



The integration of Ki Hajar Dewantara's character education values into islamic education within the merdeka curriculum

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ARTICLE INFO

Article history:

Received Jun 16, 2026

Revised Jul 2, 2026

Accepted Jul 13, 2026

Keywords:

Character Education
Islamic Education
Ki Hajar Dewantara
Merdeka Curriculum
Pancasila Student Profile

ABSTRACT

Research on integrating Ki Hajar Dewantara's character education values with Islamic education in the implementation of the Merdeka Curriculum remains limited. Character education is one of the primary focuses in the implementation of the Merdeka Curriculum as an effort to develop learners who are not only academically competent but also possess strong character aligned with the values of Pancasila. In this context, the educational philosophy of Ki Hajar Dewantara remains highly relevant, as it places character formation as the central objective of education. Likewise, Islamic education emphasizes the development of noble character (akhlaq) through the internalization of religious values in students' daily lives. This study aims to analyze the integration of Ki Hajar Dewantara's character education values into Islamic education within the Merdeka Curriculum and to identify their contribution to strengthening the Pancasila Student Profile. The study employed a qualitative approach using library research as its research design. Data were collected from various books, scholarly journal articles, policy documents, and relevant studies concerning character education, Islamic education, Ki Hajar Dewantara's educational thought, and the Merdeka Curriculum. Data were analyzed using thematic analysis through the processes of identification, classification, interpretation, and synthesis of relevant literature. The findings indicate that Ki Hajar Dewantara's character education values, including exemplary conduct, independence, mutual cooperation, wisdom, creativity, and respect for others, are strongly aligned with the values of Islamic education as well as the dimensions of the Pancasila Student Profile. The integration of these values can be implemented through classroom instruction, habituation practices, teacher role modeling, school culture, and collaboration among families, schools, and communities. The findings also reveal that integrating Ki Hajar Dewantara's character education values into Islamic education can strengthen the implementation of the Merdeka Curriculum in fostering students who are faithful, morally upright, independent, creative, critical thinkers, and capable of living harmoniously in a diverse society. Therefore, the integration of Ki Hajar Dewantara's character education values and Islamic education may serve as a relevant conceptual model for strengthening students' character development in the contemporary educational era.

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INTRODUCTION

Character education has become one of the strategic priorities in national education development amid rapid social, cultural, and technological changes. The advancement of globalization and digitalization has significantly influenced the mindset, behavior, and character of younger generations (Hidayati & Nihayah, 2025). On the one hand, technological progress provides greater access to information and educational opportunities; on the other hand, it also generates various moral challenges, including declining communication ethics, increasing individualistic behavior, low social awareness, the spread of misinformation, cyberbullying, and a lack of exemplary role models among students (Arbia & Amrullah, 2024). These phenomena indicate that character education remains a significant challenge within the Indonesian educational system.

Recent conditions in Indonesian schools and madrasas indicate that the integration of character values into Islamic Religious Education (PAI) has not yet been fully optimized. In many educational settings, character education is still predominantly delivered through theoretical instruction, whereas the internalization of values through classroom learning, teacher role modelling, habituation, and school culture remains inconsistent. Consequently, although students may demonstrate adequate knowledge of moral and religious values, problems such as dishonesty, bullying, indiscipline, intolerance, and the irresponsible use of digital media continue to occur. These phenomena suggest that strengthening the integration of character education into PAI learning remains an important issue requiring further scholarly attention.

Various cases of juvenile delinquency, intolerance, weak disciplinary culture, consumerist behavior, and the misuse of digital media demonstrate that educational success cannot be measured solely by academic achievement (Rustandi et al., 2025). Education must promote a balance between intellectual, emotional, social, and spiritual development so that students are able to respond wisely to the challenges of modern life (Iksal et al., 2024). Therefore, according to Ayunitha et al., (2025) strengthening character education has become an urgent necessity in developing a generation that is not only academically competent but also possesses strong moral integrity.

In fact, character education is not a new concept in Indonesian education. Long before the emergence of modern character education policies, Ki Hajar Dewantara had established an educational philosophy that positioned character formation as the primary goal of education (Mahmudah et al., 2024). According to Ki Hajar Dewantara, education is an effort to guide all the innate potentials of children so that they may attain the highest level of well-being and happiness as individuals and members of society. From this perspective, education is not merely intended to develop intellectual capacity but also to cultivate moral values, character, and personality (Putra et al., 2025).

