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INDONESIAN AND MALAYSIAN ISLAMIC EDUCATION CURRICULUM IN SHAPING STUDENT CHARACTER: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACTS

Background: The lack of character values currently requires education to be more dynamic and adapt to current developments. **Purpose:** The theory used in this research is based on the concept of character education that integrates moral and ethical values in the learning process. **Method:** The method applied is Systematic Literature Review (SLR), which involves collecting and analyzing data from various indexed sources, including Google Scholar and Scopus. **Result:** The results show that the Islamic education curriculum approaches in Indonesia and Malaysia are similar in emphasizing the integration of character values, although there are differences in their implementation. In Indonesia, the curriculum focuses more on the local context and national values, while Malaysia adopts a more systematic approach with an emphasis on universal values. **Conclusion:** The dominant character dimensions in both curricula include spiritual, social and moral values. In addition, the analysis of community trends through Twitter data shows high attention to student character issues, reflecting the community's hope that character education can be more responsive to the social challenges faced by the younger generation.

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A. INTRODUCTION

Education is an activity carried out with awareness and careful planning to create a conducive learning environment, so that students are expected to play an active role in developing their potential. These efforts are the result of educational institutions' efforts to equip students with superior competencies and a deep awareness of social relations and problems faced in the context of their lives (Pristiwanti et al., 2022). In education there are several components to realize superior education, one of which is the curriculum. The curriculum plays a very important role in the educational process, because without a clear curriculum, education will tend to seem poorly organized. Therefore, the curriculum undergoes continuous development. As one of the essential components, the curriculum has a major function in determining the direction and implementation of education. In addition, the curriculum also acts as a means to achieve educational goals. Thus, any changes in educational goals will automatically require adjustments or changes to the applicable curriculum.

The curriculum for students functions as a tool to develop their various potentials, which are then directed to achieve improvement through the guidance of teachers at school. Meanwhile, for teachers, the curriculum acts as a guide and reference in the implementation of learning at school (Jeflin, 2020). The character values taught in the Islamic education curriculum have a very important role in creating a learning atmosphere that supports the moral development of students. By instilling these values, it is hoped that students will not only achieve academic achievements, but also grow into individuals who have good morals and responsible attitudes.

Speaking of character building in students, Islamic education has a central role because Islamic education is an increasingly important aspect in this era of globalization, where many bad influences are easily imitated through various things in the global era. that is how Islamic religious education serves as an important foundation to prevent this. The theory (Berkowitz & Bier, 2020) asserts that education must integrate moral and ethical aspects in the learning process. In this context, the Islamic education curriculum not only aims to transfer knowledge about Islamic teachings, but also to shape the personality of students who have good morals and positive values. Thus, the Islamic education curriculum is expected to be an effective instrument to instill moral and ethical values in accordance with Islamic teachings.

Many countries, including Indonesia and Malaysia, are facing serious challenges related to the moral crisis among the younger generation. The decline in ethical values and deviant behavior is often attributed to the lack of adequate character education (UNESCO, 2023). The character crisis among Malaysian students has been an important focus in research related to character education, especially in Islamic education. Some of the challenges that are often cited are the students' lack of integrity, honesty and sense of responsibility (Aprilian Donesia et al., 2023). Studies show that there are concerns that negative influences from the environment, especially social media and popular culture, can damage students' character development.

Even in data mining from 2014 to 2024 through crawling twitter data, "student morale" has a very high level of negative sentiment, with many negative utterances and comments on current events (Giovani et al., 2020). Therefore, student character building is crucial to overcome phenomena in society that discuss character problems, such as violence in society, student violence, corruption, and other deviant behaviors.

Through education, character cultivation and development can be addressed and improved. Character education is a priority aspect that needs to be implemented in schools to develop the character of students who are intelligent, virtuous, and polite so that they can become part or members of society who are beneficial to their environment (Kistoro, 2022). Therefore, it is important to evaluate the extent to which the Islamic education curriculum contributes to building positive character through education. Character education is a priority aspect that needs to be implemented in schools to develop the character of students.

The topic of curriculum comparison in Indonesia and Malaysia to shape students' character is still minimal. This research incorporates a contextual perspective in assessing the effectiveness of the Islamic education curriculum, taking into account the social and cultural factors that influence educational outcomes (Jamal & Yusof, 2023) and also offers an in-depth comparative analysis of the Islamic education curriculum in Indonesia and Malaysia, which has not been done before (Hussin & Rahman, 2022). For example, research (Maryani, Tessa, & Taufik, 2024) compares the education systems of countries in the Asian region. As well as discussing the curriculum in Indonesia, Malaysia, Singapore, Japan and South Korea. Likewise, research Dwi, Kurnia, & Taufik, 2024) emphasizes the comparison between the education system in developed countries and Indonesia.

Previous research often focuses on the academic aspects of education in general without exploring the systematic relationship between Islamic education curriculum and character building (Al-Sharif, 2020). In addition, many studies are descriptive and lack practical solutions for curriculum development. This research seeks to fill this gap with a more structured and analytical approach.

Seeing the increasingly complex problems that occur in the world of Islamic education today, researchers are interested in analyzing the comparative role of the Islamic education curriculum in shaping student character in Indonesia and Malaysia. researchers will explore how the curriculum in the two countries is implemented and its impact on student character. By understanding the differences and similarities in the two countries' approaches, it is hoped that best practices can be adopted to improve the effectiveness of character education.

B. METHOD

The method applied in this research is Systematic Literature Review (SLR), which aims to identify, evaluate, and interpret research results relevant to a particular research question, topic area, or phenomenon being studied. This research adopts a qualitative approach, which focuses on describing symptoms, events, and happenings that occur at the present time. The data collection technique used refers to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach. This approach involves selecting literature that is relevant to the research question and that has been published, either in the form of scientific journal articles or through websites, with a predetermined publication time limit. The flow of the Systematic Literature Review is as shown in Figure 1 below.



