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Implementation of the Outcome Based Education Curriculum in the Development of Islamic Character of PGMI Students: A Case Study at UIN Jurai Siwo Lampung

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Abstract

This study aims to describe the implementation of the Outcome-Based Education Curriculum (OBE) in the development of Islamic character of students of the Madrasah Ibtidaiyah Teacher Education Study Program (PGMI) at UIN Jurai Siwo Lampung. This study uses a qualitative approach with a case study design. Data was collected through in-depth interviews with PGMI study program leaders and lecturers, observation of the learning process, and analysis of curriculum documents which included Graduate Learning Outcomes (CPL), Semester Learning Plans (RPS), and assessment instruments. Data analysis was carried out thematically with data reduction techniques, data presentation, and conclusion drawn, and validated through triangulation of sources and techniques. The study reveals that the OBE curriculum in the PGMI program has successfully integrated Islamic character values—faith (tawhīd), morality (akhlāq), and social responsibility—into graduate learning outcomes and active learning strategies. However, implementation remains suboptimal due to uneven faculty understanding of the OBE paradigm and a lack of standardized instruments for measuring affective and spiritual growth. This research concludes that while OBE effectively fosters 21st-century skills aligned with Islamic values, its success in character building fundamentally requires systematic enhancement of lecturer capacity and the development of structured, contextual assessment tools.

Keywords

Outcome-Based Education (OBE); PGMI Curriculum; Islamic Character; Madrasah Ibtidaiyah Teacher Education; Case Study.



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INTRODUCTION

The transformation of higher education in Indonesia is now at a crucial stage with the widespread adoption of the Outcome-Based Education (OBE) paradigm as a national curriculum standard that is adaptive to the global dynamics of the 21st century (Mufanti et al., 2024). Through Permendikristek Number 39 of 2025, OBE has been established as a mandatory standard that requires every graduate to achieve measurable competencies (Jaya et al., 2025). Although Outcome-

Based Education (OBE) has been widely promoted in Indonesian higher education, its implementation remains uneven across institutions. Studies indicate that many lecturers understand the concept of OBE but still face difficulties in translating it into curriculum design, learning activities, and assessment practices (Latif et al., 2024; Mufanti et al., 2024).

The Madrasah Ibtidaiyah Teacher Education Study Program (PGMI) has a strategic role in preparing prospective educators who are not only academically competent, but also have a strong Islamic character (Choiriyah et al., 2022; Lesmana et al., 2025). As prospective teachers at the Islamic basic education level, PGMI students are required to be able to integrate pedagogic knowledge with Islamic values in learning practices (Ma`arif et al., 2024; Rambe & Salminawati, 2019). Therefore, the educational process in higher education, especially through the learning system and curriculum design, is an important foundation in the formation of the Islamic character of PGMI students.

In the midst of the dynamics of globalization and the development of 21st-century society, higher education in Indonesia faces the demands to produce graduates who are adaptive, critical, collaborative, and have moral and spiritual integrity (Hutahaeen et al., 2024; Purbasari et al., 2025; Shih, 2026). Responding to these challenges, higher education policies encourage the implementation of Outcome-Based Education (OBE) as a curriculum approach oriented to graduate learning outcomes (Asbari & Nurhayati, 2024; Romlah et al., 2025). OBE emphasizes the clarity of competencies that students must have after completing the education process, as well as the measurability of learning outcomes through aligned learning and assessment strategies (Alhazmi, 2025; Hariyani et al., 2025; Hristov et al., 2023). Empirical studies also show that many teacher education graduates still face challenges in demonstrating higher-order thinking, collaborative problem solving, and reflective pedagogical practices in real classroom contexts. Several reports indicate that learning in schools often remains teacher-centred and lacks a focus on critical and collaborative learning processes, revealing a gap between the expected competencies of graduates and the reality of classroom practice. Therefore, preparing prospective teachers with adaptive, critical, collaborative, and morally grounded competencies is an important agenda for higher education institutions, particularly.

However, the implementation of OBE in Islamic-based study programs, including PGMI, faces its own challenges. Islamic character values such as faith, morals, and social responsibility are affective competencies that are abstract and contextual, so they are not easy to formulate as measurable learning outcomes and can be evaluated objectively. In addition, the complexities of

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21st-century competencies—such as critical thinking, problem-solving, and collaboration—demand lecturers' readiness to design learning and assessment instruments that are aligned with the OBE paradigm (Namasivayam et al., 2023). This condition often leads to a gap between the normative OBE curriculum document and the learning practices that take place in the classroom.

