

Curriculum Reformulation in the Integrated Islamic School Network of Pariaman City as a Foundation for Implementing the Seven Habits of Outstanding Indonesian Children

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ABSTRACT

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Curriculum plays a strategic role in shaping students' competencies and character. Integrated Islamic Schools (Sekolah Islam Terpadu, SIT), as flexible educational institutions, have the potential to integrate Islamic values with national character education programs, including the Seven Habits of Outstanding Indonesian Children (T7K). This study aims to (1) analyze the curriculum structure of the Integrated Islamic School Network (JSIT) in Pariaman City in accommodating the principles of T7K, (2) identify factors contributing to the low level of T7K integration, and (3) formulate a curriculum model that remains consistent with Islamic identity. The study employed a qualitative approach using Design-Based Research (DBR), with data collected through observations, in-depth interviews, and document analysis. Data were analyzed using the Miles and Huberman interactive model. The findings indicate that the JSIT curriculum in Pariaman combines the national curriculum, Ismubaris, integrated curriculum, and diniyah programs. However, the implementation of T7K remains limited due to parents' insufficient understanding, weak coordination among human resources, limited facilities, and the lack of specialized teacher training. The proposed curriculum reformulation emphasizes strengthening the boarding school model, enhancing teachers' capacity through T7K-based training, and promoting active parental involvement through structured parenting programs. These findings highlight the importance of collaboration among schools, families, communities, and government institutions in developing a holistic Islamic curriculum that aligns with national policies while sustaining Islamic educational values.

Keywords: Curriculum Reformulation; Integrated Islamic Schools; Character Education; Seven Habits of Outstanding Indonesian Children

ABSTRAK

Kurikulum memiliki peran strategis dalam membentuk kompetensi dan karakter peserta didik. Sekolah Islam Terpadu (SIT) sebagai lembaga pendidikan yang fleksibel memiliki peluang besar untuk mengintegrasikan nilai-nilai Islam dengan kebijakan nasional pendidikan karakter, termasuk program Tujuh Kebiasaan Anak Indonesia Hebat (T7K). Penelitian ini bertujuan untuk: (1) menganalisis struktur kurikulum Jaringan Sekolah Islam Terpadu (JSIT) di Kota Pariaman dalam mengakomodasi prinsip-prinsip T7K, (2) mengidentifikasi faktor-faktor penyebab rendahnya

integrasi T7K, serta (3) merumuskan model reformulasi kurikulum yang tetap konsisten dengan identitas keislaman. Penelitian ini menggunakan pendekatan kualitatif dengan metode *Design-Based Research* (DBR). Data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa kurikulum JSIT di Kota Pariaman merupakan kombinasi antara kurikulum nasional, Ismubaris, kurikulum terpadu, dan program diniyah. Namun, implementasi T7K belum berjalan optimal akibat keterbatasan pemahaman orang tua, lemahnya koordinasi sumber daya manusia, keterbatasan sarana prasarana, serta minimnya pelatihan guru berbasis T7K. Reformulasi kurikulum yang diusulkan menekankan penguatan model boarding school, peningkatan kapasitas guru melalui pelatihan berbasis T7K, serta pelibatan aktif orang tua melalui program parenting terstruktur. Temuan ini menegaskan pentingnya kolaborasi antara sekolah, keluarga, masyarakat, dan pemerintah dalam mengembangkan kurikulum Islami yang holistik, selaras dengan kebijakan nasional, dan berkelanjutan.

Kata-kata Kunci: Reformulasi Kurikulum; Sekolah Islam Terpadu; Pendidikan Karakter; Tujuh Kebiasaan Anak Indonesia Hebat

1. INTRODUCTION

Education plays a strategic role in shaping students' competencies, character, and integrity. In the contemporary context, which is marked by the challenges of globalization and rapid digital transformation, education can no longer focus solely on the mastery of academic content. Instead, it must also cultivate strong moral, spiritual, and social values (Katni et al., 2025). The curriculum serves as the primary instrument for ensuring that educational objectives are achieved in a holistic and sustainable manner (Yusuf et al., 2020). Within this framework, the Integrated Islamic School (*Sekolah Islam Terpadu*, hereinafter *SIT*) has emerged as an educational innovation that combines the national curriculum with Islamic values to produce a generation characterized by Islamic ethics, competitiveness, and high social sensitivity.

A number of previous studies have highlighted the success of SIT in harmoniously integrating general education and religious education. Studies by Wahyuni, (2020), Siregar et al., (2025), and Saepudin, (2024) emphasize that the effectiveness of *SIT* lies in its capacity to embed Islamic values across all subjects, teaching methods, and holistic learning activities. This approach is widely believed to foster the development of students' integrated personalities, encompassing faith, knowledge, and noble character. Nevertheless, the implementation of national character education programs, such as T7K/*Tujuh Kebiasaan Anak Indonesia Hebat* (Seven Habits of Outstanding Indonesian Children), initiated by the Ministry of Education, Culture, Research, and Technology, has not been fully realized within the *SIT* environment. Field observations in Pariaman City indicate that only 12% of *SIT* teachers consistently apply T7K principles in their teaching practices, while the remaining 88% experience difficulties in aligning T7K concepts with

Islamic values. This situation has created a gap between the national education policy and its practical implementation within the *SIT* curriculum.

