

The Curriculum Development of Character Education Based on Paulinity Principles and Local Wisdom of Yayasan Paulus Makassar

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Abstract

This study examines the curriculum development of character education at Yayasan Paulus Makassar, which incorporates the core values of Paulinity principles: Excellence (Unggul), Creativity (Kreatif), Love (Kasih), and Mission (Misioner). The approach used in this study is a research and development method, which focuses on the curriculum development model proposed by Hilda Taba, consisting of diagnosis of needs, formulation of objectives, selection of content, selection of learning experiences, organization of learning experiences, and evaluation. The data in this research were obtained through observations of teachers and students, as well as in-depth interviews with some members of the Yayasan Paulus Makassar Curriculum Team. In this research, two main issues were identified: First, the reason for Yayasan Paulus Makassar incorporating character education into its curriculum. It is not just because of the instructions from the Universal Catholic Church and from the Indonesian government, but the main essence of character that builds someone's personality. Second, how the products of character education in Yayasan Paulus Makassar are designed to meet the needs of all members of the educational community. This study offers new insight by explaining the process of designing a product from the perspective of curriculum studies. Finally, this article highlights the importance of Indonesia's national curriculum, particularly in the educational sector, in addressing character development issues, in addition to scientific challenges.

This study examines the development of a character education curriculum at Yayasan Paulus Makassar, grounded in the core Paulinity values: Excellence (Unggul), Creativity (Kreatif), Love (Kasih), and Mission (Misioner). Using a research and development approach, it follows Hilda Taba's model: diagnosis of needs, formulation of objectives, selection of content, selection of learning experiences, organization of learning experiences, and evaluation. Data were collected through observations and in-depth interviews with teachers, students, and members of the curriculum team. The study's results identified that the main basis of curriculum development is the Catholic Church's universal values and the intention to develop students' characters in line with the Merdeka curriculum policy. Moreover, the voices of the members of the educational community become the main consideration of the curriculum development.

This study offers insight into curriculum design processes and emphasizes the importance of Indonesia's national curriculum in addressing character development alongside scientific challenges.

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INTRODUCTION

Indonesia is currently witnessing a significant rise in juvenile delinquency, with crimes increasingly committed by school-aged youth. National Police reports show juvenile crime cases rising from 357,743 in 2021 to 376,507 in 2022 (Aningsih et al., 2022), including brawls, bullying, assault, extortion, and reckless racing. Child protection data also reveal worrying trends: in 2023, there were 2,355 reported cases of violence against children from January to August, and 861 of these occurred within educational settings. Many young offenders come from unstable family environments and struggle with emotional regulation. Globally, the World Health Organization reports approximately 200,000 youth homicides annually among those aged 12–29 (Hermino & Arifin, 2020), underscoring youth violence as a global concern. These conditions underscore the pressing need for schools to enhance character education through well-designed curricula that intentionally foster moral values, empathy, discipline, and responsible behavior.

Character education is crucial for addressing the issue of juvenile delinquency, and curriculum development plays a vital role in this effort (Ghojaji et al., 2022). In Indonesia, curriculum development has been a central component of educational advancement. The current national curriculum policy is the Merdeka curriculum, which offers flexible, student-centred learning opportunities that recognize and cultivate individual talents while fostering moral and ethical values (Wulansari, 2022; Azmi et al., 2023; Uge et al., 2019). By incorporating character education into their curricula, schools can play a vital role in preventing juvenile delinquency and guiding students toward responsible, socially constructive behavior. In general, curriculum plays a critical role in education, especially as the quality of a nation's education reflects its progress, with better education fostering more advanced societies (Prakoso et al., 2023). Education is a deliberate and planned effort to create learning environments that enable students to develop their potential, including religious and spiritual strength, self-control, personality, intelligence, noble character, and skills required by a compatible curriculum framework (Muhammad Rafi Zidan & Zaitun Qamariah, 2023).

The Merdeka curriculum allows schools to develop their own curricula tailored to the uniqueness of their context. The Merdeka curriculum should be viewed as a national framework through which teachers and schools can adapt and contextualize it within their own specific school contexts. In this regard, research has shown that local wisdom-based curricula play a strategic role in shaping students' character and identity. Kurniawan and Halim (2022) found that curricula incorporating local wisdom promote care, independence, initiative, politeness, and creativity, emphasizing the importance of revitalizing cultural values in education. Similarly, Wongarso, Dwikurnianingsih, and Satyawati (2022) demonstrated through a qualitative R&D study with an ethnographic approach that the local cultural values of the Samin community can be integrated into school-based character education. These values, practiced as norms in daily life, cultivate positive traits and virtues in students, illustrating that embedding local cultural wisdom into curricula can effectively develop students' moral and ethical character.