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UIN Jurai Siwo Lampung as one of the Islamic religious universities has adopted an OBE-based curriculum in the PGMI Study Program. However, the extent to which the implementation of the curriculum is able to support the development of students' Islamic character still requires empirical studies based on field data. This research is important to describe in depth the practice of OBE implementation, the form of integration of Islamic character values in learning and learning outcomes in the classroom, as well as the supporting and inhibiting factors faced by lecturers and institutions.

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Based on this background, this study aims to examine the implementation of the OBE curriculum in the development of Islamic character of PGMI students at UIN Jurai Siwo Lampung through a case study approach. The results of this research are expected to make a theoretical and practical contribution to the development of the OBE-based PGMI curriculum, as well as become a reference for Islamic religious universities in strengthening Islamic character education that is measurable, contextual, and relevant to the demands of the times.

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Previous studies have shown that the implementation of Outcome-Based Education (OBE) in the technical and vocational fields is relatively easier to measure because it is oriented towards concrete and observable performance indicators (Md Sin & Hussin, 2024). On the other hand, in the Madrasah Ibtidaiyah Teacher Education Study Program (PGMI), learning outcomes related to Islamic character—such as integrity, honesty, responsibility, and spirituality—tend to be qualitative, contextual, and subjective, thus presenting their own challenges in the results-based assessment process (Basuki et al., 2024). This condition shows that there is a gap between OBE's demands that emphasize the measurability of learning outcomes and the characteristics of affective competence that are the main characteristics of Islamic-based teacher education.

This gap emphasizes the importance of empirical studies that examine how the PGMI study program formulates, implements, and evaluates Islamic character learning outcomes within the framework of OBE. Instead of simply assessing the suitability of curriculum documents, field research is needed to uncover real practices in the classroom, learning strategies used by lecturers, and assessment mechanisms applied to assess the development of students' Islamic character. Thus,

44 the implementation of OBE is not only understood as an administrative fulfillment of the curriculum, but as a pedagogical process that has a direct impact on the formation of the character of prospective madrasah teachers.

The urgency of strengthening the OBE-based PGMI curriculum cannot be separated from the broader social context, especially the increasing concern about moral and ethical crises among the younger generation (Setiabudi & Ismi, 2025). Phenomena such as declining mutual respect, increasing individualism, intolerance, hedonism, and radicalism tendencies are indicators of the weakening of the internalization of character values at the higher education level (Marasabessy et al., 2022). In this context, PGMI has a strategic position as a vehicle for the formation of prospective educators who not only master professional competence, but are also able to be role models in the practice of Islamic values.

1 Therefore, this study focuses on the study of the implementation of the OBE curriculum in the development of Islamic character of PGMI students at UIN Jurai Siwo Lampung. This research is directed to identify the form of integration of Islamic character values in learning outcomes, learning processes, and assessment systems, as well as to uncover factors that affect the effectiveness of their implementation. The findings of this study are expected to provide a comprehensive empirical picture of the practice of OBE within PGMI, as well as become a material for reflection and recommendations for the development of a contextual, measurable, and oriented PGMI curriculum that is oriented towards strengthening Islamic character.

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11 Recent studies show that the integration of value-based education in the PGMI curriculum is still partial and has not been systematically structured. Savika et al. found that Madrasah Ibtidaiyah Teacher Education students have a positive attitude towards ethical and sustainability values, but these values have not been consistently internalized in the structure and implementation of the curriculum (Savika et al., 2025). Similar findings were conveyed by Rimzi et al., who revealed that in Outcome-Based Education (OBE)-based programs, religious and moral content tends to be concentrated in Islamic courses explicitly, while general and pedagogic courses have relatively minimal integration of character values (Romzi et al., 2024). This condition shows that there is a gap between the moral awareness of students and the design and practice of the applicable curriculum.

This gap indicates that the OBE framework applied to Islamic-based study programs has not fully operationalized the dimensions of ethics and Islamic values as measurable learning outcomes. Although OBE demands clarity and measurability of learning outcomes, aspects of Islamic character

are often not explicitly formulated in the learning outcomes of the course or followed by adequate assessment instruments. As a result, the development of students' Islamic character tends to take place implicit and depends on the individual initiative of the lecturer, rather than as an integral part of the curriculum system.