Several previous studies have indeed attempted to examine curricular aspects within the context of Islamic education. For instance, [Hermawati et al., \(2024\)](#) analyzed the relevance of Tyler's curriculum model to Islamic religious education in responding to the demands of the Society 5.0 era and found that the model is effective for curriculum development oriented toward the needs of modern society. However, this study did not specifically address the application of the model within the context of the Integrated Islamic School curriculum, nor did it examine its integration with the T7K program. On the other hand [Astutik, \(2025\)](#) focused on the implementation of the T7K program in student character development, yet the study remained descriptive in nature and did not explore its relationship with a more comprehensive curricular structure.

Findings from [Rochmat et al. \(2023\)](#) indicate that the *Merdeka Belajar* curriculum, when viewed from an Islamic perspective, must be capable of developing 21st century competencies without neglecting spiritual values. Similarly, [Mala et al. \(2024\)](#) emphasize that the reconstruction of Islamic Religious Education (*Pendidikan Agama Islam*) in *pesantren* (Islamic boarding school) should be directed toward an inclusive and sustainable curriculum that integrates modern social needs with Islamic values. These studies point to a new direction in the development of Islamic curricula that are more open, adaptive, and character-based, thereby providing a relevant foundation for reformulating the *SIT* curriculum to incorporate the T7K framework.

At the global level, similar approaches have also attracted considerable scholarly attention. [Brown et al., \(2023\)](#), through a meta-analysis of 214 (two hundred and fourteen) cross-national studies, found that these character education programs have a significant impact on students' moral and social development and are effectively implemented within value-based religious education systems. [Shuai \(2023\)](#) examined character curriculum reform in China and concluded that the integration of moral values into the national curriculum is a key determinant of successful 21st century education. Meanwhile, [Osman \(2024\)](#) demonstrated how role-modeling-based character education in Saudi Arabia has successfully integrated Islamic values with the objectives of the Sustainable Development Goals (SDG 4), resulting in a curriculum model that simultaneously supports religious character formation and modern development. These findings further strengthen the position of the present study within the global discourse as an effort to expand discussions on Islamic curriculum reform and the integration of character-based education.

Based on this review, it can be concluded that a clear research gap remains. Most previous studies have focused either on the implementation of integrated curricula or on the strengthening of student character, without providing an in-depth explanation of how the *SIT* curriculum can be formulated to align T7K principles with Islamic values within a single, integrated system. This gap underpins the urgency of the present study, as

without an adaptive curriculum reformulation, *SIT* risks losing its balance between academic achievement, the cultivation of national character, and the internalization of Islamic spiritual values.

Accordingly, the research problem of this study can be explicitly formulated as follows: How can the curriculum of Integrated Islamic Schools (SIT) be reformulated in a way that integrates the principles of the Seven Habits of Outstanding Indonesian Children (T7K) without diminishing the Islamic values and identity of the educational institution?

To address this issue, the present study proposes a concept of SIT curriculum reformulation that systematically integrates T7K principles into an Islam-based learning structure. This approach offers novelty by combining national character education policy with a contextual Islamic learning model. In addition, the study provides a practical contribution in the form of a curriculum model design that can be adapted by SIT institutions in various regions, particularly in aligning national programs with a sustainable vision of Islamic education.

The objectives of this study are formulated more specifically as follows: (1) to analyze the structure of the SIT curriculum in accommodating the principles of T7K Excellent Indonesian Children in Pariaman City; (2) to identify the factors contributing to the low level of T7K integration within the SIT curriculum; and (3) to formulate a model of SIT curriculum reformulation that integrates T7K without neglecting Islamic values as the core institutional identity. This study is expected to make a significant contribution to the development of integrated Islamic education curricula in Indonesia and to strengthen the implementation of national character education within a holistic, contextual, and Islamically grounded curricular framework.

2. METHOD

This study employs a qualitative approach using the Design-Based Research (DBR) model, as its focus extends beyond problem analysis to include the design, implementation, evaluation, and revision of an Integrated Islamic School Network (*Jaringan Sekolah Islam Terpadu/JSIT*) Curriculum model integrated with Seven Habits of Outstanding Indonesian Children (T7K). The DBR approach enables researchers to gain an in-depth understanding of educational phenomena while simultaneously generating theory-informed and practically applicable solutions (Akker et al., 2010). This model emphasizes collaboration between researchers and educational practitioners in developing contextualized and sustainable interventions.

The Design-Based Research framework adopted in this study is adapted from the model proposed by Amiel and Reeves (2008) with contextual adjustments tailored to the Indonesian SIT setting. The research process was conducted through five iterative phases. The first phase involved contextual problem analysis, carried out through a preliminary

study and classroom observations of T7K implementation in three JSIT schools in Pariaman City. This phase aimed to identify gaps between the national curriculum framework and Islamic educational practices within schools. The second phase consisted of curriculum model design through the development of an initial prototype of an integrative curriculum grounded in Islamic values and T7K principles, based on findings from the first phase. The third phase involved limited implementation of the prototype within instructional settings at the three selected schools. The fourth phase comprised formative and summative evaluations to assess the effectiveness of implementation and to examine alignment between the designed curriculum and classroom practice. Based on evaluation findings, the fifth phase entailed model revision, in which evaluative evidence was used to iteratively refine the curriculum design until a final, contextually validated model was achieved. The relationship between DBR phases and data collection techniques is presented in Figure 1.