Figure 1. Stages of Systematic Literature Review

Figure 1 above is a diagram of the 4 stages of the Systematic Literature Review (SLR) research flow which includes the stages of Identification (identifying relevant studies), Screening (conducting initial screening to ensure suitability), Eligibility (evaluating the eligibility of the screened studies), Inclusion (including eligible studies into the analysis). Then the stages of Systematic Literature Review in this study are as follows.

1. Identification

This study aims to analyze the role of the Islamic education curriculum in shaping student character through a review of the curriculum implemented in Malaysia and Indonesia. Before conducting a literature review, the researcher set several criteria that must be met, including the existence of the concept of curriculum and student character building in the available literature, as well as the emergence of ideas related to the Islamic education curriculum in the two countries. So the researcher made a research question as in table 1 below.

Tabl 1. Research Question and Focus

RQ ₁ :	What is the approach of Islamic education curriculum in Indonesia and Malaysia in shaping students' character?
RQ ₂ :	What are the dimensions of character in the Islamic education curriculum in Indonesia and Malaysia?
RQ ₃ :	How do people respond to the phenomenon of student character through crawling twitter data?

2. Screening

At this stage, researchers determine keywords or keywords to find data sources and literature that are in accordance with the research theme. the data taken is Scopus and Sinta indexed research data through the Google Scholar platform, national journals and international journals with languages and years that have been determined by researchers. Then the keywords are the Malaysian Islamic education curriculum or Islamic education curriculum of Malaysia as many as 254 studies, Indonesian Islamic education curriculum or Islamic education curriculum of Indonesia as many as 137 studies, Indonesian curriculum Malaysia or curriculum of Indonesia Malaysia as many as 30 studies, Malaysian Islamic character education or Islamic character education Malaysia as many as 4 studies, Indonesian character Islamic education or Islamic education of Indonesian character as many as 122 studies.

Researchers searched for data through the Publish or Perish application with a total of 547 articles. Got data through keywords on Google Scholar as much as 434, and

data through Scopus as much as 113. If classified comparison based on keywords in one country, Indonesia is 275 and Malaysia is 272. Then the interpretation is like figure 2.

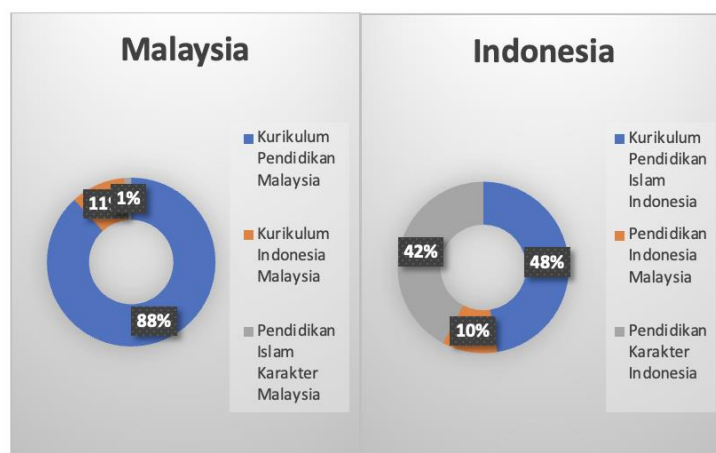


Figure 2. Pie Chart of Keyword Usage

The pie charts in Figure 2 show the percentage of keyword usage related to the Islamic education curriculum in Malaysia and Indonesia. The left diagram shows the data for Malaysia, while the right diagram shows the data for Indonesia.

In the Malaysia diagram, most of the keywords used are “Malaysian Education Curriculum” with a percentage of 88%. Then, “Malaysian Character Islamic Education” has 11%, while “Malaysian Indonesian Curriculum” is only used at 1%. On the other hand, the Indonesian diagram shows a more even distribution. “Indonesian Islamic Education Curriculum” is the most dominant keyword with a percentage of 48%, followed by “Indonesian Character Education” with 42%, and “Indonesian Education Malaysia” at 10%.

Overall, it appears that in Malaysia the main focus in keywords is on their own national education curriculum, whereas in Indonesia there is a more balanced variety of keywords, with a focus on Islamic education and character education.

3. Eligibility

Inclusion and exclusion criteria are guidelines used to decide which literature or studies to include and which to exclude from the review analysis. These criteria help maintain the relevance, quality and focus of the research by filtering out information that fits the purpose of the review. inclusion/exclusion criteria help minimize bias in study selection, increasing the validity of results.

Exclusion criteria, on the other hand, are conditions under which a study or article is excluded from the review. These criteria are designed to avoid literature that is irrelevant, of low quality, or incompatible with the research objectives. The ultimate goal is to ensure the review results remain valid and are not affected by irrelevant information or methodological flaws.

The use of clear criteria from the start of the study helps to reduce selection bias, where the researcher inadvertently (or deliberately) selects studies that support his or her hypothesis or views. By defining inclusion and exclusion criteria explicitly and transparently, the selection process becomes more objective. Through the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach

emphasized the importance of transparent reporting of these criteria to avoid selection bias. So the researcher determines the inclusion and exclusion data criteria as shown in table 2 below.