16 In the context of PGMI, this challenge becomes increasingly crucial considering that graduates of this study program are prepared as prospective madrasah teachers who have a strategic role in character education at the elementary level. Therefore, there is a need for a deep empirical understanding of how OBE principles—such as the formulation of clear learning outcomes, the integration of the cognitive, affective, and psychomotor domains, and the application of authentic assessment—are implemented in PGMI's learning practices and the extent to which these principles support the development of students' Islamic character.

In addition, this research is also relevant to respond to criticism of OBEs which are often seen as technocratic and value-neutral. In the context of Islamic religious higher education, it is important to examine whether and how the OBE paradigm can be enriched with the spiritual and ethical dimensions of Islam through contextual curricular and learning practices (Indriani et al., 2024). Field studies are an important means to assess whether the integration really occurs at the implementation level, not just at the conceptual level or curriculum documents.

4 Thus, this study focuses on assessing the implementation of the OBE-based PGMI curriculum at UIN Jurai Siwo Lampung through the analysis of curriculum documents, interviews with 1 lecturers and study program managers, and observation of the learning process. This research aims to uncover the pattern of integration of Islamic character values within the framework of OBE, 54 identify the gap between curriculum design and learning practices, and formulate the implications of developing a PGMI curriculum that is more integrated, measurable, and oriented towards strengthening students' Islamic character.

Conceptually, the development of Islamic character in the context of PGMI can be understood through three main dimensions, namely faith (tawḥīd), morality (akhlāq), and social responsibility (Muthmainnah & Nisa, 2025). The dimension of faith (tawḥīd) is related to strengthening students' beliefs and vertical relationships with Allah SWT.; The dimension of morality emphasizes ethical behavior and virtue values in academic and social life; Meanwhile, the 1 dimension of social responsibility reflects the awareness and active participation of students in community life. In the framework of Outcome-Based Education (OBE), the three dimensions should

ideally be operationalized into Course Learning Outcomes (CLO) and supported by authentic assessment instruments that are able to capture the development of the affective realm and student behavior.

This study uses the three dimensions of Islamic character as an analytical framework to examine the implementation of the OBE-based PGMI curriculum at UIN Jurai Siwo Lampung. The focus of the study is directed at how the values of faith, morals, and social responsibility are formulated in learning outcomes, integrated in the learning process, and assessed through evaluation mechanisms applied by lecturers. With this approach, the research seeks to bridge the gap between abstract Islamic values and academic evaluation systems that demand measurability and accountability.

A number of previous studies have confirmed that the OBE approach has the potential to increase curriculum relevance, strengthen the linkages between theory and practice, and support the formation of religious character that is contextual to the needs of modern society (Dhandi, 2025). However, the effectiveness of such potential depends largely on how the OBE principles are implemented in real terms in learning and assessment. Therefore, this field research is important to assess the extent to which the implementation of OBE at PGMI really contributes to the development of students' Islamic character in a structured and systematic manner.

The main terminology used in this study includes Outcome-Based Education (OBE) as an outcome-based curriculum approach, Course Learning Outcomes (CLO) as learning outcomes at the course level, PGMI as an education program for prospective madrasah ibtidaiyah teachers, and Islamic character that refers to virtue values such as honesty, trust, justice, empathy, and social responsibility. These values are expected to be internalized through learning, lecturer examples, reflective activities, and integrated course content.

In terms of scientific contribution, this research offers novelty in the form of empirical exposition of the practice of implementing the OBE-based PGMI curriculum in the context of Islamic religious universities. Different from conceptual or normative research, this study presents field findings that illustrate the reality of integrating Islamic character values in learning outcomes, classroom learning, and assessment systems. Thus, this research is expected to make a meaningful contribution to the development of a results-oriented, value-based, and sustainable PGMI curriculum in the Indonesian higher education landscape.

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METHOD

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This study uses a qualitative approach with a case study design to describe in depth the implementation of the Outcome-Based Education Curriculum (OBE) in the development of Islamic character of students of the Madrasah Ibtidaiyah Teacher Education Study Program (PGMI) at UIN Jurai Siwo Lampung. The case study approach was chosen because it allows researchers to understand the phenomenon of OBE curriculum implementation in a contextual, holistic, and in-depth manner based on real conditions in the field, including learning dynamics, institutional policies, and applied assessment practices.

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The location of the research was determined in the PGMI Study Program of UIN Jurai Siwo Lampung with the research subjects including study program leaders, PGMI lecturers, and students. The selection of informants was carried out purposively, taking into account their direct involvement in the planning, implementation, and evaluation of the OBE-based curriculum. This approach allows for the acquisition of relevant and information-rich data related to the implementation of the curriculum and the development of students' Islamic character.