Ki Hajar Dewantara's concept of character education is based on the balanced development of "cipta" (thought), "rasa" (feeling), and "karsa" (will). Education should foster intellectual abilities, develop emotional sensitivity, and encourage the willingness to perform virtuous actions (Daniyarti et al., 2024). Consequently, character education cannot be separated from the overall educational process. This philosophy is reflected in his well-known educational motto: "Ing Ngarso Sung Tulodo, Ing Madya Mangun Karso, Tut Wuri Handayani". This principle emphasizes that educators serve as role models, motivators, and facilitators in the character-building process of students (Hardiani et al., 2025).

In addition to the concept of exemplary leadership, Ki Hajar Dewantara introduced the concept of the “Tri Center of Education” (Tri Pusat Pendidikan), which positions the family, school, and community as the three primary educational environments. He argued that character formation cannot be achieved solely through formal schooling but requires strong synergy among families, schools, and society (Hasan et al., 2026). This concept remains highly relevant today, as numerous studies have shown that the success of character education is strongly influenced by the consistency of values experienced by students across different social environments.

The character education values promoted by Ki Hajar Dewantara are closely aligned with the objectives of Islamic education (Muhlis, 2025). Fundamentally, Islamic education aims to develop individuals who are faithful, pious, morally upright, and capable of fulfilling their responsibilities as stewards (“khalifah”) on earth (Ramadhani & Musyarapah, 2024). Siddik et al., (2025) explains that Islamic education is not limited to intellectual development but also emphasizes the cultivation of morality and personality. Thus, both Islamic education and character education share the same orientation: developing knowledgeable, virtuous, and responsible individuals.

From an Islamic perspective, character formation is realized through moral education (“akhlaq”) derived from the Qur’an and Hadith. Values such as honesty (“šidq”), trustworthiness (“Amanah”), responsibility, discipline, hard work, social concern, and tolerance constitute essential components of Islamic education (Hayati & Zahroh, 2025). These values correspond closely with Ki Hajar Dewantara’s character education principles, which emphasize exemplary conduct, independence, cooperation, and respect for others. Therefore, integrating Ki Hajar Dewantara’s character education values with Islamic education has the potential to create a more contextual and relevant educational model for Indonesian students. This philosophical compatibility indicates that integrating Ki Hajar Dewantara’s character education values with Islamic education offers a strong foundation for developing a contextual character education model that is culturally rooted, religiously grounded, and relevant to the needs of contemporary Indonesian education.

The implementation of the Merdeka Curriculum further reinforces the urgency of character education in the learning process. The Merdeka Curriculum places character development as one of its primary educational objectives through the Pancasila Student Profile, which consists of six key dimensions: faith in and devotion to God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Maulidy et al., 2025). These dimensions demonstrate that national education aims not only to achieve academic competence but also to develop students’ character.

Conceptually, there is a strong alignment among Ki Hajar Dewantara’s character education values, the objectives of Islamic education, and the dimensions of the Pancasila Student Profile. The value of exemplary conduct corresponds to the Islamic concept of “uswah hasanah” (good example). The value of cooperation aligns with the concept of “ta’āwun” (mutual assistance). Independence reflects the Islamic principle of individual responsibility, while respect for diversity corresponds to the concept of “tasāmuḥ” (tolerance) taught in Islam (Kurnia et al., 2025). This compatibility demonstrates that the integration of these three perspectives is supported by a strong philosophical foundation. This philosophical compatibility indicates that these three perspectives complement one another in promoting holistic character development within the Indonesian educational context.

Several previous studies have examined Ki Hajar Dewantara’s character education, Islamic education, and the implementation of the Merdeka Curriculum. Maulidy et al., (2025) found that Ki Hajar Dewantara’s educational philosophy remains highly relevant to strengthening character education in the era of “Merdeka Belajar”. Fadhillah et al., (2025) demonstrated that Ki Hajar Dewantara’s concept of character education is consistent with the values of Islamic education. Asmawati et al., (2025) identified a close relationship between Ki Hajar Dewantara’s character education values and the Pancasila Student Profile. Ningsih et al., (2025) further explained that

religious education plays an important role in strengthening students' character within the Merdeka Curriculum framework.