Building on these insights, this study develops a character education curriculum grounded in the Paulinity Principles of Yayasan Paulus Makassar—Unggul (Excellence), Kreatif (Creativity), Kasih (Love), and Misioner (Mission)—which reflect both the Foundation's values and the Catholic Church's mission to provide quality, socially responsible, and contextually relevant education. By embedding these principles into a school-based curriculum, the study aims to systematically cultivate students' moral and ethical character, helping to prevent juvenile delinquency and promote holistic personal and social development. Therefore, this study contributes to the current discourse and development of contextual curriculum-making, aiming to best suit the national curriculum framework and local values and sociological preference.

LITERATURE REVIEW

The term curriculum first appeared in Scotland around 1829 and was officially used almost a century later in the United States (Taba, 1962). Etymologically, the term curriculum was

originally used in the world of sports. The curriculum originates from the words “curir” (runner) and “curere” (place to race), which refer to the distance that a runner must travel from start to finish to receive a medal or award. The definition of curriculum in the world of education was initially very narrow and traditional. This understanding is then applied in the world of education into a number of subjects that must be taken by a learner from the beginning to the end of the learning program to obtain an award in the form of a diploma (Schiro, 2013).

The definition of the curriculum, as mentioned above, is considered a narrow or very simple understanding. In developed countries, the notion of curriculum is broader and more diverse (Ersi et al., 2023). Conceptually, the notion of curriculum is grouped into three dimensions of understanding. First, the curriculum as subject matter. This narrow and traditional understanding of the curriculum means that basically the curriculum consists of a number of subjects that students must take. In this case, the curriculum is oriented towards mastering the content or subject matter as the ultimate goal of the educational process (content-oriented). The content or learning material that students must master is essentially the knowledge contained in each subject. This dimension of understanding the curriculum as a subject is considered too narrow and simplistic. However, in reality, this view is still widely applied in the practice of implementing education today.

Second, the curriculum as learning experiences. In this dimension, the curriculum is not only seen as a number of subjects but also includes all learning experiences (learning experiences) that students experience and affect their personal development. In other words, the curriculum should encompass all activities undertaken by students. Curriculum expert Harold B. Alpert (1965) also views the curriculum as encompassing all the activities provided for students by the school. The curriculum is not merely limited to activities in the classroom, but also includes activities carried out by students outside the classroom. In line with this view, Saylor, Alexander, and Lewis (1974) also defined the curriculum as all the efforts of educational units to influence students to learn, both in the classroom, on school grounds, and outside school. This dimension of understanding the curriculum as a learning experience is considered too broad because schools, in this case, educators, are limited in their ability to control and measure all forms of learner behavior outside of school.

Third, the curriculum as a learning program/plan. This third dimension implies that the curriculum is a program or plan for learning (a plan for learning). Understanding the curriculum in the dimension seems to bridge the view that the definition of the curriculum is too narrow, with a view that is too broad. Based on the understanding of the term, the curriculum contains two main things, namely the existence of subjects that must be taken by students and the main goal is to obtain a diploma (Ellis, 2004). Thus, the implications of the curriculum for learning practices require students to master all the subjects offered and place educators in a crucial and decisive position. The success of learners is determined by how far the subject is mastered and is usually indicated by the score obtained after taking a test or exam (Posner, 2004).

The other term is character. Basically, the word character comes from the Greek *karassos* which means blueprint, basic format, print, and like a fingerprint (Singh, 2019). There are several opinions about character.

First, the opinion of Al-Ghazali, who considers character education a moral endeavor. For him, moral education aims to purify oneself from despicable actions and traits. With moral education, humans are expected to achieve physical, spiritual, and material happiness in both the world and the hereafter, aiming to attain perfection in life (Mainuddin et al., 2023). Second, Lawrence Kohlberg's view of character education, which he calls moral education. For Kohlberg, the most core principle for the development of moral judgment in education is justice. Justice, the ultimate respect for value and equality, is a fundamental and universal benchmark. The use of justice as a principle, guaranteeing freedom of belief, employs a concept of morality that can be justified philosophically and is grounded in the psychological facts of human development. Third, the view of Thomas Lickona. Character education, according to Thomas Lickona, comprises three

main elements: knowing the good, loving the good (or desiring the good), and doing the good (or acting upon the good) (Yanuardianto, 2019). Character education is not just about teaching children what is right and wrong, but more importantly, it instills good habits so that students understand, feel, and want to do good. So, this character education carries the same mission as moral education or moral education.