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Data collection was carried out through several techniques, namely in-depth interviews, classroom observations, and documentation studies. The interviews were conducted to explore the understanding, experiences, and perceptions of lecturers and study program managers regarding the implementation of Outcome-Based Education (OBE) and the integration of Islamic character values in learning outcomes, learning processes, and assessment practices. Classroom observation was conducted directly to compare the learning activities outlined in the Semester Learning Plans (RPS) with the actual practices occurring in the classroom. This procedure focused on examining the implementation of student-centered learning methods as well as lecturer–student interactions that reflect the strengthening of Islamic character values. In this process, the researcher acted as a non-participant observer to maintain objectivity during classroom triangulation. Meanwhile, the documentation study involved an in-depth analysis of a representative sample of 15 RPS from core and institution-specific courses. These documents were examined to identify the alignment between Graduate Learning Outcomes (CPL), Course Learning Outcomes (CLO), learning strategies, and assessment instruments used in the PGMI learning process.

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Data analysis is carried out qualitatively using an interactive analysis model which includes the process of data reduction, data presentation, and conclusion drawn. Data obtained from various sources were analyzed thematically with reference to the Islamic character framework that includes

15 the dimensions of faith (tawhīd), morality (akhlāq), and social responsibility. The validity of the data is maintained through triangulation techniques of sources and techniques, as well as re-checking the data to informants (member check) to ensure the credibility of research findings.

22 The research subjects were determined using purposive sampling techniques with the following inclusion criteria: (1) lecturers and managers of the PGMI Study Program who are directly involved in the planning, implementation, or evaluation of the OBE-based curriculum; (2) PGMI students who have participated in OBE-based lectures; and (3) the availability of informants for in-depth interviews. The exception criteria include: (1) informants who are not directly involved in the implementation of the OBE curriculum, and (2) informants who are not willing to provide complete data.

53 To ensure the consistency and depth of the data, this study used semi-structured interview guidelines and observation sheets as the main instruments. The interview guidelines are designed to explore information about lecturers' understanding of OBE, Islamic character integration strategies in learning, and assessment mechanisms applied. Observation sheets are used to record learning practices and academic interactions that reflect the dimensions of faith (tawhīd), morality (akhlāq), and students' social responsibility.

6 The data was analyzed using qualitative thematic analysis through several stages, namely: (1) comprehensive transcription and reading of the data, (2) initial coding of themes related to the implementation of OBE and Islamic characters, (3) grouping of codes into main themes, and (4) interpretation of meaning based on emerging thematic patterns. The analysis focuses on the three dimensions of Islamic character—faith (tawhīd), morality, and social responsibility—as the main analytical framework. The analysis process is done manually with the support of data processing software to help organize and tabulate findings.

14 The validity of the data is maintained through source and technique triangulation techniques, by comparing the results of interviews, observations, and document analysis. In addition, member checks are carried out by reconfirming research findings to informants to ensure the suitability of the meaning and accuracy of data interpretation. Discussions with academic peers (peer debriefing) were also carried out to strengthen the credibility and consistency of the analysis of findings.

RESULT

The results of the study show that the implementation of the Outcome-Based Education (OBE) curriculum in the Madrasah Ibtidaiyah Teacher Education Study Program (PGMI) UIN Jurai Siwo Lampung has contributed to strengthening the development of students' Islamic character. Field findings indicate that the OBE approach encourages the formulation of learning outcomes that are more directed, measurable, and relevant to the profile of PGMI graduates as prospective madrasah teachers. Based on the results of interviews with PGMI study program managers and lecturers, OBE is understood as a curriculum framework that not only emphasizes the mastery of pedagogic knowledge, but also the internalization of Islamic values in the learning process.

All of these programs are designed with a student-centered learning approach and are oriented towards achieving learning outcomes that encourage the formation of Islamic character holistically.

Analysis of the curriculum documents shows that OBE is implemented through the alignment of CPL, CLO, learning strategies, and assessment systems.