Another study by Husna, (2026) revealed that the integration of character values into Islamic Religious Education enhances students' social behavior and sense of responsibility. Sakdiah, (2026) found that character-based Islamic Religious Education contributes significantly to the development of students' moral awareness. Moreover, recent studies emphasize that character strengthening in the digital era requires a more integrative approach that combines cultural values, religious principles, and national educational policies. Collectively, these studies confirm the importance of character education from philosophical, religious, and curricular perspectives.

However, previous studies have generally discussed these perspectives independently. Studies on Ki Hajar Dewantara have mainly focused on his educational philosophy and historical contributions, research on Islamic education has emphasized the cultivation of moral values based on Islamic teachings, and studies on the Merdeka Curriculum have primarily examined the implementation of the Pancasila Student Profile. Consequently, previous research has not adequately explained how these three perspectives can be systematically integrated into a coherent conceptual framework for character education in Islamic Religious Education (PAI).

This limitation represents an important research gap. Existing studies have not sufficiently clarified the conceptual relationships among Ki Hajar Dewantara's character education philosophy, Islamic educational values, and the dimensions of the Pancasila Student Profile, nor have they explained how these complementary perspectives can collectively strengthen character education within the implementation of the Merdeka Curriculum.

The present study addresses this gap by developing an integrative conceptual framework that synthesizes Ki Hajar Dewantara's philosophy of character education, Islamic educational values, and the Pancasila Student Profile. Unlike previous studies that examine these concepts separately, this study explains their philosophical interconnectedness and demonstrates how their integration can provide a more comprehensive foundation for character education in Indonesian schools. In this regard, the study contributes to the development of character education theory by proposing an integrated conceptual model that combines national educational philosophy, Islamic educational principles, and contemporary curriculum policy into a unified framework for strengthening students' character.

Based on the foregoing discussion, this study is important because character education has become an urgent necessity in responding to the challenges of globalization and digitalization. The integration of Ki Hajar Dewantara's character education values into Islamic education within the Merdeka Curriculum is expected to provide a strong conceptual foundation for character education that is rooted in national culture, aligned with Islamic values, and relevant to contemporary educational policies. Therefore, this study aims to analyze the integration of Ki Hajar Dewantara's character education values into Islamic education within the Merdeka Curriculum and to identify their contribution to strengthening students' character development in realizing the Pancasila Student Profile.

RESEARCH METHODOLOGY

This study employed a qualitative approach using library research as its research design, focusing on conceptual and analytical inquiry. Library research was selected because the objective of this study was not to measure empirical phenomena or evaluate educational interventions, but to synthesize and critically analyze theoretical perspectives concerning Ki Hajar Dewantara's philosophy of character education, Islamic educational values, and the Merdeka Curriculum. This approach is appropriate for developing an integrative conceptual framework based on existing scholarly knowledge.

The data sources were derived from various forms of literature relevant to the research topic. Primary data consisted of Ki Hajar Dewantara's works, official Merdeka Curriculum

documents, national education policies, and literature addressing character education and Islamic education. Secondary data was obtained from scholarly journal articles, conference proceedings, previous research findings, academic books, and other supporting documents published at both national and international levels.

To ensure the relevance and quality of the literature, the study included publications that specifically discussed at least one of the following topics: Ki Hajar Dewantara's educational philosophy, character education, Islamic education, the Merdeka Curriculum, or the Pancasila Student Profile. Priority was given to peer-reviewed journal articles and academic publications published between 2020 and 2026 to ensure that the analysis reflected recent developments in educational research and policy. Earlier publications were included only when they represented foundational works, such as Ki Hajar Dewantara's original writings or key references on Islamic education.

Data collection was conducted through a documentation study by reviewing, identifying, classifying, and recording important information related to Ki Hajar Dewantara's character education values, the concepts of Islamic education, and the implementation of the Merdeka Curriculum. The collected data were subsequently categorized according to the main themes of the study, namely Ki Hajar Dewantara's character values, Islamic educational values, the Pancasila Student Profile, and the forms of integration among these three dimensions in educational practice. Data analysis employed a thematic analysis approach. The analysis involved identifying major themes emerging from the literature, followed by examining and interpreting the relationships among these themes to uncover patterns of integration between Ki Hajar Dewantara's character education values and Islamic educational values within the Merdeka Curriculum. The analytical procedures included data organization, thematic coding, meaning interpretation, and conceptual synthesis, resulting in a comprehensive understanding of a character education integration model within the context of Islamic education.