Several experts define character education. Character education is defined as the deliberate use of all dimensions of school life to foster optimal character development. Character education encompasses a broad range of concepts, such as positive school culture, moral education, just community, caring school community, social-emotional learning, positive adolescent development, citizenship education, and service learning (Syarnubi et al., 2021).

Character education plays a significant role in moral formation, as character is closely related to moral concepts, attitudes, and behavior. The hope is that education can cultivate individuals with character. This has been stated in Law Number 20 of 2003, Article 3 on the National Education System that

The function of National Education is to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life so as to achieve the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Thus, character education curriculum development is defined as an effort to compile or design a new curriculum, change and improve the curriculum, curriculum based on and grounded in character education (Metcalf & Moulin-Stožek, 2021).

Furthermore, a character education curriculum based on the principles of Paulinity and local wisdom is a system that instills character values in school residents, encompassing components of knowledge, awareness, willingness, and action to implement these principles. Paulinity principles are fundamental and contain a picture of an ideal life. The principles of Paulinity serve as an axis that binds the strength and fragility of the group and its individual members. Referring to the Church's mission in education, especially as affirmed by the Indonesian Bishops' Conference, YPM undertook a thorough and in-depth reflection process that resulted in the Paulinity Principles, comprising Unggul, Kreatif, Kasih, and Misioner.

In this curriculum, the principles of Paulinity show the identity of the group and become a culture and the curriculum must be culturally based. Therefore, Yayasan Paulus Makassar is committed to designing a Character Education Curriculum based on Paulinity Principles and Local Wisdom.

METHOD

The research was carried out using a Research and Development method (RnD). The Research and Development method is a research method used to produce a specific product and test the effectiveness of the product (Richey & Klein, 2007). This method is longitudinal and gradual. Seal and Richey (in Martiningtias, 2019) state that "development research as a systematic study of the design, development, and evaluation of learning programs, processes and products must find the criteria of validity, practicality, and effectiveness".

The procedures used by the researcher in this study follow the development stages of the R&D method integrated with Hilda Taba's model. Hilda Taba began her curriculum development theory by providing approaches to designing a curriculum. These approaches were motivated by the potential that exists in education, which could lead to great progress or, conversely, decline. Hilda Taba offered at least three approaches, namely the crisis in education, confusion in curriculum planning, and the need for curriculum development theory. Curriculum development is a complex endeavor involving various types of decisions (Taba, 1962). Decisions need to be made regarding the general objectives the school wants to achieve and more specific learning objec-

tives. The main subjects or areas of the curriculum must be determined, as well as the specific content to be covered in each subject. Decisions are also needed regarding how to evaluate what students have learned and the effectiveness of the curriculum in achieving the desired objectives. Finally, choices must be made regarding the overall curriculum pattern.

Thus, Hilda Taba, through her approach to designing a more carefully planned and dynamically structured curriculum, offers several structured steps, namely: diagnosis of needs, formulation of objectives, selection of content, selection of learning experiences, organization of learning experiences, and evaluation (Taba, 1962).

The data source and research subject for this study is Yayasan Paulus Makassar (YPM). Yayasan Paulus Makassar is the manager and organizer of Catholic school education in the Archdiocese of Makassar. YPM was established in 1952 by the Apostolic Vicar of Makassar, Mgr. Nicolas M. Schneiders, CICM. Yayasan Paulus Makassar, as part of the Archdiocese of Makassar's educational mission, operates several units of work, including schools, across the three provinces. In the province of South Sulawesi there are 29 school units ranging from kindergarten (TK) to college and 1 men's dormitory unit. In Southeast Sulawesi, there is 1 kindergarten and 2 elementary schools. In West Sulawesi there is 1 junior high school and 1 senior high school. Thus, the total number of units of work for the Paulus Foundation Makassar is 35 units.

The data were collected from field notes, observations of students and character education teachers, and interview notes with members of the curriculum team at YPM. This data is used to identify and analyze the needs of the educational community. Furthermore, to enrich the analysis, the researcher explored some documents made by Yayasan Paulus Makassar.

The data in this study were obtained with two techniques of data collection: field observations and in-depth interviews (structured interviews). These techniques complement each other, not separately and are conducted together. Field observations and in-depth interviews were conducted over a period of approximately two weeks in early December 2024. Especially for in-depth interviews, the researcher compiled a list of questions to explore and understand the problems and needs. In practice, researchers used both structured and open-ended questions. After receiving all the data, the researcher attempted to develop a curriculum design that incorporated the core values of St. Paul to enrich the character of all members of Yayasan Paulus Makassar.

RESULT AND DISCUSSION

A character education curriculum based on core values and local wisdom is a system for instilling character values in school members, encompassing components of knowledge, awareness, willingness, and actions to implement these values.

