. Findings indicate that the Daarut Tauhiid Distinctive Curriculum successfully merges spiritual, academic, and social dimensions, producing students who are both academically competent and spiritually grounded. This curriculum serves as a viable model for Islamic educational institutions seeking to align tradition with the demands of globalization, offering a contextual, character-based solution for the formation of resilient, values-driven individuals.

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## Corresponding Author:

Islamiyah Nur Hidayati

Universitas Islam Negeri Salatiga, Indonesia; [islamiyahnurhidayati@gmail.com](mailto:islamiyahnurhidayati@gmail.com)

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## 1. INTRODUCTION

In the continuously evolving era of globalization, the education sector faces the challenge of maintaining a balance between rapid advancement and the preservation of moral values (Hadiamsyah & Meidina, 2024, p. 204). Globalization has facilitated easy access to foreign cultures through digital media such as films, music, and social networks. Foreign values—such as individualism, consumerism,

and unrestricted freedom—can easily permeate and potentially displace Indonesia's traditional values, which have long served as the foundation of society (Herlina et al., 2024a, p. 233). The development of digital technology, global cultural exchange, and increasingly open access to information have shaped the mindset and behavior of younger generations (Chen et al., 2021, p. 103). While these advancements provide broad learning opportunities, they also bring negative impacts, including a decline in ethical awareness, increased individualism, and exposure to content that contradicts religious values (Yuniawati et al., 2024, p. 85).

Indonesia's global challenges encompass deeply interconnected economic, geopolitical, cultural, technological, and social dimensions. In the context of character education, the primary challenge is preserving Indonesia's cultural identity while adapting to global developments, particularly in responding to the infiltration of foreign cultures through digital technology, which may erode traditional and Pancasila-based values (Muhammad Sulhan, 2023, p. 149). Furthermore, an analysis of 42 journal articles published between 2017 and 2023 revealed a serious moral crisis among Indonesian youth, marked by ethical decline, the negative impact of globalization, and the misuse of digital technology. The study recommended a comprehensive solution through value-based education grounded in Pancasila and Islamic character values, supported by collaboration among educational institutions, families, and communities to build a strong ethical foundation (Hudi et al., 2023, p. 233).

This situation raises concerns, particularly regarding Islamic education in Indonesia, about how to preserve Islamic identity amid global challenges. Islamic Religious Education (PAI) is expected not only to teach religious content but also to instill character and Islamic values relevant to contemporary contexts (Yulianto, 2024, p. 114). Islamic education is oriented toward developing a globally competitive educational system while maintaining the authenticity of Islamic values (Marjuni, 2022, p. 241). However, studies have shown that the approach to PAI still tends to be disconnected from students' daily realities, thus falling short of effectively shaping their character (Romzi et al., 2024, p. 191).

Several studies emphasize the importance of role modeling, habituation, and active learning strategies such as inquiry-based learning and cooperative script in character development (Abdillah & Syafe'i, 2020). Additionally, the integration of religious and secular knowledge has become a focal point in countering radicalism, as exemplified by the *Imam Hatip* schools in Turkey and *MAN Insan Cendekia* in Indonesia (Sidik et al., 2024, pp. 122–126). The implementation of the *Merdeka Curriculum* in Islamic schools has also been widely studied, particularly from managerial aspects such as planning and stakeholder collaboration (Ainissyifa et al., 2024, pp. 33–35). Nevertheless, a gap still exists, especially regarding a distinctive curriculum grounded in *tauhid* values that is comprehensively integrated into students' lives. In response to the increasingly complex and diverse challenges of modern times, a *tauhid*-based educational approach has emerged as a crucial solution. This concept instills Islamic values holistically—not only in the cognitive dimension but also in students' attitudes and daily behavior. One educational innovation that addresses this multidimensional challenge is the *Daarut Tauhiid Distinctive Curriculum*, designed by the Daarut Tauhiid Islamic Boarding School in Bandung, Indonesia.

The uniqueness of this curriculum lies in its balanced integration of Islamic religious knowledge and general sciences while still aligning with the national curriculum. Through this integrated approach, the curriculum is designed to produce graduates who are spiritually and intellectually balanced. Thus, they are expected to be capable of responding to contemporary challenges with comprehensive knowledge and a solid personality rooted in Islamic values.

The Daarut Tauhiid Indonesia Schools, managed by the Daarut Tauhiid Rahmatan Lil 'Aalamiin Foundation, encompass a range of educational institutions, including Daarut Tauhiid Kindergarten (TK-DT), Daarut Tauhiid Elementary School (SD-DT), Junior and Senior High School Boarding Schools for both boys and girls (SMP DTBS and SMA DTBS), the Adzkia Daarut Tauhiid Boarding School (SMP and SMA) in Serua, and the Daarut Tauhiid College of Islamic Studies (STAI DT) (Profil Yayasan Daarut Tauhiid Rahmatan Lil 'Aalamiin, 2025). Central to these institutions is the implementation of

tauhid values, as conceptualized by KH Abdullah Gymnastiar (Aa Gym), who established a distinctive cultural framework articulated through 25 core values and simplified via acronyms for ease of internalization. The educational model is structured around four foundational pillars—*ma'rifatullah* (awareness and knowledge of God), leadership, entrepreneurship, and environmental stewardship—delivered through a 24-hour education system characterized by continuous mentorship and value habituation.