Table 2. Inclusion and Exclusion Criteria

Type Criteria	Description	Inklusi	Eksklusi
Quality	Duplication		V
	Unreadable Mendeley application		V
Publishing	Journal article	V	
	Conference		V
	Dissertation/thesis		V
	Book		V
Language	Indonesia, Inggris, Malay	V	
Access	Maya	V	
	Paper		V
Year	2014 - 2024	V	
Type of Study	Empirical study		V
	Theoretical study	V	
Methodology	Qualitative	V	
	Quantitative	V	
Domain of Study	Pendidikan Islam, Kurikulum	V	
	Indonesia Malaysia, Karakter siswa		
Abstract	Theme in accordance with research	V	

Table 2 above displays the inclusion and exclusion criteria used in the literature search. These criteria include several aspects, namely quality, publication type, language, access, year, study type, methodology, study domain, and abstract.

In the quality criteria, articles that are duplicates or not readable by the Mendeley application will be excluded. In terms of publication type, only journal articles, conferences, dissertations/theses, and books were considered. Language criteria allowed Indonesian, English, and Malay publications. Access to literature can be in the form of virtual (online) or printed (paper) publications.

The publication year limit is from 2014 to 2024, to ensure the relevance and currency of the data. The types of studies accepted include empirical and theoretical studies, with qualitative and quantitative methodologies allowed. The areas of study include Islamic education, Indonesian and Malaysian curricula, and student character. In the abstract section, the research theme should match the main topic of the study.

4. Inclusion

At this stage, researchers only focus on articles that discuss the Islamic Education curriculum in Indonesia and Malaysia and student character building. So, out of 547 articles, 434 data from Google Scholar and 113 Scopus data. Researchers conducted inclusion and exclusion analysis according to the criteria in table 2 above. This diagram serves to transparently show the stages of the study selection process, from identification to inclusion of the final relevant study. The process of selecting articles for the purpose of this systematic literature review (SLR) is displayed and explained through the PRISMA flow diagram comparison between Indonesia and Malaysia in Figure 3 below.

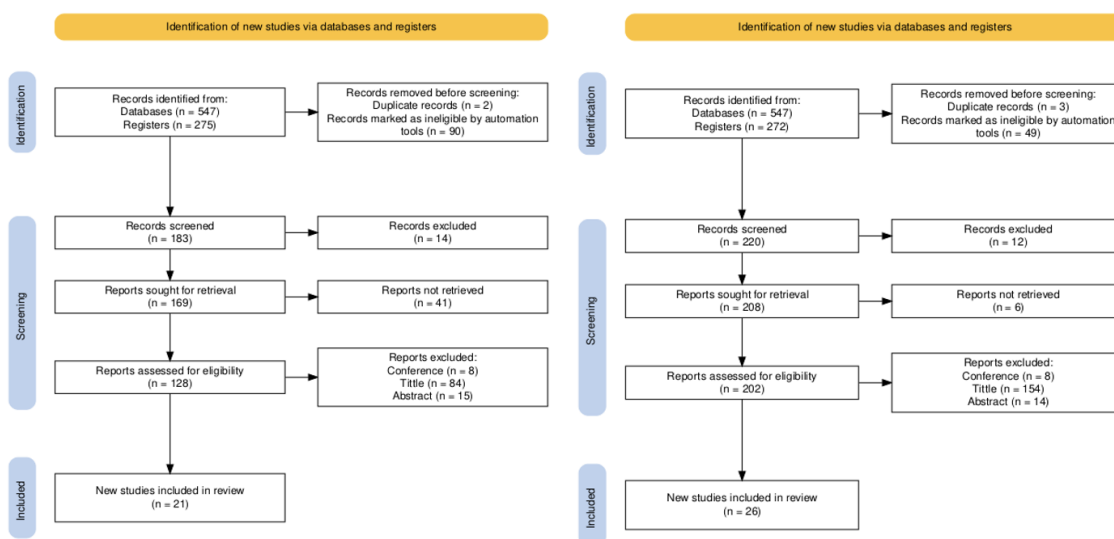


Figure 3: Comparison Diagram of PRISMA Flow between Indonesia and Malaysia

Based on the prism diagram above, the left side is the data of 547 journals from Indonesia, there are 275 data, then excluded 2 duplicate data and 90 damaged data, leaving 183 data, 41 data with no source, 128 reports were successfully obtained and further evaluated, there are several reports that are excluded again, namely 8 reports from conferences do not meet the criteria, 84 reports are excluded because the title is not relevant, 15 reports are excluded because the abstract is not appropriate. Finally, from this entire selection process, 21 studies were deemed eligible and included in the systematic review.

The prism above right is the data of 547 journals from Malaysia, there were 273, then 3 duplicates and 49 corrupted data were excluded, leaving 220 filtered data, 12 data without publish year, 208 data were searched for further access. However, there were 6 data without any source. Of the 202 reports that were successfully obtained and further evaluated, some reports were excluded based on the reason that 8 data from conferences did not meet the criteria. 154 data were excluded because the title was not relevant. 14 were excluded because the abstracts were not appropriate. Finally, after the entire selection process, 26 studies were deemed eligible and included in the systematic review.

C. RESULT AND DISCUSSION

Based on the prism diagram above, the left side is the data of 547 journals from Indonesia, there are 275 data, then excluded 2 duplicate data and 90 damaged data, leaving 183 data, 41 data with no source, 128 reports were successfully obtained and further evaluated, there are several reports that are excluded again, namely 8 reports from conferences do not meet the criteria, 84 reports are excluded because the title is not relevant, 15 reports are excluded because the abstract is not appropriate. Finally, from this entire selection process, 21 studies were deemed eligible and included in the systematic review.

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After conducting a systematic analysis of several articles that fall into the eligible category, the researcher found that the above articles have strong links and relationships and distinctive characteristics regarding Islamic education in Indonesia and Malaysia to form student character, even the Vos Viewer analysis is very small to read, which means that not many researchers have done this research. However, the study explains character building with Islamic education has a strong relationship and connection as visualized in Figure 4 below.