The character education curriculum based on the principles of Paulinity and local wisdom is a system for instilling character values based on the principles of Paulinity and local wisdom in school members, which includes the components of knowledge, awareness or willingness, and actions to implement these principles. The principle of Paulinity is fundamental and contains a description of the ideal life. The principles of Paulinity serve as a unifying axis that binds the strengths and weaknesses of a group and its individual members. The importance of this curriculum will be discussed in a structured manner by integrating Hilda Taba's development model

A. Diagnosis of Needs

The diagnosis of needs is important for researchers to understand how character influences YPM. From this study, the researcher identified at least three reasons why YPM attempts to enforce the character education curriculum. First, in a preliminary study of some manuscripts/documents in YPM related to curriculum, the researcher found that the background of the need for the preparation of the Character Education Curriculum, based on the Paulinity Principles and Local Wisdom of the Paulus Makassar Foundation, is quite complex. Along with the spirit of

transformation in the world of education, the Yayasan Paulus Makassar has made various improvements, especially in its institutional management.

Starting in 2017, YPM reflected on its existence in pastoral work in the field of education. This reflection process spanned approximately two years. Various parties were involved in the reflection process, ranging from school representatives (principals) to Foundation organs (Advisors, Management, and Supervisors), Local Church leaders, and other stakeholders. On January 25, 2019, the reflection process culminated in the launch of the core values of the Paulus Makassar Foundation schools and the 2019-2025 Strategic Plan (Yayasan Paulus Makassar, 2019). This was the starting point for institutional change within the Paulus Makassar Foundation. The pastoral work pioneered by the founders and pioneers of this Foundation now moves in the same direction, based on the four Principles of Paulinity (Core Values), namely: Excellence (Unggul), Creativity (Kreatif), Love (Kasih), and Mission (Misioner) (YPM, 2024).

Second, through structured interviews conducted with members of Team 12 or the Curriculum Development Team, the researcher found that, after analyzing the interview data using ATLAS.ti 9 software for coding, the Character Education Curriculum Based on Paulinity Principles and Local Wisdom are needed at Yayasan Paulus Makassar. From the data, the researcher identifies three reasons: instruction from the universal Catholic Church, the implementation of the Merdeka Curriculum, which focuses on students' character building, and Yayasan Paulus Makassar, an extension of the Archdiocese of Makassar itself. These are the results of data processing of interview transcripts of respondents from Team 12.

Besides analyzing the document and interviewing document, researcher also conducted criteria analysis on character education teachers and students. Researchers provide criteria for the curriculum development process by character education teachers, which based on the division instrument grids include three major parts, namely the planning process, the implementation process, and the assessment process (Zais, 1976). From these data, researcher found that the need of character education in catholic way is very crucial. There are many characters generally, however when the characters are lined with catholic principles, especially from Saint Paul, that means the researcher will give new panorama to YPM in developing the curriculum

B. Formulation of Objectives

In After construct the need's diagnosis, researcher tries to develop the Basic Product of Character Education Curriculum Based on Paulinity Principles and Local Wisdom starting from formulating the objectives. These objectives contain the foundation of the curriculum (spirituality from Unggul, Kreatif, Kasih, Misioner principles, philosophical, psychological, science and technology, ecological), vision, mission, objectives and graduate character standards.

This curriculum is based on several educational objectives set by the universal Catholic Church and the Yayasan Paulus Makassar in particular. Universally, through the Gravissimum Educationis declaration, the Church offers the basic principle that education as the formation of the human person is a universal right: "All people of every race, condition, and age, because they enjoy human dignity, have an inalienable right to an education appropriate to their ultimate ends, their abilities, their gender, and the culture and traditions of their country, and also in harmony with their fraternal relationship with others in fostering true unity and peace on earth. Because true education aims at the formation of the human personality in pursuing the ultimate goal and good of the society of which, as a human being, he is a member, and where his duties, as an adult, he will share.

Based on the Church's mission in the world of education, the Yayasan Paulus Makassar as a Catholic Education Foundation is required to carry out the mandate of the Catholic Church to make education a fundamental activity in human life. The educational objectives of YPM are linked to the values of Saint Paul, which are embodied in the core values of the foundation that serve as a driving philosophy and basis for the thinking, planning, development, and advancement of YPM. Through these core values, every member of the YPM educational community draws inspi-

ration in carrying out their duties to the fullest, and ultimately, all activities carried out by YPM must be oriented towards these Core Values. Every member of the YPM community is encouraged to create a transformative, innovative, and committed movement to realize higher quality education within the YPM community.