Islamic principles are holistically integrated into the curriculum and daily activities through practices such as congregational prayers, Qur'anic study, the *Majelis Pengembangan Iman dan Ketakwaan* (Mabina), and character development programs based on *Manajemen Qolbu* (MQ) and the *BAKU* (Baik dan Kuat – Good and Strong) ethos (Budaya-Budaya Daarut Tauhiid || Kurikulum Khas SMK Daarut Tauhiid Boarding School, 2015).

This study seeks to examine the tauhid-based holistic education model implemented by the Daarut Tauhiid Rahmatan Lil 'Aalamiin Foundation as a potential response to the character crisis in the era of globalization. The central research question guiding this inquiry is: How does the Daarut Tauhiid Distinctive Curriculum integrate global values with Islamic principles in character development, and how effectively does it address the moral and identity challenges posed by globalization?

## 2. METHOD

This study employed a descriptive qualitative approach, as it was deemed appropriate for achieving the objective of gaining an in-depth understanding of the implementation of an Islamic values-based curriculum at Daarut Tauhiid. The descriptive qualitative approach enabled a comprehensive exploration of the complex phenomenon of integrating Islamic values into formal education, which required contextual and interpretative insights unattainable through quantitative methods (Sujarweni, 2024, p. 19). This approach, utilising observation, interviews, and documentation, was particularly suitable for addressing the research questions concerning the implementation of Daarut Tauhiid's distinctive curriculum—an educational model developed by the Daarut Tauhiid Islamic Boarding School in Bandung, Indonesia.

This method provided an in-depth understanding of the complex educational phenomena, particularly regarding how Islamic values were integrated into formal educational practices. Through multiple methods, the researcher obtained information on the experiences, perceptions, and perspectives of key stakeholders, including the founder, leaders, and teachers within the Daarut Tauhiid Rahmatan Lil'alamin Foundation.

Data collection was conducted using three main techniques: observation, interviews, and documentation. Observations were carried out to examine the implementation of the distinctive curriculum at Daarut Tauhiid Islamic Boarding School in Bandung, which aims to develop holistic individuals (Insan Kamil) through the provision of pesantren and formal school education. These observations enabled the researcher to directly observe how Islamic values were practised in daily school activities, classroom learning processes, and teacher-student interactions. A participatory observation technique based on tauhid was employed to gain deeper insights into the dynamics of curriculum implementation.

Interviews were conducted with the founder, school leaders, and teachers to gather insights into the philosophy, objectives, and effectiveness of the curriculum. A semi-structured interview technique was applied to allow flexibility in exploring topics based on respondents' answers. Key informants included Abdullah Gymnastiar (Aa Gym), the founder of Daarut Tauhiid Islamic Boarding School, who provided in-depth insights into the vision, mission, and foundational philosophy of tauhid-based education. Interviews were also conducted with Deni Fuazi Rahman (Head of the Curriculum and Language Division), Siti Nurhasanah (Head of the Female Student Affairs Division), and Bagja Dani Magribi (Head of Achievement and Tutoring Division) at the Daarut Tauhiid Rahmatan Lil'alamin Foundation. These interviews aimed to understand the curriculum structure, character development

strategies, and academic achievement enhancement integrated with Islamic values. The overall objective of these interviews was to identify implementation strategies and challenges encountered.

The documentation method involved analyzing relevant documents related to the research focus, such as guidelines on the 25 core cultural values of Daarut Tauhiid. These documents were examined to complement data obtained through observation and interviews. The document analysis included school curricula, learning guides, specialized modules, and policy documents related to the implementation of Islamic values. A literature review was also conducted to provide theoretical context regarding the integration of Islamic values in education and to construct a strong conceptual framework for the study.

The educational institutions under the Daarut Tauhiid Rahmatan Lil'alamin Foundation include Daarut Tauhiid Kindergarten (TK-DT), Elementary School (SD-DT), Junior High Boarding Schools (SMP DTBS) for boys and girls, Senior High Boarding Schools (SMA DTBS) for boys and girls, Adzkiya DTBS Serua Junior and Senior High Schools, and Daarut Tauhiid College of Islamic Studies (STAI-DT). These institutions are located at Jl. Cigugur Girang No. 33, Kp. Pangsor, RT.03 RW.07, Cigugur Girang Village, Parongpong District, West Bandung Regency. This research site was selected due to its unique curriculum that integrates Islamic values with general education. The school aims to nurture a generation; this qualitative study was conducted both during and after the data collection period. The analytical process was interactive and continuous until data saturation was achieved. The data were analyzed through the stages of data collection, data reduction, data display, and drawing conclusions (Wijaya, 2018, p. 56). Data obtained from observations, interviews, and documentation were analyzed comparatively with relevant theories, concepts, and previous research findings (Sayidah, 2018, p. 17). This analytical process aimed to identify similarities and differences between field findings and the existing conceptual framework, thereby strengthening or refining the underlying theories (Julian, 2025, p. 230). Theoretical and conceptual frameworks were drawn from literature focusing on Islamic education, the integration of religious values into the curriculum, and tauhid-based character development—chosen for their relevance to the research focus and their demonstrated effectiveness in prior studies within formal educational institutions.