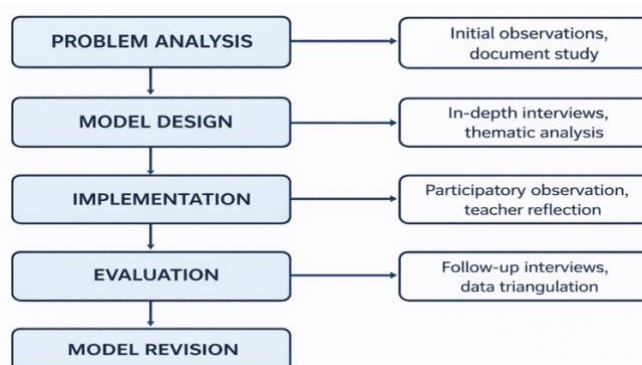


Figure 1. Stages of Design-Based Research (DBR) and the Position of Data Collection Techniques at Each Phase

Data were collected through methodological triangulation, including participatory observation, in-depth interviews, and document analysis. Observation was primarily conducted during the analysis and implementation phases to monitor instructional practices without altering the natural classroom setting. In-depth interviews were conducted during the design and evaluation phases to explore teachers' and principals' perceptions and experiences regarding the integration of T7K within the curriculum. Document analysis was carried out throughout the research process to examine written curricula, lesson plans (RPP), and reports on character education implementation in schools.

Research participants consisted of 15 (fifteen) individuals selected through purposive sampling based on two criteria: (a) direct involvement in curriculum planning or implementation, and (b) a minimum of three years of experience integrating Islamic values and character education within schools. The participant composition included 3 (three) principals, 3 (three) vice principals for curriculum affairs, 6 (six) Islamic Religious Education teachers, and 3 (three) supporting staff members from 3 (three) educational

institutions: SD IT Unggulan Aisyiyah, SMP IT Mutiara, and SMA TQIT Sahabat Cendikia Pariaman. These schools were selected because they represent elementary to secondary education levels within the JSIT network in Pariaman City, thereby providing representative validity for the implementation context of an integrated Islamic curriculum across educational levels.

Data trustworthiness was ensured through validation processes embedded within the DBR cycle. Credibility was strengthened through triangulation of sources, including teachers, principals, and documents, as well as triangulation of methods, namely observation, interviews, and documentation, at each research stage. Member checking was conducted following formative evaluation to ensure that interpretations accurately reflected participants' perspectives. Validation outcomes directly informed the curriculum design revision stage. Dependability and confirmability were maintained through supervisory process audits and the documentation of an audit trail to ensure analytical transparency.

Data analysis was conducted inductively following the procedures proposed by [Miles & Huberman \(1994\)](#), which include data reduction, data display, and conclusion drawing or verification. Each analytical stage was aligned with the corresponding DBR phase to generate findings that not only explain the observed phenomena but also validate the effectiveness of the resulting integrative curriculum model. Through this approach, the research methodology produces empirically credible data while simultaneously contributing to research novelty, namely the development of an integrative Islamic curriculum model based on T7K that is both theoretically grounded and practically applicable.

3. RESULTS AND DISCUSSION

This section examines the process of internalizing the principles of Seven Habits of Outstanding Indonesian Children (T7K) within Integrated Islamic School (SIT) institutions in Pariaman City, situated within the framework of JSIT Curriculum reformulation based on character values. The analysis focuses on the extent to which T7K principles are integrated into learning systems, character development programs, and school culture across different educational levels. Using a comparative approach, 3 (three) educational institutions, namely SD IT Unggulan Aisyiyah, SMP IT Mutiara, and SMA TQIT Sahabat Cendikia, are compared in terms of curriculum aspects, implementation strategies, developmental focus, strengths, and challenges encountered. This comparison aims to identify patterns of consistency as well as differentiation in character implementation across levels of integrated Islamic education ([Afridhianika & Yudhianto, 2025](#); [D. Wahyuni et al., 2025](#)). A summary of the comparative analysis is presented in [Table 1](#).

Table 1. Comparison of the Implementation of Seven Habits of Outstanding Indonesian Children (T7K) in 3 (three) Integrated Islamic Schools (SIT) in Pariama City

Implementati on Aspect	SD IT Unggulan Aisyiyah	SMP IT Mutiara	SMA TQIT Sahabat Cendikia
Curriculum Model	National curriculum and Ismubaris (Muhammadiyah- based curriculum)	National curriculum and JSIT Curriculum (full-day and boarding system)	<i>Merdeka Belajar</i> Curriculum and Integrated Islamic Curriculum (<i>Ahlussunnah wal Jamā'ah</i>)
T7K Strategy	Daily control books, parental involvement, morning exercise, worship monitoring	Boarding-based mentoring, collective worship schedules, and regulation of dietary and sleep patterns	Gender segregation (<i>ikhwān–akhwāt</i>), integration of T7K with Pancasila Student Profile projects, intensive Qur'an memorization
Primary Focus	Qur'anic character, worship discipline, parent–school synergy	Discipline, religiosity, adolescent independence	Qur'anic habituation, global outlook, and academic competitiveness
Strengths	Strong school– parent synergy	Intensive boarding environment	Integration of <i>Merdeka Belajar</i> Curriculum and Islamic values, high flexibility
Challenges	Variability in parental supervision	Limited availability of subject-specialist teachers	Heterogeneous student intake, limited facilities