Thus, the development of this curriculum aims to help students both physically and spiritually, from their natural state towards a more humane and better civilization. Adhering to the principle that education is a continuous and never-ending process, this curriculum is designed to produce students of consistent quality and embody a holistic vision of the human being of the future.

C. Selection of Content

The content's selections of this curriculum are the curriculum foundation and curriculum organization, which include exemplary narratives, graduate competency standards, and teaching material frameworks. Curriculum development requires a strong foundation based on the results of in-depth thinking and research (Sukmadinata, 2017). The generally accepted foundations of the curriculum are philosophical, historical, psychological, and social (Ansyar, 2017; Ornstein & Hunkins, 2018).

In designing this curriculum, researcher used some foundations. They are spiritual foundation which refers to the core of human capacity to survive and thrive. Philosophical foundation through the approach of Perennialism and Social Reconstruction philosophy, Yayasan Paulus Makassar places education as an arena for the encounter between faith, reason, and science. Anthropological-Sociological Yayasan Paulus Makassar uses the paradigm of thought from Koentjaraningrat (Koentjaraningrat, 2015). This study forms the basis for determining the school's identity as a caring community. Schools must be responsive to the context, including space, time, era, and the needs of every member of the school and community.

Besides, Psychological Foundation: a foundation that provides a basis for how humans learn and develop. This foundation is intended to ensure that learning experiences are tailored to the needs and capacities of learners, resulting in active engagement and better educational outcomes. The foundation of science and technology: the world's rapid progress in the field of information and technology in the last two decades has influenced human civilization beyond the scope of previous human thought. At last, Ecological Foundation: related to sustainable development goals, especially those related to the environment. There is a need for awareness and concern for the environment or ecology.

Besides these foundations, researcher Researchers attempted to continue development by designing exemplary narratives and graduate competency standards. Both elements are available at all levels, but only a few are shown in this paper.

Table 1. Sample of Exemplary Narratives

Nilai	Keutamaan	Narasi Keteladanan
Unggul	Kecerdasan Holistik	Roma 1:1 "Dari Paulus, hamba Kristus Yesus, yang dipanggil menjadi rasul dan dikuduskan untuk memberikan Injil Allah. Teks ini memberi kita informasi mengenai status rasul dan dipilih khusus (dikuduskan) untuk memberikan Injil Allah. Dari pengalaman rasul Paulus ini kita bisa melihat sebuah sikap pemberiaan diri yang total dan keberanian dari rasul Paulus sebagai rasul Kristus Yesus.

Integritas

Titus 2:9 “Hamba-hamba hendaklah taat kepada tuannya dalam segala hal dan berkenan kepada mereka, jangan membantah.”

Teks ini berisi nasehat pastoral rasul Paulus supaya setiap orang beriman memiliki ketaatan, kesetiaan dan kejujuran. Nilai-nilai keutamaan ini merupakan nilai-nilai dasar dalam membangun kehidupan beriman kristiani yang dewasa.

Tata Kelola yang Baik

Roma 8:14 “Semua orang, yang dipimpin oleh Roh Allah adalah anak Allah”.

Teks ini berisi refleksi rasul Paulus mengenai tuntunan Allah sendiri melalui Roh-nya. Tuntunan Roh Allah memampukan setiap orang beriman memiliki hidup yang tertib, berdisiplin dan penuh iman kepercayaan.

These exemplary narratives above consist of Bible verses as inspiration for St. Paul’s unique example in this curriculum. In principle, core values are still divided into more specific virtues so that students can focus on the things they want to live by and not just general character traits.

Meanwhile, the Graduate Competency Standards serve as the basis for developing all components of the curriculum, including learning objectives, subject structure, learning outcomes, and assessment tools. All of these elements must be geared toward achieving the competencies set out in it, as shown by picture below:

Table 2. Graduate Competency Standard

Nilai	Keutamaan			KKO dan SKL		
	Keutamaan	Kata Kunci	Landasan Biblis	TK		
				Afekktif	Kognitif	Psikomotorik
Unggul	Cerdas Secara Holistik	Komunikasi, Keberanian, Percaya Diri	Roma 1:1	Menunjukkan (A5)	Melakukan (C3)	Menerapkan (P2)
				SKL: Menunjukkan (A5) kecerdasan secara holistik sebagai pribadi yang berani dan percaya diri dalam melakukan komunikasi (C3) (dikuduskan.red), untuk menerapkan nilai-nilai kekatholikan (P2) (perwujudan dipanggil menjadi rasul.red)		
	Integritas	Disiplin, Jujur	Titus 2:9	Menyatakan (A5)	Memberi Contoh (C2)	Mematuhi (P1)
				SKL: Menyatakan (A5) pribadi yang berintegritas, mampu memberi contoh (C2) perilaku jujur dan mematuhi (P1) kesepakatan secara disiplin serta menaati nasihat orang tua.		
	Tata Kelola yang Baik	Adil, Kasi-h, Proporsional	Roma 8:14	Melaksanakan (A2)	Memahami (C2)	Membangun (P2)