### 3. FINDINGS AND DISCUSSION

#### 3.1 Findings

##### 3.1.1 The Concept of Daarut Tauhiid's Distinctive Curriculum

The distinctive curriculum of Daarut Tauhiid was designed using a holistic tauhid-based approach. This approach integrated academic, spiritual, emotional, and social values into a unified whole (Utomo & Rizqa, 2024, p. 228). Grounded in Islamic principles, the curriculum aimed to develop well-balanced individuals with Islamic character who were prepared to face life's challenges with a strong foundation of faith.

The philosophical foundation of the curriculum emphasized comprehensive character development alongside academic achievement. This philosophy was reflected in several educational pillars forming the curriculum's core. *Ma'rifatullah* served as the foundation of Islamic education, aiming to strengthen students' faith and understanding of the attributes of Allah. This pillar highlighted the importance of knowing Allah as an integral part of education (Ulfah, 2023, p. 47). The *Leadership* pillar focuses on guiding and shaping students to develop strong leadership qualities. Leadership education enables students to collaborate effectively and contribute positively to their communities (Sinaga, 2022, p. 161). The *entrepreneurship* pillar seeks to holistically develop individuals in terms of character, knowledge, and skills, equipping them with an entrepreneurial spirit (Syafrinando et al., 2021, p. 4839). The *Environmental Awareness* pillar enhanced students' understanding of environmental issues and fostered environmentally conscious behavior to mitigate future ecological damage. By integrating these pillars, the curriculum of Daarut Tauhiid strived to produce graduates who excelled

academically while embodying strong character and environmental awareness (Amrullah & Nurcahyo, 2021, p. 72).

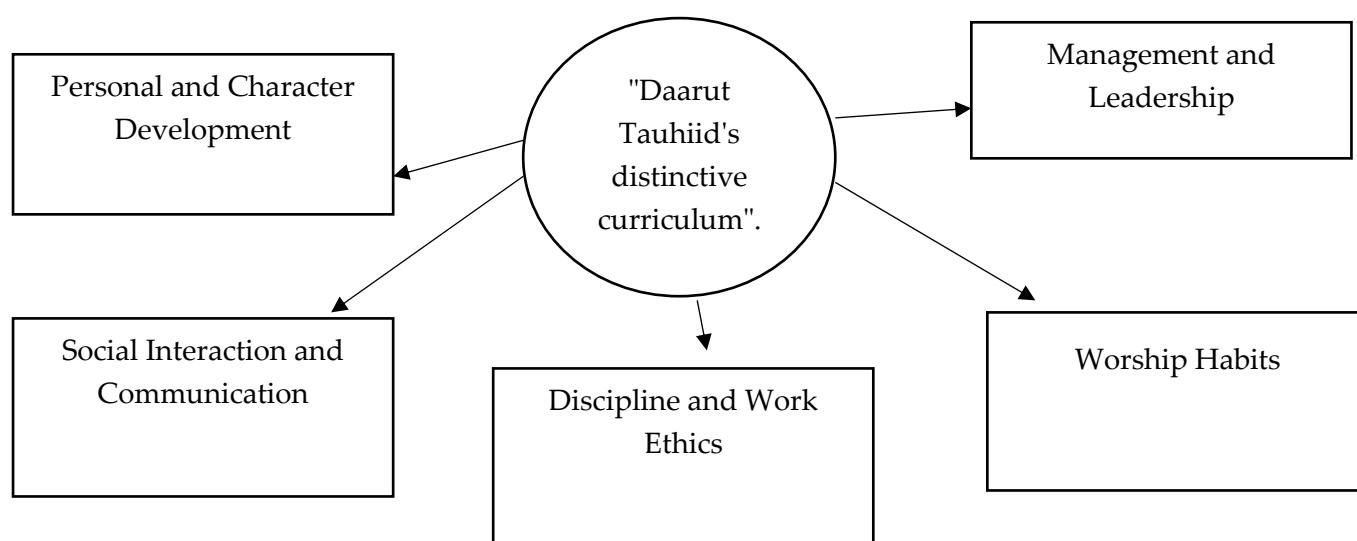
The curriculum at Daarut Tauhiid differed from the National Curriculum established by the Indonesian government. The National Curriculum encompassed a broad range of subjects without a specific emphasis on the integration of religious values (Faiz et al., 2023, p. 5). In contrast, the Daarut Tauhiid curriculum prioritized character development rooted in Islamic teachings, whereas the National Curriculum tended to be more general and lacked deep incorporation of religious values into education.