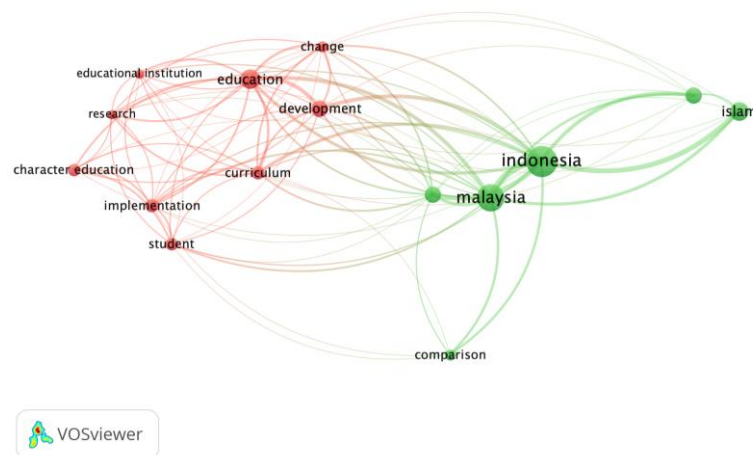


Figure 4. Co-Occurrence Data Analysis

RQ1. How the Islamic education curriculum approaches in Indonesia and Malaysia in shaping student character

Approaches to Islamic Education Curriculum in Indonesia

The education process in Indonesia continues to undergo various changes over time (Sukino, 2022). These changes are reflected in the gradual evolution of the curriculum. Every change made aims to achieve the desired educational goals. This curriculum change does not just happen, but is influenced by technological developments and globalization which are also progressing rapidly (Sholeh et al., 2023). Technology has changed the way of thinking, learning, and teaching, so the curriculum needs to adapt to these technological advances. This adjustment process is carried out to follow the dynamics of the times and technology (Wahyuni & Giantara, 2023).

Curriculum changes in Indonesia (Zaqiah, 2023) are influenced by different conditions and needs in each era. In a historical review, from the early days of independence to the reform era, curriculum changes were carried out continuously to adapt to the demands of the times. In particular, the development of the Islamic education curriculum can be categorized into three main periods (Jubba, 2021). First,

during the Old Order period, there were three curriculum changes, namely the 1947, 1952, and 1964 curricula. Second, during the New Order period, there were four updates, namely the 1968, 1975, 1984, and 1994 curricula. Third, in the Reform era, there were four curriculum updates, namely the Competency-Based Curriculum (KBK) in 2004, the Kurikulum Tingkat Satuan Pendidikan (KTSP) in 2006, the 2013 Curriculum, and the Merdeka Curriculum implemented until now (Astuti, 2024).

The Islamic education curriculum (Mahanani, 2022) in Indonesia is designed to integrate religious values with programs such as Strengthening Character Education (PPK). The Merdeka Belajar curriculum focuses on five main values, namely religiosity, nationalism, integrity, independence, and mutual cooperation. The five values are integrated into all subjects, including Islamic Religious Education (PAI), so that it is expected to be able to shape the character of students holistically (Putra, 2023).

Islamic Religious Education also plays an important role in shaping students' character by instilling Islamic morality and ethics that become the basis of their behavior (Cinantya, 2019). For example, religiosity is not only taught as an obligation to worship, but also as a value that encourages students to live a life of integrity and responsibility (Saleh, 2017). The concept of nationalism in PAI is instilled by teaching the importance of unity and love for the country within the framework of diversity, in accordance with the spirit of Islam that respects diversity.

Meanwhile, given that the independent curriculum has the main objective of forming strong student characters through a holistic and learner-centered educational approach (Astuti, 2024). The characteristics of the independent curriculum are the development of soft skills and character, focus on essential material and flexible learning (Nurhuda, 2022). With a focus on developing the competencies and profiles of Pancasila learners, the independent curriculum instills values such as independence, mutual cooperation, and integrity. implemented through a project-based learning process that provides opportunities for students to actively participate and feel the direct impact of contextualized learning (Alimah, 2020).

Furthermore, mutual cooperation becomes an important element that is internalized through collaborative learning, where students are taught to work together, support each other, and understand the importance of social contribution (Fathoni, 2024). With this holistic approach, the Islamic Education curriculum in Indonesia aims not only to form students who are religiously observant, but also have strong character, are able to face modern challenges, and have a positive contribution in a multicultural society (Randa et al., 2022). Added according to Roosevelt, if character is only oriented towards intelligence (knowledge) without morals, it will pose a threat to society (Masturin, 2024). Research by Rachman and Putra (2023) showed that consistent implementation of character values can increase students' spiritual and social awareness, which in turn forms a generation that is balanced in spiritual, intellectual, and emotional aspects.

The educational process can take place through formal, informal and non-formal channels (Hazin & Rahmawati, 2021). The interactions that occur in this educational environment play an important role in shaping core character values. These values include hard work, cultural awareness as a citizen, increasing knowledge and skills, good behavior, honesty, ethics, and responsibility in learning (Mas'ud, 2019). This concept is also similar to the one implemented in Malaysia.

Approaches to Islamic Education Curriculum in Malaysia

Islam entered Malaysia along with Indonesia through the spice trade route. Along with the spread of Islam (Haryanto, 2015), the era of Islamic education began to develop in both regions of this allied country. Both countries have several background similarities, such as the majority of the population is Muslim, with a percentage of 87.18% in Indonesia and 60.4% in Malaysia. In addition, both had experienced colonization by Europeans, which became a challenge in spreading Islamic propagation. Other similarities include the development phase of Islamic education and similar growth dynamics in both countries (Ismail, 2024).