Source: Primary Research Data, processed by the author (2025)

Curriculum implementation in Islamic education requires contextual and adaptive strategies aligned with institutional characteristics and learners' needs. This approach is consistent with findings in contemporary Islamic curriculum research that emphasize the importance of contextual curriculum implementation grounded in values and learners' social needs (Alkandari, 2023; Laila et al., 2025; Moinipour, 2021). Curriculum adaptation in Integrated Islamic Schools constitutes not merely a technical innovation, but an epistemological strategy to maintain equilibrium between religious values and global competency demands (Hendawi et al., 2024).

[Table 1](#) demonstrates that the implementation of Seven Habits of Outstanding Indonesian Children (T7K) in SIT institutions in Pariaman City varies in its mechanisms, ranging from family involvement and boarding systems to the integration of national curricula with Islamic values. This variation underscores that the curriculum functions not as a supplementary program but as a systemic framework internalized throughout the educational process. SD IT Unggulan Aisyiyah employs a family-partnership model, in which T7K internalization occurs through communication and collaboration between teachers and parents in character habituation at home and at school. SMP IT Mutiara represents a total-institution model based on a boarding system that creates a homogeneous social environment and high discipline for intensive habituation. Meanwhile, SMA TQIT *Sahabat Cendekia* occupies an integrated-academic position by combining T7K with the Pancasila Student Profile and reinforcing it through contextual learning grounded in Islamic values.

This empirical context concretely illustrates how micro-, meso-, and exo-systems within the theory of Ecological Systems by [Bronfenbrenner \(1979\)](#) operate differently across educational levels. At the primary level, SDIT functions predominantly within the microsystem, where family influence plays a dominant role. At the lower secondary level, SMP IT operates within a mesosystem grounded in a boarding-school community structure. At the upper secondary level, SMA TQIT engages a broader exosystem through the adaptation of national curricula and character education policies. These multilayered interaction patterns confirm recent empirical findings that the effectiveness of character formation in Islamic educational institutions is highly dependent on cross-systemic and institutional synergy ([Alasmari, 2023](#); [Geduld, 2024](#); [Martinez-Yarza et al., 2024](#); [Reaves et al., 2020](#)). They further underscore the critical importance of institutional support in facilitating social and value-based adaptation within global Islamic education systems.

Within the national context, these findings reinforce the conclusions of [Aliyah et al., \(2024\)](#), which indicate that research-based curriculum management in *madrasah* (Islamic schools under the Indonesian Ministry of Religious Affairs) effectively enhances learning relevance and spirituality. This study is also consistent with the multiple intelligences framework, which emphasizes balance among cognitive, affective, and spiritual dimensions of learners ([Mahmud et al., 2024](#)), as well as the principle of *tazkiyat al-nafs* (spiritual purification of the self), which guides the cultivation of moral discipline through habituation and exemplary conduct ([Erihadiana et al., 2021](#)). Such Islamic educational strategies enable institutions to remain responsive to the challenges of the digital era ([Mahsusi et al., 2024](#); [Ritonga et al., 2024](#)) while simultaneously instilling character values through role modelling, moral guidance, and positive habituation practices ([Sunarsih & Sriyanto, 2025](#)).

From a reflective and comparative perspective, this study extends the discourse on adaptive Islamic curriculum implementation by demonstrating that institutional

context functions as a primary determinant of character internalization patterns. Whereas previous studies have largely focused on institutional adaptation models (Alkandari, 2023; Laila et al., 2025), the present research introduces a micro-ecological perspective by empirically linking Bronfenbrenner’s theoretical framework to the practices of integrated Islamic education. Accordingly, this study contributes to strengthening the paradigm of a contextual Islamic curriculum, which positions adaptability as the foundation of innovation in Islamic character education in the modern era.

Beyond curriculum implementation strategies, it is also essential to examine the institutional capacity of each school in supporting educational effectiveness. This capacity can be assessed through accreditation status, the number and qualifications of teachers, student enrolment, and the availability of facilities. A comparative overview of these aspects across SDIT Unggulan Aisyiyah, SMP IT Mutiara, and SMA TQIT Sahabat Cendekia is presented in Table 2.