### 3.1.2 Implementation of Daarut Tauhiid's Distinctive Curriculum

The implementation of Islamic values at Daarut Tauhiid was integrated through students' daily activities, such as habitual worship practices, mentoring sessions, and social assignments directly linked to the values of tauhid. Activities such as *tahfiz* and *tadabbur* of the Qur'an were incorporated into formal learning processes. Daarut Tauhiid implemented its curriculum through four main pillars: *Ma'rifatullah*, *Leadership*, *Entrepreneurship*, and *Environmental Awareness*. The *Ma'rifatullah* pillar was present in science and social studies lessons with a tauhid-based approach—for instance, understanding natural phenomena from the Qur'anic perspective. Leadership was cultivated through mentoring programs and group work, while entrepreneurship was taught through business practices aligned with sharia principles. Environmental awareness was applied through activities that promoted care for nature in accordance with Islamic teachings.

This approach was further realized through a combination of modern and traditional teaching methods, prioritizing the internalization of Islamic values in daily life (Ramdhani et al., 2024, p. 8704). Students were trained to practice religious teachings through activities such as congregational prayers, *tahsin* and *tahfiz* of the Qur'an, spiritual mentoring, and participation in *Majelis Bina Iman dan Taqwa* (Mabina). The school also adopted a unique concept called *Manajemen Qolbu* (Heart Management) in its character-building efforts, which was strengthened by the BAKU Character Education strategy—a system that instilled noble values and virtuous morals.

In addition, the Daarut Tauhiid Islamic Boarding School embedded 25 core cultural values into its distinctive curriculum. These cultural values were intended to be practiced by students in their daily lives, ensuring that they embodied the values and traditions of Daarut Tauhiid in both their personal and academic journeys.



**Figure 1.** Conceptual Diagram of Daarut Tauhiid's Distinctive Curriculum

**Table 1. 25** Daruut Tauhiid Teaching Cultures and their components

Category	Code	Culture	Components
Personal and Character Development	5At	(The Key to Ma'rifat)	<i>Tekad yang Kuat, Perbanyak Taubat, Jauhi Maksiat, Tingkatkan Taat, Tebarkan Manfaat</i> (Strong determination, multiply, shun sin, increase obedience, reap benefits)
	5Pantang	(Resilient Culture)	<i>Pantang Sia-Sia, Pantang Mengeluh, Pantang Menjadi Beban, Pantang Berkhianat, Pantang Kotor Hati</i> (Uncomplaining, unburdened, undefeated, relentless)
	3M	(Concept of Change)	<i>Mulai Dari Diri Sendiri, Mulai Dari Hal yang Kecil, Mulai Dari Sekarang</i> (Begins with oneself, from small things, from now on)
	TENGIL	(Heart Disease)	<i>Takabur, Egois, norak, galak, iri, licik</i> (Selfish, tacky, fierce, envious, cunning)
	5S	(Sympathetic Personality)	<i>Senyum, Salam, Sapa, Sopan, Santun</i> (Smile, Greet, Say, Polite, Courteous)
Social Interaction and Communication	3Sa	(The Art of Socializing)	<i>Saya Aman Bagimu, Saya Menyenangkan Bagimu, Saya Bermanfaat Bagimu</i> (Strong will, multiply, shun sin, increase obedience, reap benefits)
	BMT Tensopales	(Art of Communication)	<i>Benar, Manfaat, Tidak Menyakiti, Tenang, Sopan, Fasih, Lembut, Secukupnya</i> (Correct, Beneficial, Non-harmful, Calm, Polite, Fluent, Gentle, Sufficient)
	5Me	(Art of Socializing)	<i>Mengenal, Memahami, Memaklumi, Mengalah, Memaafkan</i> (Know, Understand, Acknowledge, Yield, Forgive)
	Halaqosa	(Art of Socializing)	<i>Hayyin (Tenang), Layyin (Lembut), Qorib (Dekat), Sahl (Mudah)</i> (Hayyin (Calm), Layyin (Gentle), Qorib (Close), Sahl (Easy))
	3Semangat	(Conflict Management)	<i>Semangat Bersaudara, Semangat Solusi, Semangat Sukses Bersama</i> (Spirit of Brotherhood, Spirit of Solutions, Spirit of Success Together)
	Dudzolkakosi	(Culture of Guarding the Tongue)	<i>Dusta, Dzolim, Kasar, Kotor, Sia-Sia</i> (Lies, Oppression, Harsh, Dirty, Futile)
	BAL	(Art of Communication)	<i>Benar, Akurat, Lengkap</i> (Correct, Accurate, Complete)
	2B2L	(Art of Socializing)	<i>Berani Mengakui Kelebihan dan Jasa Orang Lain, Bijak terhadap Kekurangan dan Kesalahan Orang Lain, Lihat Kekurangan dan Kesalahan Diri, Lupakan Jasa dan Kebajikan Diri kepada Orang Lain</i> (Dare to acknowledge others' strengths and contributions, Wise about others' shortcomings and mistakes, See your own shortcomings and mistakes, Forget your own good deeds towards others)