RESULTS AND DISCUSSIONS

Integration of Ki Hajar Dewantara's Character Education Values into Islamic Education

The findings indicate three main results. First, Ki Hajar Dewantara's character education values are philosophically compatible with the objectives of Islamic education because both emphasize the holistic development of learners through intellectual, moral, emotional, and spiritual formation. Ki Hajar Dewantara viewed education as a process of guiding students' innate potentials to develop optimally through a balanced cultivation of *cipta* (thought), *rasa* (feeling), and *karsa* (will). This perspective is closely related to the concept of Islamic education, which emphasizes the integrated development of cognitive, affective, and psychomotor domains to nurture individuals who are faithful, pious, and possess noble character. Komariah & Nihayah, (2023) explains that Islamic education is not merely oriented toward the transmission of knowledge but also toward the formation of students' personality and moral character. Therefore, the compatibility between the two perspectives lies in their shared orientation toward developing the whole person (*insan kamil*), making their integration conceptually relevant within the implementation of the Merdeka Curriculum.

Exemplary conduct is one of the central values in Ki Hajar Dewantara's educational philosophy, as reflected in the principle *Ing Ngarso Sung Tulodo* ("those in front should provide an example"). In Islamic education, exemplary conduct is likewise regarded as a fundamental educational method, as demonstrated by the Prophet Muhammad as *uswah hasanah* (the best example). Bahiyah et al., (2026) found that teachers' role modeling significantly influences students' character formation because students tend to imitate behaviors they observe in everyday life. These findings suggest that integrating Ki Hajar Dewantara's value of exemplary conduct into Islamic education can strengthen the internalization of moral and spiritual values among learners.

In addition, the value of independence, which forms an essential component of emancipatory education, is highly relevant to Islamic education. Ki Hajar Dewantara emphasized the importance of providing students with opportunities to develop according to their individual potential. From an Islamic perspective, independence is closely related to personal responsibility toward oneself and society. Febriyanto et al., (2026) found that character education based on Ki Hajar Dewantara's philosophy contributes to the development of independence, discipline, and responsibility among students. This finding confirms that independence is a crucial character trait that should be cultivated through contemporary Islamic education.

The value of cooperation (gotong royong) promoted by Ki Hajar Dewantara also corresponds to the Islamic concept of ta'āwun (mutual assistance). Both concepts emphasize cooperation, social solidarity, and concern for others. Afifah & Khasanah, (2026) found that Islamic Religious Education integrating values of cooperation and social care enhances students' ability to build positive social relationships. Thus, integrating the value of cooperation into Islamic education not only strengthens students' social character but also contributes to the development of a harmonious society.

Relevance of Ki Hajar Dewantara's Character Education Values to the Pancasila Student Profile

The analysis reveals a close relationship between Ki Hajar Dewantara's character education values and the dimensions of the Pancasila Student Profile within the Merdeka Curriculum. The Pancasila Student Profile represents the ideal character framework for Indonesian learners and comprises six key dimensions: faith in and devotion to God Almighty and noble character, global diversity, cooperation, independence, critical reasoning, and creativity. These dimensions are strongly aligned with the educational values promoted by Ki Hajar Dewantara.

The dimension of faith, piety, and noble character corresponds closely to Ki Hajar Dewantara's concept of moral education (budi pekerti), which forms the core of his educational philosophy. Education is intended not only to develop intellectual abilities but also to cultivate good character. Fadhilah et al., (2025) demonstrated that Ki Hajar Dewantara's character education values effectively support the implementation of the Pancasila Student Profile because both share the same orientation toward character formation.

Similarly, the dimension of independence reflects the concept of emancipatory education. Ki Hajar Dewantara argued that education should provide learners with the freedom to develop according to both their natural dispositions and the demands of their era. Within the Merdeka Curriculum, students are encouraged to become independent learners who take responsibility for their own learning processes. This finding suggests that Ki Hajar Dewantara's educational philosophy serves as one of the philosophical foundations supporting the implementation of the Merdeka Curriculum.

Meanwhile, the dimensions of cooperation and global diversity highlight the importance of living harmoniously within a diverse society. These values align with Ki Hajar Dewantara's concept of the Tri Center of Education (Tri Pusat Pendidikan), which emphasizes the roles of family, school, and community in character development. Landena & Leobisa, (2026) argues that character education integrated with social and cultural values enhances students' tolerance and social awareness. This finding further demonstrates the continuing relevance of Ki Hajar Dewantara's educational values in achieving the goals of the Merdeka Curriculum.