Table 2. Comparative Profile of Teachers, Students, and Accreditation

Aspect	SD IT Unggulan Aisyiyah	SMP IT Mutiara	SMA TQIT Sahabat Cendekia
Accreditation	B	B+ (2022)	B
Number of Teachers	± 20 (predominantly bachelor’s degree holders)	21 (1 S2, 20 S1/D3)	30 (28 S1, 2 S2)
Number of Students (2023/2024)	± 300 (estimated data)	121	23
Main Facilities	Science laboratory, computer lab, prayer hall, sports field	Boarding facilities, science laboratory, computer lab, library	Separate buildings for male and female students, science and language laboratories, worship facilities

Source: Primary research data, processed by the author (2025)

Table 2 indicates that institutional capacity constitutes a major determinant of educational quality within Integrated Islamic Schools (SIT). Variations in accreditation status, teacher numbers, student–teacher ratios, and facilities reflect distinct structural characteristics that shape each school’s institutional identity. These data suggest that public demand for a school does not always correspond with the readiness of human resources or the adequacy of infrastructure. Schools with large student populations face more complex managerial challenges, whereas smaller schools offer greater opportunities for intensive character development, albeit with limitations related to institutional sustainability. Consequently, the effectiveness of implementing the Seven Habits of

Outstanding Indonesian Children (T7K) and an integrative curriculum depends on each school's capacity to manage its resources proportionally, sustainably, and in accordance with the specific needs of each educational level.

These findings provide an empirical foundation for applying the Resource-Based View (RBV) theory within Islamic education management. RBV posits that organizational advantage depends on internal capacities to manage resources that are valuable, rare, inimitable, and well organized ([J. Barney et al., 2001](#); [J. B. Barney, 1991](#)). This approach has been widely applied in higher education and institutional management, demonstrating that efficient management of human and physical resources constitutes a key determinant of competitive advantage in educational institutions ([Vasudevan, 2021](#); [Wang et al., 2023](#)). Within the context of this study, SMA TQIT Sahabat Cendekia, with a relatively low teacher–student ratio of 30:23, exhibits characteristics of “rare” resources that enable more intensive character development. By contrast, SMP IT Mutiara possesses distinctive physical resources in the form of a boarding system, which provides added value for habit formation and social control. These differing management patterns indicate that resources in Islamic schools’ function not merely in a functional capacity but also strategically in shaping Islamic character formation.

Empirical validation of the relationship between RBV and educational governance is also provided by [Patnaik et al. \(2022\)](#), who demonstrate that synergy between internal resources and institutional support enhances the competitiveness of higher education institutions. Study ([Guizani & Abdalkrim, 2021](#)) further emphasizes the importance of leadership and human resource diversity in creating organizational advantage, while integrating RBV with integral theory to account for cultural and psychological dimensions in educational management. More specifically, together with [Dhrubo \(2025\)](#), show that synergy between social capital and human capital constitutes a prerequisite for sustainable advantage, a concept highly relevant to Integrated Islamic Schools (SIT) that rely on collaboration among teachers, parents, and students in character development.

When examined through the lens of Islamic education management theory, these findings extend the application of RBV in the domain of character education by incorporating spiritual and social value dimensions. This is consistent with the findings of [Budiarto et al. \(2024\)](#) and [Khalifa et al. \(2025\)](#), who argue that value-based resources, namely human resources possessing religious integrity and pedagogical competence, are the principal drivers of excellence in Islamic educational institutions. Accordingly, this study not only validates the relevance of RBV within Islamic education but also proposes a hybrid model that integrates resource management efficiency with the strengthening of character values. These findings suggest that the successful implementation of Seven Habits of Outstanding Indonesian Children (T7K) is determined not solely by pedagogical innovation but also by the effectiveness of strategic resource management

grounded in spiritual values. These findings indicate that the success of implementing the Seven Habits of Outstanding Indonesian Children (T7K) is not determined solely by pedagogical innovation but is also contingent upon the effectiveness of managing strategic resources grounded in spiritual values. To illustrate institutional capacity and the dynamics of organizational growth, a comparison of student enrolment across the 3 (three) Integrated Islamic Schools (SIT) in Pariaman City for the 2023/2024 academic year is presented in Figure 2.

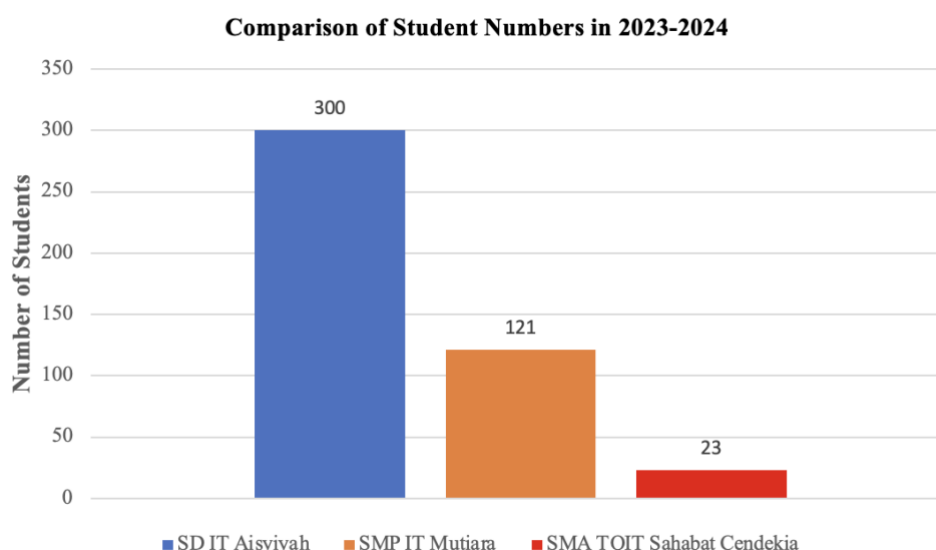


Figure 2. Comparative Graph of Student Numbers, 2023/2024

Source: Author (2025)

Figure 2 reveals a substantial disparity in student numbers across schools, reflecting differences in institutional capacity, reputation, and resource management strategies. These quantitative data are reinforced by interview findings with principals and teachers, indicating that increases in student enrolment are generally accompanied by challenges in maintaining the intensity of character development and the effectiveness of T7K implementation. Conversely, schools with smaller student populations provide more personalized teacher–student interactions, thereby facilitating deeper internalization of T7K values.