Discipline and Work Ethic	PATUH	(Discipline Culture)	<i>Pahami prosedur, aturan, dan risiko, Adakan perencanaan yang matang, Tidak berbuat sebelum cek dan ricek Untuk aman dan sukses, ikuti prosedur dan aturan, Hilangkan pelanggaran sekecil mungkin</i> (Understand procedures, rules, and risks, Plan well, Don't act without checking for safety, Follow procedures, Minimize violations)
	5 As	(Work Culture)	<i>Keras, Cerdas, Kualitas, Tuntas, Ikhlas</i> (Hard work, Smart, Quality, Complete, Sincere)
	BR3T	(Orderly Culture)	<i>Bersih, rapi, teratur, terawatkan</i> (Neat, tidy, orderly, preserved)
	TSP	(Clean Culture)	<i>Tahan Buang Sampah Sembarangan, Simpan Sampah pada Tempatnya, Pungut Sampah Insya Allah Sedekah</i> (Garbage disposal, put trash in place, pick up trash, God willing)
	<i>Bebas Komiba</i>	(Clean Culture)	<i>Berantakan Rapikan, Basah Keringkan, Kotor Bersihkan, Miring Luruskan, Bahaya Amankan</i> (Tidy up when messy, Dry when wet, Clean when dirty, Straighten when tilted, Secure when dangerous)
	GTB	(Clean Culture)	<i>Gerakan Toilet Bersih</i> (Clean Toilet Movement)
	<i>5Berani</i>	(Discipline Culture)	<i>Berani bercita-cita, Berani memulai, Berani berproses, Berani berkorban, Berani mengevaluasi diri</i> (Dare to dream, Dare to start, Dare to process, Dare to sacrifice, Dare to evaluate oneself)
Worship Habits	<i>7Cinta</i>	(Habits of Worship)	<i>Cinta Ilmu, Cinta Puasa, Cinta Al-Qur'an, Cinta Shodaqoh, Cinta Mesjid, Cinta Dzikir, Cinta Qiyamullail</i> (Love of Knowledge, Love of Fasting, Love of the Qur'an, Love of Shodaqoh, Love of the Mosque, Love of Dhikr, Love of Qiyamullail)
Management and Leadership	3K	(Management Principles)	<i>Komunikasi, Koordinasi, Kontrol</i> (Communication, Coordination, Control)
	5T ABC	(Leadership Skills)	<i>Teladan, Tawadhu, Telaten, Tanggung Jawab, Teguh Pendirian, Adil, Bijak, Cakap</i> (Role model, Humble, Diligent, Responsible, Firm conviction, Just, Wise, Capable)
	5 Mu	(Production Management)	<i>Murah, Mudah, Mutu, Multi Manfaat, Mutakhir</i> (Affordable, Easy, Quality, Multi-benefits, Up-to-date)

sources: (*budaya-budaya daarut tauhiid* || *kurikulum khas SMK daarut tauhiid boarding school*, 2025).

### 3.1.3 Character-Building Strategies at Daarut Tauhiid

The character-building strategies at Daarut Tauhiid Putra were implemented through the internalization of tauhid-based values across various experiences and daily situations encountered by students in the school environment (Putri et al., 2025, p. 78). These values were applied through the habituation of worship, spiritual development programs, and the integration of character education into both academic learning and dormitory life. One of the main strategies employed was the *Mujahadah 7 Cinta* program—comprising love for knowledge, fasting, the Qur'an, charity, the mosque, *dhikr*, and *qiyamul lail*—which consistently fostered students' spiritual character (Munawarah et al., 2023, p. 69). This program functioned not merely as a spiritual routine but as a medium for habituation and value reinforcement that encouraged behavioral transformation.

Values such as independence, responsibility, and leadership were cultivated through dormitory and extracurricular programs, including leadership training and sharia-based entrepreneurship. All activities were designed as instruments for building *BAKU* character (Baik dan Kuat—Virtuous and Strong), referring to moral and social resilience. Through this comprehensive and contextual approach, students were not only taught to understand these values but also to practice them in their daily lives (Anbia et al., 2024, p. 30).

The distinctive curriculum of Daarut Tauhiid was integrated with the *Kurikulum Merdeka* (Independent Curriculum), which allowed flexibility in character development aligned with contemporary needs without neglecting the foundation of Islamic values. This integration was in accordance with the school's vision: "To become a character-based pesantren rooted in Tauhid, producing a generation of *Rahmatan lil 'Alamiin*," characterized by strong spirituality and concrete social contributions. This vision underscored the importance of balancing intellectual and emotional strengths as essential factors in addressing modern educational challenges and achieving optimal outcomes (Permata et al., 2024, p. 61). In practice, the educational framework at Daarut Tauhiid embodied the principle articulated by Dzunnun al-Misri, which emphasized the integration of *mahabbah* (love for Allah), mastery of knowledge, and righteous action (*amal salih*) (Wati, 2019, p. 223). This educational trilogy formed students who were intellectually, spiritually, and morally balanced. To achieve this objective, the curriculum was designed to be flexible and adaptive, taking into account students' needs, developmental stages, and the demands of national development. The continuously evolving curriculum, contextualized to the school's environment, contributed to maintaining the relevance, effectiveness, and meaningfulness of education at Daarut Tauhiid (Saputra et al., 2024, p. 87).