In post-independence Malaysia (Aslan, 2019), based on the recommendations of the 1960 Rahman Talib Report, the 1961 Education Act made it compulsory for schools receiving government assistance to provide Islamic education, with funding covered by the Ministry of Education. In 1962, an allocation of 120 minutes of Islamic learning time per week was set for students' eleven years of schooling. In Malaysia, all matters related to Islam are under the supervision of the Yang Dipertuan Agong and the Malay Kings (Dakir, 2015). Islamic education in Malaysia was first approved by the Assembly of Kings before it was implemented in schools. In 1967, a committee was formed consisting of representatives from the Ministry of Education, Islamic higher education institutions, and religious schools at the state royal level to design Islamic education teaching materials. These teaching materials were implemented in 1968, with the content tailored to the age level and thinking ability of the students.

The Islamic basic education system (Jamil, 2022) in Malaysia makes recommendations, namely first, the syllabus and educational content should be formed based on teaching methods that are relevant to the needs of students in a globalized world. Secondly, the curriculum in schools should make up-to-date Islamic and scientific literature. Thirdly, emphasis should be placed on developing a balanced personality in students through spiritual, emotional and physical development. Fourth, teaching standards should be improved so as to produce qualified teachers (Baba, 2018).

According to (Sumintono et al., 2012) Character education in Malaysia is implemented through social interactions both in the school environment and outside of school. In the classroom, moral education is generally taught through direct teaching methods. In addition, moral education is not only the responsibility of the moral subject teacher, but should also be integrated by teachers of other subjects through the application of pure values into each subject (Amalita et al., 2024).

The Malaysian Ministry of Education, in its paper entitled Analysis of the Malaysian State Curriculum, divides the national curriculum into several levels, namely the early childhood education and care curriculum, the national preschool standard curriculum, the primary school curriculum (integrated curriculum and lower school standard curriculum), and the secondary school integrated curriculum (Aslindah, 2015). Since 1983, the government established moral education as a compulsory subject for non-Muslim students, which is also tested in the final exam. This subject is given to non-Muslim students while Muslim students are taking Islamic religious studies.

Nik Pa and Idris (2008: 293) explain that for Muslim students, values and morals are taught directly through Islamic religious education subjects, while for non-Muslim students, values and morals education is provided through moral education subjects. At the beginning of its implementation, moral education was only taught at the elementary school level (Aprilian Donesia et al., 2023).

Islamic Education subjects in Malaysia are strengthened through the implementation of the j-QAF program, which stands for Jawi, Qur'an, Arabic Language, and Fardhu Ain. The program aims to improve mastery of Jawi alphabets, ensure students complete recitation of the Qur'an at the primary school level, make learning Arabic compulsory, and strengthen the practice and understanding of worship in daily life (Balakrishnan, 2017). The program began to be implemented in 2005. With the integration of moral values and worship into daily learning, the j-QAF Program creates an environment conducive to the development of Islamic character. Students involved in this program are expected to grow into individuals who have a balance between religious knowledge and the ability to apply these values in real life, both at home, at school, and in the wider community (Astutik & Supratno, 2024).

The j-QAF program plays an important role in student character building by focusing on internalizing noble morals according to Islamic teachings, such as honesty, patience, and respect for others. The program not only strengthens religious understanding, but also fosters social responsibility among students (Ali et al., 2017). Through the teaching of Fardhu Ain, students are taught to understand and practice religious obligations, which also helps them develop self-discipline. In addition, the Qur'an recitation program at the primary school level ensures students have the ability to read the Qur'an well, as well as instilling the values of spirituality and closeness to Islamic teachings from an early age (Ahmad & Kasim, 2017).

Mandatory Arabic lessons aim to broaden students' understanding of religious texts, enabling them to delve deeper into Islamic teachings and practice them in their daily lives (Nordin, 2017). In addition, moral aspects and Islamic values are emphasized practically, for example through joint worship activities, which strengthen brotherhood and respect between students. Research by Yusuf and Karim (2019) shows that the j-QAF program not only improves religious literacy but also contributes significantly in shaping students who are disciplined, ethical, and care for their environment.

Through this program, Islamic education in Malaysia aims to form a generation that is religious, noble, and able to contribute positively in society. This holistic approach ensures that religious education focuses not only on spiritual aspects but also on character development that is holistic and relevant to the needs of modern times (Munastiwi, 2019).

Character Building in the Curriculum in Both Countries

The implementation of the Islamic education curriculum in Malaysia has similarities with Islamic education in Indonesia, especially in terms of curriculum structure which contains two core curricula as an operational basis in curriculum development (Rahelly & Ayob, 2016; Zien et al., 2024). First, monotheism as an essential element that cannot be changed. Second, the command to recite the verses of Allah which includes three types of verses, namely: 1) the verses of God contained in revelation, 2) the verses of God contained in humans, and 3) the verses of God that exist in the universe or outside humans (Susanto, 2015).

The implementation of the curriculum in both countries reflects the understanding that character education cannot be separated from religious teachings. The main difference lies in the approaches and strategies used. In Indonesia, the focus is on strengthening character through thematic learning and religious activities integrated with local culture, while in Malaysia, character education is combined with

a spirituality-based academic curriculum that emphasizes harmony and nationhood. Both systems face similar challenges, such as the lack of consistency in implementation across schools and the need for curriculum updates to remain relevant to the dynamics of modern society.

Various studies support the importance of character education in the Islamic curriculum. Research by Suryadi et al. (2022) in the *Journal of Islamic Education* revealed that integrating Islamic values in the Indonesian curriculum is effective in strengthening students' ethics. The study by Hashim (2021) in the *Journal of Islamic and Religious Studies* discusses the success of the Malaysian curriculum in teaching morality with an experience-based approach. Wahyudi's (2023) paper in the *International Journal of Islamic Educational Studies* compared character learning strategies in both countries, finding that integration with extracurricular activities is essential. Ismail and Rahman's (2020) article in the *Southeast Asian Journal of Islamic Education* pointed out the importance of personality modules in shaping noble students. Meanwhile, Rahayu (2021) in the *Journal of Character Education* emphasized the need for local wisdom-based curriculum innovation.