These field findings corroborate the results of [Berkat et al., \(2025\)](#), who emphasize the importance of comprehensive education management in ensuring balance between student population growth and learning quality. Similarly, [Erer et al., \(2025\)](#) highlight those variations in academic and character outcomes often correlate with institutional capacity and mentoring systems across schools. This is further aligned with [Subandiyah et al., \(2025\)](#), who find that differentiated instruction, namely teaching tailored to individual student needs, can mitigate learning quality gaps in schools with large student populations.

Accordingly, the disparity in student numbers illustrated in Figure 2 does not merely reflect physical school capacity but also signifies differences in managerial paradigms and pedagogical strategies in implementing T7K. From a theoretical perspective, this data indicates that the effectiveness of T7K implementation is highly dependent on an institution's capacity to integrate character-based management approaches with adaptive human resource management responsive to student scale and dynamics. At this juncture, the integration of quantitative data and qualitative findings demonstrates that the success of Islamic character formation is determined not by school size per se, but by the consistency with which T7K values are enacted within teacher–student interactions and school culture.

To identify curriculum characteristics at each educational level, a comparison was conducted of learning load, curriculum proportion, and subject structure across the 3 (three) Integrated Islamic Schools (SIT) in Pariaman City. This visualization provides insight into differing orientations and emphases in implementing the principles of Seven Habits of Outstanding Indonesian Children (T7K) at each educational stage. The comparative results are presented in Figure 3.

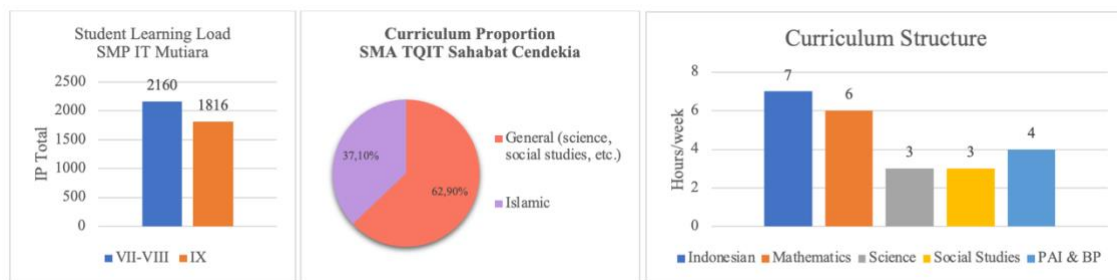


Figure 3. Curriculum Comparison Across Three Integrated Islamic Schools in Pariaman City, Academic Year 2023/2024

- (a) Student Learning Load Graph at SMP IT Mutiara
- (b) Curriculum Proportion Graph at SMA TQIT Sahabat Cendekia
- (c) Curriculum Structure Graph at SD IT Aisyiyah (Grades IV–VI)

Source: Author (2025)

Figure 3 demonstrates a consistent pattern of curricular differentiation across educational levels, indicating that Integrated Islamic Schools (SIT) in Pariaman City do not merely adopt national policies but also undertake contextual adaptations aligned with students' developmental needs. Differences in emphasis across levels confirm that the implementation of Seven Habits of Outstanding Indonesian Children (T7K) occurs in a gradual and layered manner. At the primary level, emphasis is placed on moral habituation and discipline; at the secondary level, on strengthening social and spiritual responsibility; and at the upper-secondary level, on integrating reflective thinking and value-based leadership.

This visualization not only illustrates curricular content variation but also serves as an empirical basis for refining the integrative curriculum model developed through Design-Based Research (DBR) in the fourth and fifth phases. Observational and field validation findings indicate that the success of T7K implementation depends on schools' capacity to connect national curriculum structures with contextual character habituation systems. Accordingly, the differentiation patterns shown in [Figure 3](#) were employed to revise DBR design components, particularly in curriculum layering and contextual adaptation, to ensure that the developed model is more responsive to students' developmental needs at each educational level. In line with DBR theory as articulated by [Philippakos et al., \(2021\)](#), each empirical data representation functions as a conceptual foundation for validating and refining instructional models during the fourth and fifth design phases, namely reflection and refinement.

a. Analysis of the Integrated Islamic School (SIT) Curriculum Structure in Accommodating the Seven Habits of Outstanding Indonesian Children (T7K)

The curriculum structure of the Integrated Islamic School Network (*Jaringan Sekolah Islam Terpadu/JSIT*) in Pariaman City is designed to integrate the principles of the Seven Habits of Outstanding Indonesian Children (T7K) through a synthesis of the national curriculum, *Ismubaris*, integrated Islamic studies, and *diniyah* education. At the primary education level, this integration is reflected in the strong emphasis on character education delivered through subjects such as Qur'anic Studies, *Tahfidz*, Arabic Language, English Language, Information Technology, and Kemuhammadiyahan. These curricular components are reinforced by the use of a daily worship monitoring book, which functions as a habituation instrument for internalizing T7K values. At the secondary level, the implementation of T7K becomes more systematic through a boarding school model, which enables extended habituation processes supported by intensive supervision from teachers and dormitory mentors.