The foundation of this character-building strategy also took into account the philosophical, psychological, and sociological dimensions of education. Education was not limited to the transfer of knowledge but encompassed personality development through a structured and continuous process (Daifullah et al., 2024, p. 314). Supported by a strong pesantren culture and a conducive learning environment, this process enabled students to regularly reflect on, internalize, and practice Islamic values comprehensively. This represented a tauhid-based character education strategy that was not only responsive to the challenges of globalization, but also oriented toward nurturing an excellent generation characterized by *ilahiyyah* (divine) values.

## 3.2 Discussion

### 3.2.1 The Foundation of Islamic Values in the Daarut Tauhiid Specialized Curriculum

The Islamic values embedded within the specialized curriculum at Daarut Tauhiid served as the fundamental basis for shaping students into resilient individuals with noble characters and the capacity to compete globally. This curriculum was designed not only to deliver spiritual teachings but also to holistically integrate intellectual and scientific development. This approach aligned with the thoughts of Syed Muhammad Naquib Al-Attas, who emphasized the necessity of an integrated Islamic education

system that harmonizes religious and rational sciences to produce knowledgeable and civilized individuals (Afifah, 2016, p. 207).

Such an approach not only fostered strong personal character but also built resilience to navigate life's various challenges (Fitrianis et al., 2024, p. 141). The character education strategies implemented at Daarut Tauhiid, grounded in Islamic values, were in line with Lickona's theory of character education, which includes the stages of knowing the good, desiring the good, and doing the good. By cultivating a deep understanding of Islamic values, instilling internal motivation to practice them, and reinforcing concrete actions in accordance with Islamic teachings, the school aimed to produce a generation with integrity, morality, and preparedness to face global challenges (Susanti, 2022, p. 12).

For comparison, the curriculum of the Integrated Islamic School Network (Jaringan Sekolah Islam Terpadu/JSIT) also integrated Islamic values with the national curriculum in a comprehensive manner. Purwanto (2021) in his research at SDIT Harum Jakarta, emphasized that the JSIT curriculum not only prioritized academic aspects but also consistently developed students' character through the habitual practice of Islamic values such as Qur'anic recitation, congregational prayers, and routine religious activities. Curriculum evaluation was conducted periodically using both formative and summative approaches, supporting the development of students' character and competencies. This approach reflected the shared objectives of the Daarut Tauhiid specialized curriculum in preparing students with strong character and readiness for global challenges.

Furthermore, the curriculum planning model implemented at SMP Al Wildan Islamic School 3 BSD City provided additional perspective on the management of an integrated curriculum. The school adopted a combination of administrative and grassroots approaches. In the administrative approach, curriculum planning was conducted at the upper management level involving representatives from both general and Islamic studies teachers. Meanwhile, the grassroots approach actively engaged parents from diverse backgrounds as community resources to design and develop a curriculum that reflects the school's unique characteristics. This dual approach ensured that the curriculum not only met national standards and Islamic values but also remained responsive to the needs of the surrounding community. SMP Al Wildan also emphasized education and coaching in manners (*adab*), morality, life skills, leadership, and sports as integral components of student character formation (Nuralim, 2022, p. 56). This demonstrated that curriculum management at the school prioritized not only academic and spiritual aspects but also holistic character development—an approach that resonates with the implementation of the 25 Core Cultural Values in the Specialized Curriculum of SMA Daarut Tauhiid. These similarities in approach underscored that the Daarut Tauhiid specialized curriculum was not only relevant but also part of a broader national Islamic curriculum movement that places strong emphasis on character and values.

The character education values promoted in the Daarut Tauhiid Specialized Curriculum at Daarut Tauhiid Boarding School (DTBS) were grounded in both the Ministry of Education and Culture's Guidelines for Character Education and the unique values upheld by Daarut Tauhiid. The core values underlying the character development program, known as "Good and Strong Character," encompassed several key aspects. First, sincerity (*ikhlas*) refers to performing good deeds without expecting praise or recognition from others (Hidayah et al., 2023, p. 199). This value was instilled early through charitable acts and routine religious practices, such as congregational prayers and Qur'an memorization. Students were taught to carry out these activities with pure intentions, nurturing humility and sincerity.

Second, honesty (*jujur*) is a fundamental trait in Islam, as honest individuals are beloved by Allah, including prophets and the righteous (Madani, 2021, p. 147). This value was reinforced through practices such as taking exams with integrity. Third, humility (*tawadhu*) emphasizes not feeling superior to others (Mustofa & Nasucha, 2023, p. 71). This value was cultivated by encouraging students to respect their peers' opinions during group discussions, fostering an attitude of modesty.