Based on the data obtained through the answers to these research questions, it can be concluded that the approach to the Islamic Education curriculum in Indonesia and Malaysia to shape student character is as shown in Table 5 below.

Table 5. Approaches to Islamic Education in Indonesia and Malaysia

No	Aspect	Indonesia	Malaysia
1.	Curriculum	Independent Curriculum (with PPK integration)	j-QAF Program
2.	Main Focus	Strengthening character values (religiosity, nationalism, integrity, independence, gotong-royong)	Strengthening of Islamic moral values and morals for Muslim students; moral education for non-Muslim students
3.	Approach	Decentralization, with integration of values into all subjects	Centralized, with direct teaching methods and integration of pure values in all subjects
4.	Curriculum Supervision	Decentralization, with flexibility to adjust to regional autonomy	Centralized by the Ministry of Education and JAKIM
5.	Learning Methods	Interactive discussion, project-based learning, habituation to worship	Direct learning, social interaction inside and outside school, habituation to worship
6.	Education for Non-Muslim Students	No specific subject, moral values taught through general subjects	Compulsory and tested Moral Education subject (for non-Muslim students)
7.	Pembentukan Karakter	Moderation, tolerance, and value diversity	Emphasizes discipline, religion, and focus on national identity

The curriculum approach in both countries has similarities in instilling moral and religious values to shape student character. However, there are significant differences in implementation. Indonesia tends to use a more flexible and diverse approach according to local needs, while Malaysia adopts a more centralized and homogenous approach (Amalita et al., 2024). The adoption of methods such as the integration of moral values in all subjects, as implemented in Malaysia, could be an inspiration for Indonesia to strengthen character education, especially for non-Muslim

students (Isa, 2020). Conversely, the project-based approach and inclusion of diversity values in Indonesia can be an example for Malaysia to improve students' adaptability to global plurality.

Shahed Ali (1984) stated that a truly Islamic education system will realize this by integrating all branches of knowledge into a comprehensive whole, this will be realized to foster a more comprehensive view of life for students (Embong et al., 2018). However, this will not run effectively if the implementation of the curriculum does not involve various internal and external supporting parties from students, such as the social environment, family, and school community (Embong, 2020).

RQ2. How the Character Dimension in the Islamic Education Curriculum in Indonesia and Malaysia and its Relevance to Community Sentiment

Character Dimension of Islamic Education in Indonesia

Character education has become a major topic and priority in human resource development in various countries, including in Asia, such as Indonesia and Malaysia. According to Balakrishnan (2010), in Indonesia, character development must be adjusted to the mandate of the Education Law Number 20 of 2003 concerning the National Education System (Sisdiknas). Article 1 Paragraph 1 of the law states that teachers must be able to carry out learning that encourages students to actively develop their potential, including religious spiritual strength, self-control, personality, intelligence, noble character, and other skills needed for themselves, society, nation and state. All of this is achieved through character education (Amalita et al., 2024).

Indonesia (Nirwana, 2024) builds character through all subjects, in line with the objectives of the Merdeka Curriculum which seeks to produce a generation of Pancasila students. This curriculum aims to produce students who have global competence and behave in accordance with the values of Pancasila, which include: faith and piety to God Almighty, noble character, independence, mutual cooperation, global diversity, critical reasoning, and creativity (Nasution, 2024). Religion teachers have a very important role in shaping *akhlakul karimah* in students, because through religion, a complete character can be built. However, in today's era, there is also a need for methods and strategies developed by moral or character experts (secular), which are based on real experience and have proven effective in the field. This aims to ensure that students' character building is not only based on religious teachings, but also considers broader and practically tested approaches.

According to research (Amilda, 2023), several schools in Indonesia stated that character education will not be sufficiently taught only through learning and academic activities. Schools must also implement character education through non-academic activities in the form of discipline development activities and extracurricular activities. This is relevant to the purpose of national education which is not only a place for the transfer of knowledge, but also a place for the formation of attitudes, behavior, and character.

This is in line with the view of Sumardi et al. (2023), who emphasize that non-academic activities, such as religious programs, scouts, social activities, and sports, can be an effective means of internalizing character values in students. Character education through this approach provides space for students to practice values such as cooperation, responsibility, and leadership in real situations.

In addition, Hakim's research (2022) shows that the habituation of daily worship activities in schools, such as congregational prayers, reading the Qur'an, and religious lectures, can strengthen the value of religiosity while supporting the formation of Islamic character. Therefore, character education integrated in the formal curriculum and non-academic activities makes a significant contribution in shaping a young generation with character, not only intellectually intelligent but also morally and spiritually mature.

Character Dimensions of Islamic Education in Malaysia

Whereas (Rohman, 2024) in Malaysia, moral education has been used in the Malaysian education system for more than two decades. Moral education in Malaysia is given in the form of subjects taught at school to non-Muslim students. Meanwhile, Muslim students learn in Islamic religious education subjects (Haryanti & Karim, 2024). The Malaysian school curriculum divides moral education into two forms: Islamic religious education for Muslim students and moral education for non-Muslim students. This dual approach reflects the multicultural and multireligious nature of Malaysian society, where moral education is mandatory for all students (Aprilian Donesia et al., 2023).

In the context of the character dimension, the Islamic education curriculum in Malaysia emphasizes the formation of noble morals based on Islamic values, such as honesty, responsibility, tolerance and compassion (Saputra et al., 2022). This approach is not only limited to teaching theory, but also involves the application of these values in students' daily lives through habituation programs, extracurricular activities, as well as integration in the teaching of various subjects. Islamic religious education in Malaysia is designed to form Muslim students who have an Islamic personality, are competent in scientific fields, and are able to interact well in a diverse society.