These findings are consistent with Sofanudin's research, which demonstrates that SIT curriculum typologies are inherently flexible, ranging from combinations of the national curriculum and JSIT, integration with *Pesantren* (*Islamic boarding school*) Aswaja traditions based on *Ahl al-Sunnah wa al-Jama'ah*, to alignment with foundation-based curricula with a nationalist orientation. Such flexibility allows schools to adjust character education strengthening in accordance with their institutional vision ([Sofanudin, 2019](#)). A holistic Islamic curriculum requires the integration of Islamic teachings with modern educational practices through community engagement, technological support, and policy alignment, thereby ensuring that learning remains responsive to contemporary societal needs ([Moslimany et al., 2023](#)).

From this curriculum structure, a model of Integrated Ethical Education can be identified, which seeks to harmonize Islamic values, national character principles grounded in Pancasila and T7K, and global competencies. This model represents the

crystallization of a Design-Based Research (DBR) process that has progressed through iterative stages of design, implementation, evaluation, and empirical refinement (Philippakos et al., 2021). A key evaluative finding indicates that the most effective form of integration is not achieved by introducing additional subjects, but rather by embedding T7K values within existing Islamic learning activities. For example, the habit of “Synergize” is not taught as a standalone topic, but is contextualized through collaborative Qur’anic memorization activities or cross-subject projects.

The positioning of these findings both reinforces and extends Epstein, (2010) Overlapping Spheres of Influence theory, which emphasizes the interaction between school, family, and community in character formation. However, this study introduces an additional dimension, namely spiritual agency, defined as the role of religious values as a moral binding force that guides collaboration among these three environments. While Epstein, (2010) foregrounds social interaction as the key to synergy, the present model incorporates transcendental values (*tauhid*) as a form of moral glue that structures inter-system relationships.

Similarly, when compared with the integrative curriculum model proposed by the holistic Islamic curriculum framework advanced by Jamil et al., (2024), the “Tripartite Collaboration for Character Formation” model offers conceptual innovation through its explicit formulation of cross-domain collaboration among school, home, and community as a core component of character-based curriculum design. Value integration is not confined to the level of content integration but extends to process integration, namely, how T7K values are internalized through routine interactions and habituation mechanisms across the entire educational ecosystem.

Accordingly, the novelty of this model lies in its synthesis of an empirically grounded DBR approach, Epstein’s collaborative framework, and holistic Islamic curriculum principles into a unified tripartite structure that positions spiritual values as the central axis of character education. This model not only affirms synergy among educational environments but also demonstrates how Islamic character and national values can be constructed simultaneously within the context of SIT education in the digital era.

b. Factors Contributing to the Low Level of T7K Integration

Although the curriculum of the Integrated Islamic School (SIT) has formally accommodated the principles of the Seven Habits of Outstanding Indonesian Children (T7K), its implementation continues to face multiple constraints, particularly at the primary education level. The primary challenge lies in the limited role of parents as moral role models. For example, difficulties in inducing children to wake up early are often rooted in family lifestyle patterns. Additional obstacles include the limited creativity of teachers in developing instructional media, the absence of specialized training related to

T7K, inadequate educational facilities and infrastructure, and suboptimal communication among school stakeholders. In non-boarding schools, restricted instructional time further weakens the consistency of character habituation.

A growing body of research indicates that these challenges are not merely technical in nature but rather stem from weak synergy among families, schools, and the wider community. This finding is consistent with [Mateus et al., \(2024\)](#), who demonstrate that parental involvement and character literacy significantly influence children's moral development. Similar results are reported by [\(Liu et al., 2025\)](#), who show that emotional support and effective family communication contribute substantially to positive character behavior. Furthermore, [Stroetinga et al., \(2019\)](#) emphasize that collaboration among principals, teachers, and parents constitutes a key determinant of success in character education, although such collaboration is frequently constrained by limited facilities and low student motivation.

The principal findings derived from the problem identification and evaluation stages of this Design-Based Research (DBR) indicate that the most substantial barriers do not lie in curriculum design per se, but rather in socio-cultural factors, particularly parenting styles and teachers' pedagogical capacity. Consequently, even a well-designed curriculum will be ineffective in internalizing T7K values without strong support from the surrounding social system. This conclusion supports the Parental Involvement theory articulated by [\(Walker et al., 2005\)](#), which posits that parental engagement is shaped by 3 (three) core components, namely: (1) parents' role beliefs, (2) parental self-efficacy, and (3) invitations or encouragement from schools and children. The case of SDIT Aisyiyah illustrates that weak internalization of T7K habits, such as discipline and responsibility, is closely associated with low parental self-efficacy in modelling these behaviors within the home environment.