Table 1. Implementation of OBE in the PGMI Curriculum

No	OBE Components	Implementation in PGMI	Impact on Islamic Character
1	CPL	Contains the realm of attitudes, knowledge, skills	Integration of Islamic values in the profile of graduates
2	CLO	Derived from CPL in each course	Internalization of values in learning
3	Learning strategies	Discussion, reflection, project-based learning	Habituation of responsibility and cooperation
4	Rating	Authentic and competency-based assessments	Characters can be observed and measured

The table shows that the implementation of OBE in the PGMI curriculum is not only administrative, but has been operationalized in the learning process in real life.

By combining Islamic values and contemporary competencies, the OBE-based PGMI curriculum produces graduates who excel academically while having religious depth.

In addition, the OBE-based curriculum encourages the development of soft skills based on Islamic ethics, such as communication, teamwork, leadership, and professional integrity. Graduates who have these competencies show better readiness to contribute constructively in society and the world of work.

Experiential learning strategies such as PjBL, PBL, halaqah, and social activities have proven to be effective in internalizing Islamic values.

Table 2. Dimensions of Student Development in the OBE Curriculum

Ye	Competency	Form of Implementation	Observed Results
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s	Dimension		
1	Spiritual	Reflection on learning, habituation of worship	Increased religious awareness
2	Intellectual	Critical discussions and project tasks	Critical thinking skills
3	Social	Group work and community service	Empathy and collaboration
4	Professional	Teaching and internship assistance	Integrity and responsibility
5	Soft skills	Presentation, leadership	Communication and leadership

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The OBE framework allows for the integration of *īmān*, *‘ilm*, and *‘amal* in the educational process, so that the formation of Islamic character takes place holistically.

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On the other hand, the development of educational technology opens up new opportunities for strengthening the implementation of OBE in PGMI. The use of digital modules, learning management systems, and results-based online learning allows the character building process to take place in a more flexible, interactive, and sustainable manner.

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Overall, OBE provides an effective framework for systematically integrating Islamic values into the PGMI curriculum. Although there are still implementation challenges, this approach has brought pedagogical transformation by making character formation an integral, measurable, and evaluable part of the educational process. These findings show that the OBE-based PGMI curriculum has great potential to be developed as a model for strengthening Islamic character education in universities.

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Although the implementation of OBE showed positive results, the study found several challenges, especially in the aspects of lecturer readiness, character assessment system, and institutional support.

Table 3. Challenges and Solutions for OBE Implementation at PGMI

No	Challenge	Impact	Recommendations
1	Lecturer competence in OBE	Implementation is not even	OBE training and workshops
2	Assessment of Islamic character	Difficult to measure objectively	Character rubric development
3	Facility limitations	Limited learning innovations	Infrastructure support
4	Institutional policies	Partial implementation	Collaborative curriculum governance
5	Technology integration	Not optimal yet	Utilization of LMS and digital modules

10 The table above shows that the successful implementation of OBE depends not only on curriculum design, but also on the support of academic and institutional systems.

41 This research has limitations, including the scope of research that is limited to one study program and certain institutional contexts, so that the research findings cannot be generalized widely. In addition, this study does not use statistical testing because it focuses on an in-depth understanding of the OBE curriculum implementation practices and the development of students' Islamic character.

1 29 Nonetheless, the case study approach allows researchers to obtain a comprehensive empirical picture of the implementation of the OBE-based PGMI curriculum in a real context. The findings of this study are expected to be an initial reference for the development and improvement of the OBE-based PGMI curriculum in Islamic religious universities, as well as the basis for further research with a wider scope and methods.

DISCUSSION

7 In practice, the implementation of OBE encourages lecturers to design learning that is oriented towards the development of students' holistic competencies (Handayani et al., 2024). The results of the learning observations showed that the learning strategies used—such as group discussions, project-based learning, and learning reflection—were not only directed at achieving cognitive aspects, but also at the formation of students' Islamic attitudes and behaviors. The integration of Islamic values can be seen in the lecturer's efforts to relate lecture material to the real-life context, inculcate academic ethics, and habituate an attitude of responsibility and cooperation during the learning process.

42 Analysis of PGMI curriculum documents shows that the OBE framework is operationalized through the formulation of Graduate Learning Outcomes (CPL) which includes the realm of attitudes, knowledge, and skills in a balanced manner. The CPL was then lowered into Course Learning Outcomes (CLO) which explicitly contains elements of strengthening Islamic character. These findings can be seen in the Semester Learning Plan (RPS) document which lists values such as honesty, discipline, responsibility, and social care as part of learning objectives, learning strategies, and assessment criteria.