On the other hand, moral education for non-Muslim students also adopts similar principles by emphasizing universal values such as justice, equality and respect for diversity. This approach aims to create harmony in Malaysia's multicultural society. Recent research (Hassan & Jamil 2023) shows that character education strategies in Malaysia have a significant influence on the formation of students who are not only academically proficient, but also have a strong character in facing the challenges of globalization and modernity (Isa, 2020).

By integrating spiritual, moral and social elements in the curriculum, character education in Malaysia provides a solid foundation for the development of students as individuals who contribute positively to their society. This shows that character education in Malaysia is not only a tool for the formation of good individuals, but also a strategic effort to maintain national harmony amidst religious and cultural diversity.

There are some differences in character education in Indonesia and Malaysia, which are influenced by the different cultural and social contexts and education systems in each country. As explained by Amalita et al. (2024), the three countries have different cultures, and character education often reflects these values. In Indonesia, character education is more emphasized through understanding and practicing the values of Pancasila, which is the ideological basis of the country. Meanwhile, in Malaysia, character education incorporates Islamic values and traditional Malay values, which are part of the country's national identity (Aprilian Donesia et al., 2023). So if classified as in table 6 below.

Table 6. Character Dimensions of Islamic Education Curricula in Indonesia and Malaysia

No	Character Dimensions	Indonesia	Malaysia
1.	Philosophical foundation	Pancasila as the foundation of the country, emphasizing values such as Beriman, Bertakwa, Berakhlak Mulia, Mandiri, Gotong Royong, Kebhinekaan, Kreatif.	Islam and traditional Malay values, with a focus on honesty, responsibility, tolerance, compassion, and national identity.
2.	Key objectives	Shaping the profile of Pancasila students who are globally competent and behave in accordance with the nation's noble values.	Forming students who are virtuous, religious, and able to maintain harmony in a multicultural society.
3.	Implementation in schools	<ul style="list-style-type: none"> • Through all subjects, especially Religious Education and Citizenship. • Non-academic programs such as scouting, sports and social. 	<ul style="list-style-type: none"> • Islamic Religious Education for Muslim students and Moral Education for non-Muslim students. • Co-curricular activities for character building.
4.	Challenges	<ul style="list-style-type: none"> • Lack of innovation in character teaching methods. • Need to strengthen the role of teachers and extracurricular activities. 	<ul style="list-style-type: none"> • Facing the complexities of multiculturalism in a diverse society • Strengthening consistency of implementation in all schools.

Overall, both countries demonstrated that character education integrated in the formal and non-formal curriculum has an important role in producing a generation that is not only intellectually smart, but also morally and spiritually strong. This approach is a strategic response in facing the challenges of globalization and maintaining social harmony amidst cultural and religious diversity.

RQ3. How public trends respond to the phenomenon of student character through data crawling X (Twitter)

Crawling Twitter data for sentiment analysis is the process of collecting data from the Twitter platform using web scraping or API (Application Programming Interface) techniques with the aim of analyzing public opinion or response to a topic. In the context of public trends responding to the phenomenon of student character, this approach can provide insight into how the public discusses, views or reflects on the issue of character education in schools.

Researchers mined data through the google collab twitter data application in 2014-2024 with the keyword "student morale showing data as shown in Figure 5 below.

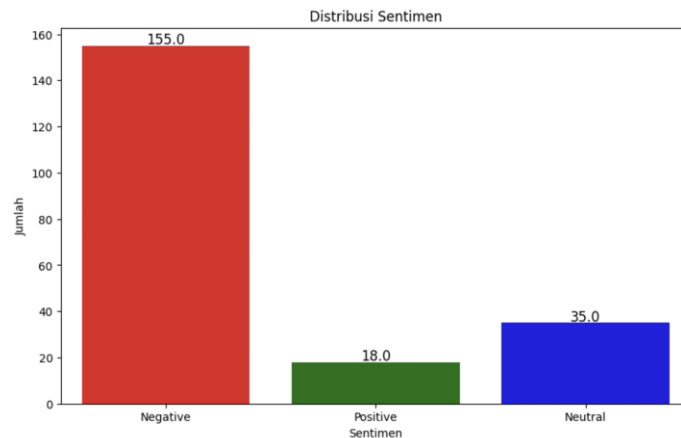


Figure 6. Sentiment Distribution of Twitter Data Crawling

Negative sentiment (155 data): Dominant in Twitter conversations related to student morale. This shows that the majority of people expressed critical views, complaints, or concerns about student morale issues, such as student behavior, the education system, or the role of teachers. Neutral sentiment (35 data): Indicates a more factual or neutral statement with no particular emotional leanings. It is usually an observation or opinion that is not too favorable. Positive sentiment (18 data): Relatively small, describing an appreciation or optimistic view of the efforts that have been made in the moral formation of students.

This data represents intensive debate and discussion, especially on issues that are considered inadequate in shaping students' morals. The large gap between negative and positive sentiments indicates a perception that the education system or society may not have met expectations in shaping the morals of the younger generation.

Seperti penelitian Abdullah dan Hasan (2020) menunjukkan bahwa ekspektasi masyarakat terhadap pendidikan moral tidak sejalan dengan pendekatan formal yang diterapkan di sekolah, yang sering kali lebih berorientasi pada hasil akademik daripada pembentukan karakter. Hal ini menciptakan persepsi bahwa pendidikan gagal memenuhi kebutuhan untuk menanamkan moral yang kuat pada generasi muda, memperbesar kesenjangan antara harapan dan realitas. Penelitian semacam ini mendukung premis bahwa kesenjangan antara sentimen negatif dan positif adalah indikator dari tantangan sistemik dalam memenuhi harapan masyarakat terhadap pendidikan moral (Hadi et al., 2022).