The robustness of these findings is further reinforced by empirical evidence demonstrating the interrelationship between parental involvement, school communication, and the effectiveness of character education. [Ariani et al., \(2022\)](#) show that collaboration between teachers and parents through online, locally based character education significantly influences the moral development of primary school students in Padang. Comparable findings are reported by [Ovaningsih et al., \(2024\)](#), who confirm that effective communication and a supportive school organizational climate positively affect parental participation in educational processes. In addition, [Zahara et al., \(2025\)](#) reveal that the effectiveness of Islamic character education in madrasah is strongly influenced by the synergy among school principals, teachers, and parents in implementing character-strengthening program.

Collectively, these findings reinforce the conclusion of the present study that the weak internalization of T7K is not solely attributable to curricular factors, but rather to insufficient social and cultural cohesion among the home, school, and community.

Drawing on this body of research, the DBR findings substantiate the conclusion that the low level of T7K integration in SIT institutions in Pariaman City is primarily caused by the lack of effective tripartite collaboration among families, schools, and communities. This directly addresses the research objective of formulating a collaborative curriculum model based on T7K that positions cross-environmental synergy as the core mechanism for character development. Accordingly, this study not only identifies key implementation barriers but also provides a robust empirical and theoretical foundation for refining the design of an integrated Islamic curriculum oriented towards holistic character formation.

c. Curriculum Formulation Integrating T7K with Islamic Values

An ideal curriculum formulation for the Integrated Islamic School (SIT) positions Islamic values as the core institutional identity while systematically integrating the Seven Habits of Outstanding Indonesian Children (T7K) into classroom instruction, extracurricular activities, and habituation practices conducted both at school and within the home environment. Findings derived from Tables 1–3 and in-depth interviews indicate that boarding school and full-day school models are effective in cultivating positive habits. However, continuity at the household level requires the strengthening of parenting programs and the enhancement of teacher quality through targeted training and the strategic use of instructional technology. In this regard, earlier curriculum implementation experiences confirm that the success of SIT institutions depends not solely on school-based efforts but also on family engagement and policy support. This condition aligns with the local philosophical principle of *tigo tungku sajarangan* (the Minangkabau concept of three interdependent pillars, namely family, community, and authority). Parental involvement has been empirically shown to play a significant role in children's moral development through role modelling, structured assignments, and community support, with positive parenting patterns and religious commitment functioning as key determinants.

Based on reflective analysis of prior implementation, this study formulates a proposed JSIT curriculum model integrated with T7K. The model emphasizes a Tripartite Collaboration for Character Formation approach that synergistically connects 3 (three) core pillars: (1) the school, acting as the curriculum designer and facilitator of teacher professional development; (2) the family, serving as the primary role model and reinforce through structured parenting programs; and (3) educational policy authorities, including the Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs, functioning as enablers by providing integration guidelines and funding support. This model demonstrates how the outcomes of the Design-Based Research (DBR) process reflect an iterative cycle of prior implementation, ensuring that

the proposed strategies and mechanisms are not merely theoretical constructs but are grounded in empirically tested practices.

These findings also occupy a strategic position within global character education discourse by offering a contextualized, integrative model relevant to Muslim societies. This perspective is consistent with the recommendations of [Lovat & Toomey, \(2009\)](#) and [Sasaki et al., \(2024\)](#), who advocate a whole-school approach to character education, whereby character values are not only taught explicitly, but are lived through school culture, institutional policies, and partnerships with the wider community. A comparable stance is advanced by [White \(2023\)](#), who underscores the importance of integrating wellbeing and learning through multidisciplinary engagement and evidence-informed school leadership. Accordingly, the DBR-derived curriculum model presented in this study contributes not only to the practice of Islamic education in Indonesia, but also enriches theoretical discussions on how universal values, such as T7K, may be accommodated and strengthened through religious frameworks and locally grounded wisdom.

4. CONCLUSION

The reformulation of the curriculum within the Integrated Islamic School Network (*Jaringan Sekolah Islam Terpadu/JSIT*) in Pariaman City demonstrates that the principles of the Seven Habits of Outstanding Indonesian Children (T7K) have been integrated into learning systems, character development programs, and school culture, albeit with varying degrees of emphasis across educational levels. This integration is manifested through curriculum structure design, institutional orientation, and collaborative patterns among schools, families, and the surrounding social environment. These findings are consistent with the research objective of examining how T7K operates as a character framework within the *JSIT* curriculum. The main points of discussion affirm that the success of T7K implementation is not determined solely by pedagogical innovation, but also by the availability of value-based strategic resources, including teacher competence, school culture, and parental involvement. Consequently, character-oriented curricula within integrated Islamic school networks operate through a hybrid model that combines conceptual, pedagogical, and institutional approaches. This study contributes to the field of Islamic education and curriculum studies by providing empirical evidence that the integration of character values within educational institutions requires not only explicit curriculum design, but also systemic support across multiple actors. The implications of this research suggest opportunities for educational institutions to develop adaptive, value-based curriculum policies. For future research, scholars may extend this inquiry through effectiveness testing or longitudinal approaches to measure the impact of T7K curricula on students' character development in a more systematic and quantifiable manner.

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