SKL: Melaksanakan (A2) panggilan sebagai anak-anak Allah dengan berani menjadi pemimpin, memahami (C2) keadilan, membangun (P2) semangat kasih secara seimbang (kata ganti proporsional.red)

D. Selection of Learning Experiences

Learning requires students to not only understand information, but also to have experience and practice applying, analyzing, synthesizing, and evaluating it. This is in line with the constructivist idea, where learning is built on relevant authentic experiences, and students receive feedback so that they know their learning objectives and strive to improve their performance.

Authentic and relevant experiences need to be developed by teachers, who must be able to engage and attract their students. In principle, teachers are present in the classroom to teach and earn their right to teach if permitted by their students. Therefore, the right to teach must be given by students to teachers, who must teach using enjoyable learning methods. The following are examples of learning experience designs in this curriculum.

Table 3. Learning Experience Design

Nilai Inti (Keutamaan)	Judul	Tujuan Pembelajaran	Pengalaman Belajar	Asesmen
Unggul (Kecerdasan Holistik)	Hampa tanpa Handphone	Mengimplementasikan (C3) pertimbangan hati nurani untuk memecahkan masalah, menunjukkan (A3) cara berpikir kritis, menciptakan (P5) penguasaan diri menurut iman dalam menghasilkan karya cipta	Kognitif - Memahami pertimbangan hati nurani - Mengidentifikasi sisi positif dan negatif dari perkembangan teknologi - Membuat kelompok debat, Pro dan Kontra tentang penggunaan handphone di sekolah - Memahami permasalahan yang terjadi dari penggunaan handphone oleh remaja pada umumnya kemudian di kerucutkan di sekolah	- Telaah tentang penggunaan handphone yang merusak mental remaja dari pendapat kelompok - Output berupa portofol
		Dasa Biblis Roma 12:3 2Kor 11:62 1Kor 11:16 Kol 2:7	Afektif Mengungkapkan perasaan dan pendapat secara kritis tentang pengaruh handphone yang merusak mental remaja dan mendukung perkembangan minat dan bakat. Membuat ketegasan dari permenungan pribadi tentang penggunaan di handphone di sekolah.	Refleksi pribadi secara lisan maupun tertulis tentang perasaan dampak dari HP

- Psikomotorik
- a. Menentukan solusi untuk memecahkan masalah yang sesuai dengan iman kristiani tentang penggunaan handphone yang merusak mental remaja dan yang mendukung
 - b. Menerapkan hasil keputusan sebagai sebuah hasil karya cipta berupa poster yang memuat solusi penggunaan handphone di sekolah sebagai perwujudan iman dan penguasaan diri
- Poster yang memuat solusi penggunaan handphone

D. Selection of Learning Experiences

Based on the YPM Curriculum, the implementation of this curriculum takes place in the learning process, or what is known as instructional design. In its implementation, character education can be conducted independently as a subject or integrated with certain subjects. This concept is similar to that described by Robin J. Fogarty as integrated curriculum (Fogarty & Pete, 1991). The researcher uses autonomous model in organizing the learning experiences.

By autonomous model, in implementing this Essential Curriculum, YPM has named Character Education as a separate subject. Its position is the same as other subjects or content in the intra-curricular program. The teaching module design is not just a general learning plan, but is carefully designed in accordance with the principles of learning technology. An assessment system has also been designed into the teaching module.

However, the teaching modules developed by the YPM curriculum development team can be adapted by schools to suit their specific contexts. When selecting teaching materials, Heinich et al. (2002) offer three options: a) selecting available materials, b) modifying existing materials, and c) designing new materials. This curriculum designs new materials for the autonomous model. The newly designed materials are then developed by educational units. The following are examples of autonomous model in this curriculum.

Table 4. Autonomous Model

KEUTAMAAN	CAPAIAN NILAI	ASPEK			TUJUAN PEMBELAJARAN	JUDUL MATERI
		KOGNITIF	AFEKTIF	PSIKOMOTORIK		
INOVATIF DASAR BIBLIS Kis 19:1	Menjadi pribadi yang inovatif dengan tanggap melakukan eksplorasi melalui kegiatan pembelajaran dan bermain	Inovatif/ hal-hal baru	Tanggap	Eksploratif/ Penjelajahan	Mengidentifikasi (C1) hal-hal baru, menyambut (A2) tantangan dengan tanggap, menerapkan (P2) penjelajahan secara eksploratif	Ih Kotor Ji.. Sapa Takut Mi!