Implementation of Character Value Integration in Islamic Education within the Merdeka Curriculum

The findings indicate that the integration of Ki Hajar Dewantara's character education values into Islamic education can be implemented through instructional activities, habituation, role modeling, and the strengthening of school culture. In Islamic Religious Education classes, teachers may integrate character values into learning materials so that students not only understand religious concepts theoretically but are also able to apply them in their daily lives. Lastri, (2026)

found that character-based Islamic Religious Education contributes significantly to students' moral awareness and positive behavior. These findings confirm that character education cannot be separated from the learning process, as moral values are more effectively understood when connected to students' real-life experiences.

Beyond classroom instruction, character integration can also be achieved through habituation. In Islamic education, habituation is considered an effective method for moral formation because repeated behaviors eventually become part of an individual's character. Activities such as congregational prayer, Qur'anic recitation, social service programs, and school-based character development initiatives represent practical applications of character education values that are consistent with both Islamic educational principles and Ki Hajar Dewantara's philosophy.

The findings further indicate that school culture plays a crucial role in the success of character education. A school environment that promotes exemplary conduct, discipline, responsibility, and cooperation accelerates the internalization of character values among students. This observation is consistent with the concept of the Tri Center of Education, which emphasizes that character formation requires support from multiple educational environments working collaboratively.

Challenges of Character Education Integration in the Digital Era

Despite the strong relevance of integrating Ki Hajar Dewantara's character education values into Islamic education, several challenges remain. The rapid development of digital technology has transformed students' patterns of social interaction, meaning that character formation is no longer influenced solely by family and school environments but also by the broader digital environment. Jamil et al., (2026) identifies one of the major challenges of twenty-first-century education as maintaining a balance between technological mastery and the strengthening of human values. Within the context of Islamic education, this challenge becomes even more complex because students must learn to utilize technology wisely without compromising the moral and spiritual values that guide their lives.

Furthermore, some educational institutions continue to prioritize academic achievement over character development. Consequently, character education is often not treated as a central component of the learning process. This finding is consistent with Ardiansah, (2026), who argue that the success of character education largely depends on schools' commitment to making character development an integral part of educational culture.

Model for Integrating Ki Hajar Dewantara's Character Values, Islamic Education, and the Pancasila Student Profile

Based on the synthesis of the literature, this study proposes an integration model built upon three main components: Ki Hajar Dewantara's character values, Islamic educational values, and the dimensions of the Pancasila Student Profile.

Table 1. Integration model of ki hajar dewantara's character values, islamic educational values, and the pancasila student profile

Ki Hajar Dewantara's Values	Islamic Educational Values	Pancasila Student Profile
Exemplary Conduct	Uswah Hasanah	Noble Character
Independence	Amanah	Independent
Cooperation	Ta'awun	Cooperation
Wisdom	Hikmah	Critical Reasoning
Creativity	Ijtihad and Innovation	Creative
Respect for Others	Tasamuh	Global Diversity

Table 1 demonstrates that Ki Hajar Dewantara's character education values exhibit strong compatibility with both Islamic educational values and the dimensions of the Pancasila Student Profile. This alignment suggests that character education grounded in Ki Hajar Dewantara's

educational philosophy can be harmoniously integrated into Islamic education while simultaneously supporting the implementation of the Merdeka Curriculum.

The findings of this study are generally consistent with previous research emphasizing the relevance of Ki Hajar Dewantara's educational philosophy to character education and the important role of Islamic education in strengthening students' character. This finding is consistent with the study conducted by Mahesthi & Pudyaningtyas, (2025) which explains that Ki Hajar Dewantara's educational philosophy positions character formation as the primary objective of education through the cultivation of moral character (*budi pekerti*), exemplary conduct, and student independence. The study emphasizes that the character values promoted by Ki Hajar Dewantara remain highly relevant in addressing contemporary educational challenges. Similarly, Fadhilah et al., (2025) found that Ki Hajar Dewantara's character education values are closely associated with the dimensions of the Pancasila Student Profile, particularly in the areas of independence, cooperation, creativity, and noble character. Their findings confirm that the Merdeka Curriculum substantively adopts various educational principles originally developed by Ki Hajar Dewantara.