34 1 Furthermore, the results of interviews with PGMI lecturers revealed that OBE provides a more systematic framework for the integration of Islamic values with 21st century skills, such as critical thinking, collaboration, and digital literacy. Lecturers utilize project-based assignments and authentic assessments to assess not only students' academic results, but also attitudes and behaviors that reflect Islamic values. This is in line with Kadarsih et al.'s assertion that a good institution applies innovative teaching methods, including project-based assignments and authentic assessments, to evaluate students' academic results and cultivate attitudes and behaviors that reflect Islamic values, thereby enhancing knowledge and character development (Kadarsih et al., 2025). In the context of the Independent Learning Independent Campus (MBKM) policy, the OBE model in the PGMI curriculum shows strong alignment with various experiential learning programs, such as internships, teaching assistantships, research, humanitarian projects, entrepreneurship, independent study, and community service (Asmadi et al., 2023). Islamic Character Development

4 and Students' Holistic Competencies Overall, the implementation of the OBE-based PGMI curriculum shows a positive impact on the development of students' Islamic character. The alignment between CPL, CLO, learning strategies, and assessments provides space for a more systematic internalization of Islamic values. Several studies reviewed show that OBE-based curriculum significantly encourages students' active participation, shifting their role from passive knowledge recipients to active learning subjects in building Islamic identity (Ali & Jamin, 2025; Fadhlan et al., 2024; Hamzah & Jusoh, 2025).

7 Through reflective practices, programmed worship activities, halaqah or Islamic study circles, and social community involvement, students are fostered holistically in the cognitive, affective, and psychomotor realms. Learning strategies such as Project-Based Learning (PjBL) and Problem-Based Learning (PBL) have proven to be effective in internalizing Islamic character values through experiential learning.

1 OBE also allows for the application of more systematic character assessments through the use of analytical rubrics that measure affective aspects, such as honesty, responsibility, social empathy, and commitment to worship (Aspuri & Masuwd, 2025). In the context of higher education, orientation to learning outcomes provides a clear direction for student character development through measurable performance and achievement indicators.

Students' experiences of OBE-based learning showed a positive response. Students report higher levels of emotional and spiritual engagement and ease of understanding and internalizing Islamic values through practice-based and reflection-based learning. These findings suggest that the OBE model is effective in encouraging holistic student development—including spiritual, intellectual, emotional, and social dimensions.

46 The OBE framework also allows for closer integration between Islamic sciences and other disciplines, reflecting an Islamic educational paradigm that unites *īmān*, *‘ilm*, and *‘amal* (Mardiana et al., 2020). Implementation Challenges and Institutional Support Although the implementation of the OBE-based PGMI curriculum shows various positive potentials, a number of challenges are still found, especially related to the readiness of lecturers in designing, implementing, and evaluating results-based learning. Some lecturers admitted that there are still limitations in formulating indicators of Islamic character assessment that are truly measurable and objective. In addition, the integration of Islamic character values in learning is still highly dependent on the individual initiative of lecturers, so that the consistency between courses is not even.

Limited financial resources, learning facilities, and access to digital technology are also obstacles in the implementation of OBE (Darmawati et al., 2024; Mistamiruddin & Mohamad Nasri, 2024). Therefore, lecturers need professional training and ongoing mentoring to be able to implement the OBE principles optimally.

16 Institutional support is a key factor in the successful implementation of the OBE-based curriculum. Curriculum reform depends not only on pedagogical innovation at the classroom level, but also on institutional leadership commitment, academic policy flexibility, and collaborative and sustainable curriculum governance (Kayyali, 2025).

CONCLUSION

3 The implementation of the OBE curriculum in the PGMI Study Program of UIN Jurai Siwo Lampung has succeeded in integrating the values of Islamic character structurally into the formulation of CPL and CPMK, and is operationalized through active learning strategies such as PjBL and guided reflection. The findings of the study show that this output-based approach is effective in synergizing 21st century pedagogic competencies with the spiritual dimension of students through more targeted authentic assessments. However, the effectiveness of the formation of students' Islamic character is still limited by the uneven understanding of the OBE paradigm of lecturers and the absence of standard technical guidelines to evaluate affective domains objectively.

49 In conclusion, the transformation of OBE has great potential as a model for strengthening character education in Islamic universities as long as it is supported by consistent institutional policies, continuous pedagogic capacity building of lecturers, and the development of structured and contextual character assessment instruments. This study recommends the need for empirical testing of the resulting curriculum model in a wider scope as well as the optimization of digital technology to monitor student character achievements on an ongoing basis.

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