PRODUKTIF DASAR BIBLIS Rom 12:12	Menghasilkan daya cipta dalam pembelajaran dengan bertekun dan besuka cita menunjukkan semangat rela berbagi.	Daya Cipta	Tekun Suka Cita	Berbagi	Membuat (C2) hasil karya dengan menunjukkan (A5) sukacita dan ketekunan dalam mengerjakan pembelajaran dan Membangun (P5) semangat berbagi dengan teman dan sesama ciptaan Tuhan	Sukacita anak Tuhan
BERPIKIR KRITIS DASAR BIBLIS 2 Kor 5:17	Bersikap optimis dalam memecahkan masalah untuk menghasilkan pribadi yang tangguh dalam menjadi ciptaan baru	Pemecahan masalah sederhana	Optimis Tangguh	Ciptaan baru	Menceritakan (C2) pemecahan masalah dengan sikap optimis Membantu (A2) Pribadi anak yang tangguh Menjadikan (P5) mereka cipta baru untuk masa depan yang cerah	Aku anak Paulus berani bercerita
	Bekerjasama dan mau melibatkan diri	Semangat gereja perdana	Kerjasama	Berbagi	Memberi contoh (C2) semangat gereja perdana membimbing (A3)	Anak-anak Terang

F. Pedagogical Approaches

The learning process in the YPM Curriculum is based on a pedagogical approach that actively involves students in the process of knowledge development through the generation of critical thinking and computational thinking. These two approaches encourage teachers and students to adopt an inquiring mindset (asking questions) in overcoming epistemic problems or in developing and completing projects with a series of relatively open-ended answers. These efforts can take place in the context of short-term assignments (e.g., one session) or long-term assignments (e.g., one semester). Such learning scenarios can be structured formally or informally and take various forms (Chu, Reynolds, Tavares, Notari, & Lee, 2017).

Good reasoning or critical thinking will become more refined if there is one fundamental

difference between people who are sharp critical thinkers and those who are not: critical thinkers take the thinking process seriously. Critical thinking consciously pays attention to the process and asks the right questions (Anderson, 2007). Critical thinking also helps students develop self-management skills and prepares them well for lifelong learning (Thyer, 2023). Becoming a lifelong learner by seeking the truth of knowledge is one way to get closer to wisdom.

G. Evaluation

Evaluation is a subsystem/element that serves to determine the extent to which a curriculum that has been designed is then implemented in learning. Curriculum evaluation plays an important role both in determining educational policy in general and in making decisions regarding the curriculum. The results of curriculum evaluation can be used by educational policymakers and curriculum developers in selecting and establishing policies for the development of the education system and curriculum models (Sukmadinata, 2017).

Based on the objectives of curriculum implementation, YPM conducts formative and summative evaluations based on Stufflebeam's CIPP program evaluation model (Stufflebeam & Chris L. S., 2014). Formative evaluation is used to obtain feedback from an activity in the form of a process, so that it can be used to improve the quality of the program/curriculum or product. Summative evaluation is used to determine the outcome of the curriculum.

CIPP model directs the target objects of its evaluation towards inputs, processes, and outcomes (Arikunto & Jabar, 2014). Aziz (2018) believes that the CIPP model can be effectively applied to school or education evaluation. Context refers to the background, history, objectives, and goals of the school. Input refers to the materials and human resources that schools need to be effective. Process refers to the implementation of different practices in schools. Output refers to the quality of student learning and its usefulness to individuals and society (Mahmood & Rehman, 2018).