From the perspective of Islamic education, Siddik et al., (2025) found that the concepts of exemplary conduct, habituation, and moral development in Islamic education share significant similarities with Ki Hajar Dewantara's character education values. These findings indicate that the integration of the two perspectives is not contradictory; rather, they complement one another in fostering students' character development. Asmawati et al., (2025) further demonstrated that religious education plays a crucial role in strengthening the implementation of the Pancasila Student Profile through the internalization of religious values, responsibility, and social awareness. This finding reinforces the argument that Islamic education can serve as a primary instrument for implementing the character values embedded within the Merdeka Curriculum.

Moreover, Fakhurridha, (2026) found that integrating character values into Islamic Religious Education enhances students' discipline, responsibility, and social awareness. Their findings suggest that character education is more effective when integrated directly into the learning process rather than being taught as a separate subject. Similar findings were reported by Rustandi et al., (2025) who explained that character-based Islamic Religious Education contributes significantly to the development of students' moral awareness and positive behavior. Their study emphasizes that character values such as honesty, responsibility, and tolerance can be optimally developed through the integration of character education and religious education. Furthermore, Ningsih et al., (2025) found that the successful implementation of the Pancasila Student Profile is strongly influenced by the synergy among national cultural values, religious education, and educational environments. This finding is consistent with Ki Hajar Dewantara's concept of the *Tri Center of Education (Tri Pusat Pendidikan)*, which positions the family, school, and community as essential elements in students' character formation.

However, unlike previous studies that primarily examined Ki Hajar Dewantara's philosophy, Islamic education, or the Merdeka Curriculum independently, the present study synthesizes these three perspectives into a single conceptual framework. This integrative analysis demonstrates not only their philosophical compatibility but also explains how their integration can strengthen the implementation of the Merdeka Curriculum through Islamic Religious Education. Consequently, the proposed integration model extends previous studies by providing a more comprehensive theoretical framework for character education in the Indonesian educational context.

Based on these studies, it can be understood that the integration model combining Ki Hajar Dewantara's character values, Islamic education, and the Pancasila Student Profile possesses strong theoretical and empirical foundations. The integration of these three components is not only conceptually relevant but also holds considerable potential for strengthening character education within the Merdeka Curriculum. This model may serve as an alternative approach for developing

learners who are faithful, morally upright, independent, creative, critical thinkers, and capable of living harmoniously within a pluralistic society in accordance with the goals of national education.

Overall, the findings indicate that the integration of Ki Hajar Dewantara's character education values, Islamic educational values, and the dimensions of the Pancasila Student Profile constitutes the principal finding of this study. This integration provides a coherent conceptual framework for strengthening character education within the Merdeka Curriculum through classroom learning, teacher role modelling, habituation, school culture, and collaboration among families, schools, and communities. These findings further support previous studies emphasizing that character education rooted in national cultural values and religious principles has substantial potential to cultivate a generation that is faithful, morally upright, independent, critical, creative, and capable of responding responsibly to the challenges of modern life.

CONCLUSION

Based on the findings of this library research, Ki Hajar Dewantara's character education values demonstrate strong relevance to the principles of Islamic education and the objectives of the Merdeka Curriculum. Values such as exemplary conduct, independence, cooperation, responsibility, creativity, and respect for others correspond closely to the moral values promoted in Islamic education as well as the dimensions of the Pancasila Student Profile. The integration of these values can be realized through instructional practices, habituation, teacher role modelling, the strengthening of school culture, and collaboration among families, schools, and communities, as emphasized in Ki Hajar Dewantara's concept of the Tri Centre of Education.

The findings also indicate that Islamic education plays a strategic role in internalizing character values through the cultivation of morality and spirituality among students. Although character education in the digital era faces various challenges, including the influence of digital media, changes in social behaviour, and the dominance of academic-oriented approaches, the integration of Ki Hajar Dewantara's character education values into Islamic education offers an effective strategy for supporting the implementation of the Merdeka Curriculum. Therefore, such integration contributes to the development of learners who are faithful, morally upright, independent, creative, critical thinkers, and capable of confronting the challenges of modern life without losing their cultural identity and Islamic values. Theoretically, this study contributes by proposing an integrative conceptual framework that synthesizes Ki Hajar Dewantara's educational philosophy, Islamic educational values, and the Pancasila Student Profile. This framework may serve as a reference for future studies and for educators seeking to strengthen character education within the implementation of the Merdeka Curriculum.

ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to their academic supervisors for their invaluable guidance, constructive feedback, continuous support, and encouragement throughout the completion of this study. Their expertise, insights, and dedication have greatly contributed to the development and improvement of this research.

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