Fourth, courage (*berani*) includes the ability to make decisions and speak the truth in accordance with Islamic teachings (Muhtar et al., 2019, p. 96). Fifth, discipline (*disiplin*) was considered essential, as achieving happiness and self-improvement were deemed impossible without it (Suryani et al., 2022,

p. 816). This value was emphasized through structured activities that promoted responsibility and time management. Lastly, resilience (*tangguh*), as defined by Kobasa in Hutomo (2014), involves the ability to endure and overcome stress through commitment, control, and challenge. For example, when students fail an exam, they are encouraged not to give up but to analyze their mistakes and strive for better performance in future assessments.

These character education values—sincerity, honesty, humility, courage, discipline, and resilience—were embedded in the curriculum to develop students with strong moral character, equipping them to face life's challenges with confidence and integrity. The ultimate goal was to nurture morally upright and resilient individuals in their daily lives.

In everyday practice, students were trained to engage in various religious activities and demonstrate virtuous character. These habits included congregational prayers, Qur'anic recitation and memorization, and the application of Islamic etiquette in social interactions, such as speaking politely and showing respect to others. By participating in these religious practices on a daily basis, students not only strengthened their relationship with Allah but also cultivated positive habits that shaped their character. The moral values instilled in the school environment were expected to become internalized within the students' personalities, enabling them to exhibit good behavior wherever they go consistently.

Daarut Tauhiid Boarding School placed a strong emphasis on creating a conducive learning environment, particularly for Qur'an memorization. A serene and natural atmosphere was believed to enhance students' focus and concentration, making the learning and memorization process more effective. Moreover, teachers and the broader school environment played a central role in instilling Islamic values in students. Teachers at Daarut Tauhiid were not only educators but also role models who embodied Islamic virtues such as honesty, discipline, and respect. This role aligned with Al-Attas's concept of *ta'dib*, which emphasizes the importance of *adab* (proper conduct) in the teacher-student relationship, wherein teachers are viewed as moral authorities worthy of respect, and students are expected to exhibit humility and goodwill toward their instructors (Islamia et al., 2024, p. 266; Basith, 2024, p. 27).

The school environment was intentionally designed to support the formation of Islamic character, recognizing that one's surroundings significantly influence behavior, temperament, and personal development. Through various curricular and extracurricular activities centered on Islamic values, the presence of exemplary teachers, and a supportive school climate, students were encouraged to apply Islamic principles in their daily lives. Thus, Daarut Tauhiid functioned not merely as an academic institution but also as a primary platform for fostering strong and refined Islamic character (Munasir, et al., 2024, p. 185).

### **3.2.2 The Challenges of Globalization in Preserving Islamic Values within the Unique Curriculum of Daarut Tauhiid**

Islamic education in the era of globalization faces significant challenges in maintaining traditional values while simultaneously adapting to contemporary developments (Rasyidi, 2024, p. 3). The Unique Curriculum of Daarut Tauhiid addresses these challenges through an approach that integrates steadfast Islamic values with modern educational innovations. This system upholds the essence of monotheism (*tauhid*) and noble character as its foundation while incorporating contemporary learning methods such as digital literacy and project-based learning.

The implementation of the Unique Curriculum of Daarut Tauhiid is carried out through three main strategies. First, contextual learning connects Islamic values with real-life applications, such as teaching science through the lens of Qur'anic verses related to nature (*ayat kauniyah*). Second, holistic character education integrates habitual worship practices with the development of 21st-century skills. Third, teachers serve as role models who embody Islamic values in their daily lives. Flagship programs, such as Sharia-based entrepreneurship, exemplify how this curriculum merges modern competencies with Islamic principles.

Globalization affects education and character formation by introducing foreign cultures, promoting individualism, and advancing technology. These factors challenge traditional values and necessitate a value-based approach that integrates local culture to strengthen character education and preserve cultural and moral identity (Herlina et al., 2024b, p. 231). While globalization offers opportunities for enhancing character education through global knowledge exchange, inclusive policies are also required to address these disparities. Its success depends on the education system's ability to integrate global advancements with local contexts, ensuring the development of a generation that possesses strong character and a global outlook (Angana et al., 2025, p. 65).

The Unique Curriculum of Daarut Tauhiid demonstrates that Islamic education can respond to globalization without losing its identity. This system has proven effective in producing a generation deeply rooted in spirituality while remaining adaptable to change, preserving core Islamic values while embracing modern educational methodologies. The outcome is graduates who excel academically and possess strong Islamic character, ready to become leaders in an increasingly complex global era.