Peran Evaluasi	Tipe Evaluasi			
	Konteks (Context)	Masukan (Input)	Proses (Process)	Produk (Product)
Formatif	• Apa prioritas kebutuhan tertinggi dari program yang diinginkan? • Apa tujuan harus dicapai untuk memenuhi kebutuhan?	• Pendekatan apakah yang paling menjanjikan untuk mencapai kebutuhan yang ditargetkan dan tujuan? • Bagaimana pendekatan ini membandingkan potensi sukses, biaya, dan seterusnya? • Bagaimana pendekatan dirancang secara efektif, didanai, dan dilaksanakan? • Apa kemungkinan hambatan dalam pelaksanaan yang efektif?	• Sampai sejauh mana program yang didanai dilanjutkan pada waktu, anggaran, dan secara efektif? • Jika diperlukan, bagaimana meningkatkan desain program? • Bagaimana bisa pelaksanaan diperkuat?	• Sejauh mana indikator keberhasilan diamati dan dinilai? • Apa indikator lain yang muncul yang menunjukkan bahwa program ini berhasil atau tidak? • Apa efek samping (positif atau negatif) yang muncul? • Bagaimana seharusnya pelaksanaan dimodifikasi untuk mempertahankan keberhasilan?
Sumatif	• Sampai sejauh mana program ini mengatasi kebutuhan dengan prioritas tinggi? • Sampai sejauh mana tujuan program mencerminkan penilaian kebutuhan yang diinginkan?	• Pendekatan apa yang dipilih untuk mencapai tujuan? • Bagaimana dengan strategi yang dipilih jika dibandingkan dengan lainnya dalam hal kesuksesan, kelayakan, dan biaya? • Seberapa baik strategi dikonversi ke informasi suara, rencana kerja?	• Sejauh mana program dilakukan sebagai dasar modifikasi dan pengembangan program? • Seberapa baik program dieksekusi? • Berapa biaya keseluruhan program?	• Sampai sejauh mana pelaksanaan program secara efektif menilai kebutuhan dan mencapai tujuan? • Apakah ada efek samping negatif atau positif yang tak terduga? • Kesimpulan apa yang dapat dicapai mengenai efektivitas biaya, keberlanjutan, dan perluasan penerapan?

Picture 1. The Questions' Illustration of CIPP model

H. The Curriculum Feasibility

To find the feasibility of this curriculum, researcher considered inputs from stakeholders and curriculum team of YPM. Based on the criteria analysis on character education teachers and learners, this curriculum should consider internal and external factors that can influence the process aspects of teachers and learners' value appreciation (Komalasari & Apriani, 2023). For

learners, the internal factors that usually influence are learning, effort, and talent. These three factors are still influenced by external factors, namely 1) classroom environment; 2) school environment; and 3) social, cultural, political environment (Apriwandi et al., 2019).

It should also be taken into consideration that teacher characteristics have a great influence on learning that can lead to the appreciation of the virtues of Paulinity principles in students. The real actions of teachers or the practice of teachers carry out teaching through certain ways (methods) that are considered more effective and more efficient in this process (Sholeh et al., 2019).

Tabel 5. Feasibility Consideration

No	Komponen yang Diuji	Keterangan	
		Ada	Tidak Ada
A	Komponen Tujuan		
1	Rumusan Visi dan Misi Yayasan	✓	
2	Kesesuaian Visi-Misi dengan Core Values	✓	
3	Rumusan Profil Lulusan	✓	
B	Komponen Isi		
1	Core Values	✓	
2	Kearifan Lokal	✓	
C	Komponen Proses		
1	Konsep Pembelajaran	✓	
2	Desain Instruksional	✓	
3	Penunjang Proses	✓	
D	Komponen Evaluasi		
1	Pembelajaran	✓	
2	Kurikulum	✓	

In general, based on the above feasibility considerations, the product that have been designed by researcher can be said to be feasible based on inputs, components, and considerations of YPM stakeholders. By this reason, the Character Education Curriculum Development model based on Paulinity Principles and Local Wisdom can be followed up and expanded with certain arrangements and become a good recommendation for curriculum development of YPM. In broader area, The findings of this study can serve as a basis for the formulation of curriculum policies that are more contextual, adaptive, and in line with the character of the nation. Through mapping the need for values and analyzing their implementation in the field, this study opens up opportunities to formulate learning strategies that not only prioritize the achievement of academic competencies but also strengthen the values, character, and integrity of students. Thus, the results of this study contribute to ongoing efforts to improve the curriculum and help ensure that the values officially mandated in the curriculum can be realized in the educational process in Indonesian schools.

CONCLUSION

Based on the results of the research and discussion that has been carried out, there are several conclusions that can be drawn by researchers, as follows. Based on the analysis of the curriculum and structured interviews with Team 12, researcher found that there are at least three things that have a major influence or background in the preparation or design of the Character Education Curriculum at the Yayasan Paulus Makassar, In addition, in the need analysis phase, researchers looked at two main parts regarding how the experience of YPM education community

members towards the implementation of the Character Education Curriculum at YPM, namely from the teacher/educator side and from the student side.

By using Hilda Taba's model, researcher tries to develop character curriculum for Yayasan Paulus Makassar. From the diagnosis of needs, researcher has created a basic product for curriculum development. The objective's formulation contains the curriculum foundation (spirituality of UKKM values, philosophical, psychological, science and technology, ecological), Vision, Mission, Objectives and Graduate Character Standards. The content component contains an exemplary structure and framework of teaching materials which then become the Character Module. The process component contains learning planning for instilling autonomous character models in the form of learning experience designs and teaching modules. In the evaluation and assessment components, a learning evaluation system and curriculum evaluation have been designed by using CIPP model.

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