Based on the theory put forward by Cognitive Dissonance (Leon Festinger) that when people have high expectations for the moral formation of students in schools but do not see the desired results, this triggers feelings of discomfort or dissonance. This reaction can be expressed in the form of negative sentiments on social media. The Spiral of Silence Theory (Noelle-Neumann) states that in this context, the dominant negative sentiment on social media can make individuals with positive views feel reluctant to voice their opinions for fear of being isolated or criticized.

Agenda Setting Theory (McCombs and Shaw) that Students' moral issues are most likely to be raised by the media or public figures, which shapes public perception to focus more on flaws or problems rather than solutions. This could explain why negative sentiment dominates. Social Media Model of Communication (Kaplan and Haenlein) that Social media such as Twitter provides a platform that allows people to freely express opinions, including criticism of the student morale education system.

With anonymity and ease of access, negative sentiments are more common as emotions tend to be shared more quickly.

This analysis underscores the importance of public sentiment as an indicator of public perception of the success of the education system in shaping the character of the younger generation. So the issue of student morale among the public based on twitter data mining is still considered serious and necessary in the period from 2014-2024 among the public. Public opinion can be seen in Figure 7 below.

112	Belajar Moral di Era Digital Siswa SMK Perwira Bangsa Nobar Film Budi Pekerti	Neutral
113	untuk mendukung perkembangan siswa di berbagai aspek seperti moral spiritual intelektual emosional dan sosial Dengan demikian sekolah berperan besar dalam menyeimbangkan perkembangan siswa tidak hanya dari segi intelektual tetapi juga dari aspek moral dan sosial	Positive
114	2 Lingkungan sekolah memainkan peran yang signifikan dalam membentuk moral siswa karena menjadi tempat di mana siswa mendapatkan pendidikan formal setelah keluarga Di sekolah siswa tidak hanya diajarkan pengetahuan akademis tetapi juga nilai nilai etika disiplin Cont	Positive
115	Bongkar terus kebohongan samsul yg bejat moral	Negative
116	mentransfer ilmu dan membentuk karakter dari siswa Selain itu guru juga memiliki tanggung jawab moral yang begitu besar Guru ibaratkan seorang yang dilihat dan dicontoh oleh muridnya Maka selain mengajar guru juga perlu menjadi teladan yang baik bagi murid muridnya	Positive
117	Pengajar dan pendidik bisa dikatakan berbeda Profs Fokus utama pengajar hanyalah menyampaikan materi atau ilmu kepada murid sementara pendidik memiliki cakupan lebih luas yang termasuk pula di dalamnya mendidik karakter moral dan sikap siswa 2049	Neutral
118	Mengingatkan para guru dan siswa di Kaltara untuk menjauhi narkoba dan judi online Kedua hal tersebut merusak moral dan dapat menghancurkan masa depan generasi muda Maulid Nabi Muhammad SAW Nahan President Trump Caleb Williams Ebuka	Negative
119	imo seharusnya ada sekolah yg bagus tidak ada tentang pelajaran tapi juga memprioritaskan pendidikan moral amp pengembangan kepribadian siswa	Neutral
120	ga ada hubungannya besaran uang pangkal dengan moral siswa	Negative
121	Kapan sosialisasinya jaman dulu seblm masuk jd siswa SLTA pasti ada penataran P4 sekarang hilang seiring bareng ilangnya moral pejabat	Negative
122	Darurat moralitas dunia pendidikan Praktik bullying semakin membahayakan di kalangan siswa i Inikah yg disebut dg kurikulum merdeka Sdh saatnya kurikulum difokuskan utk membentuk moral dan etika melalui pelajaran Budi pekerti	Negative
123	From siswa ga kerjain tugas dari minggu lalu to mahasiswa dress up because hidup cuma sekali And then people commenting on it without having any solid moral ground	Negative
124	Kenapa ya sekarang banyak modelan siswa kek gini Mau dimarahi tapi gurunya gak boleh bentak kek kasus yang udah udah Mau dihukum fisik sekedar berdiri di depan tapi malah buat tambah ricuh Mau main di nilai gak dikasih sekolah Mau bodoh amat tapi jadi beban moral mendidik	Negative

Figure 6. Example of Public Opinion Result of Twitter Data Crawling

CONCLUSION

The research shows that both Indonesia and Malaysia have approaches that focus on the integration of character values in the Islamic education curriculum. In Indonesia, the curriculum tends to emphasize character development through the teaching of moral and ethical values in the local context, while Malaysia adopts a more structured approach with an emphasis on systematic character education in the national curriculum. Both countries strive to shape students' character through teaching that is relevant to their respective cultural and social contexts.

The most dominant dimensions of character in the Islamic education curriculum in both countries include spiritual, social and moral values. In Indonesia, there is an emphasis on religious and national values while in Malaysia, the curriculum emphasizes more on universal values that include tolerance, justice and social responsibility. Both curricula strive to form students who are not only academically intelligent but also have good character.

Analysis of data from Twitter shows that people in both countries are highly concerned about student character issues. Discussions on social media reflect concerns about the character development of the younger generation and the importance of character education in the curriculum. People expect the Islamic education curriculum

to be more responsive to the social challenges faced by students and to produce individuals with strong character and integrity.

Overall, this study confirms the importance of the Islamic education curriculum in shaping the character of students in Indonesia and Malaysia, and the need for collaboration between formal education and society to support this goal.

This section is the final affirmation of the results and discussion presented in the previous section and states the implications of the research conducted for the development of science, and may also contain the author's recommendations for further research.

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