Globalization has created both challenges and opportunities in education, requiring teachers to be more creative and proficient in diverse competencies (Silaban et al., 2024, p. 3375). In response, the Unique Curriculum of Daarut Tauhiid offers solutions through a value-based contextual approach that can be easily internalized by students. This curriculum is designed to meet the demands of globalization by simplifying concepts, ensuring global-local relevance, and positioning teachers as active facilitators. Islamic values such as tauhid, noble character, and leadership are taught through practical methods, making them easier to understand and apply in everyday life. The curriculum integrates global insights, such as digital literacy, with local wisdom and Islamic teachings, ensuring that students remain connected to their cultural identity while being prepared to compete internationally.

Educators are not only required to master academic content but also to serve as role models (*uswah*), demonstrating the values of the curriculum in practice. Although the curriculum is conceptually ideal, in practice, the character development of students is not yet optimal. This indicates that, despite the curriculum being well-designed, its implementation heavily depends on the role and quality of the educators. Siti Nurkhasanah emphasizes that evaluation should initially focus on the role of teachers or homeroom mentors. According to her, this approach reflects a self-reflective attitude toward the educators' performance rather than placing blame on students for observed shortcomings (Interview, February 22, 2025). Therefore, the success of character formation is determined not only by curriculum design but also by the commitment and exemplary conduct of teachers in bringing those values to life in the learning process.

### ***3.2.3 The Relevance of the Unique Curriculum of Daarut Tauhiid in the Global Context***

The Unique Curriculum of Daarut Tauhiid is designed to prepare students to face the challenges of globalization by integrating Islamic values into general education. This aligns with Ahmad in Basri (2024), who asserts that embedding Islamic values into the educational curriculum fosters a holistic approach that addresses cognitive and moral development, preparing students to make meaningful contributions to society. For instance, by teaching critical thinking, creativity, and collaboration skills, students are trained to become adaptive and innovative individuals in facing the dynamics of contemporary life. This holistic education encompasses the development of social, emotional, and spiritual competencies that are essential for equipping students to navigate the ever-evolving demands of the modern world (Pare & Sihotang, 2023, p. 27780).

The curriculum also contributes to forming a generation capable of competing globally by equipping students with 21st-century skills such as creativity, collaboration, and critical thinking. Effective 21st-century learning must be designed to increase student engagement through modern, student-centered teaching models—an approach already applied at Daarut Tauhiid Senior High School. Thus, students are trained not only to become skilled professionals but also individuals capable of adapting to global changes and challenges (Rosnaeni, 2021, p. 4335).

The development of 21st-century competencies within Islamic education is crucial for shaping students who are not only academically proficient but also possess strong character. Through collaborative projects requiring teamwork, students learn to value diversity and work collectively towards common goals. By adopting 21st-century competencies grounded in the moral and ethical teachings of the Qur'an and Hadith, the Unique Curriculum of Daarut Tauhiid prioritizes both academic achievement and character development, making it highly relevant in the context of globalization.

Further analysis reveals that implementing 21st-century competencies in Islamic education aims not only to enhance academic intelligence but also to build strong character. Through collaborative projects that emphasize teamwork and problem-solving, students develop social skills alongside moral and ethical values in their daily lives. This concept aligns with the theory of the Islamization of knowledge, which emphasizes that education should integrate knowledge and morality to produce individuals who are intellectually competent and morally upright (Sutrisno, 2021, p. 7).

#### 4. CONCLUSION

The *Kurikulum Khas Daarut Tauhiid* (Daarut Tauhiid's Distinctive Curriculum) represents an educational system designed to comprehensively integrate Islamic values with general education. This curriculum is built upon four foundational pillars—*Ma'rifatullah* (recognition of God), leadership, entrepreneurship, and environmental awareness—aiming to produce students who excel academically and possess strong Islamic character. These values are internalized through consistent character-building strategies, such as the implementation of daily religious practices and the application of Daarut Tauhiid's 25 cultural traditions, including congregational prayers and Qur'an memorization. The BAKU (Baik dan Kuat, meaning Good and Strong) character principles—sincerity, honesty, humility, courage, discipline, and resilience—are instilled through teacher role-modeling and a supportive school culture. In facing global dynamics, this curriculum demonstrates the capacity to integrate 21st-century skills—such as critical thinking, creativity, communication, and collaboration—within the framework of Islamic values. However, claims regarding its effectiveness in adapting to global demands require empirical validation, for instance, by comparing the outcomes of Daarut Tauhiid graduates with those from other institutions. The integration of the Kurikulum Merdeka with the Daarut Tauhiid Curriculum results in a promising hybrid approach, although its long-term effectiveness still necessitates further systematic evaluation.

For Islamic education practitioners, this integrative model may serve as a reference in designing curricula that are responsive to contemporary needs without compromising Islamic principles. Policymakers are encouraged to support similar initiatives through policies that promote the integration of character development and 21st-century competencies, as well as by providing funding for teacher training and values-based curriculum development. Educational evaluations should not only emphasize academic performance but also incorporate moral and social indicators. Further research is recommended to explore alumni perceptions regarding the relevance of this curriculum in their post-graduation lives, with a focus on employability, retention of character values, and societal contributions. Longitudinal studies are also crucial to assess the long-term impact of this educational model on alumni success in an ever-changing global context.

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