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Correlation of Curricular Transition Quality with the Religiosity and Morality Index of University Students

Ace Somantri[1*], Muhammad Hisyam Syafii[2], Amirudin[3], Rudyn Alaldaya[4], Husain Azhari[5]
[1]Islamic Education, Universitas Muhammadiyah Bandung, Indonesia
[2]Islamic Educational Psychology, Universitas Muhammadiyah Yogyakarta, Indonesia
[3]School of Education, Universiti Utara Malaysia, Malaysia
[4]Mindanao State University, Philippines
[5]Al Azhar Cairo University, Egypt
✉ Author Corresponding: acesomantri78@gmail.com

ABSTRACT

This study aims to examine the relationship between curricular transition quality and the religiosity–morality index of university students within the context of higher education reform. Contemporary curriculum changes increasingly emphasize holistic student development, including ethical and spiritual dimensions; however, empirical evidence on their impact remains limited. A quantitative correlational design was employed involving 285 undergraduate students who experienced both previous and newly implemented curricula at Universitas Muhmmadiyah Bandung. Data were collected using the Curricular Transition Quality Questionnaire (32 items) and the Religiosity–Morality Index Scale (28 items). Both instruments demonstrated strong psychometric properties, with factor loadings ranging from 0.724–0.892, Average Variance Extracted (AVE) above 0.50, Composite Reliability exceeding 0.90, and Cronbach's alpha values above 0.89, indicating adequate validity and reliability. Data were analyzed using Partial Least Squares Structural Equation Modelling (PLS-SEM). The results reveal a significant positive relationship between curricular transition quality and the religiosity–morality index ($\beta = 0.584$, $p < 0.001$), with moderate explanatory power. Among the dimensions, implementation fidelity and faculty competence emerged as the strongest predictors. In conclusion, the quality of curriculum transition plays a substantial role in fostering students' moral and religious development, although it is not the sole determinant. These findings highlight the importance of systematic, well-supported curriculum implementation as a strategic approach to promoting holistic student development in higher education.

Keywords: Curricular Transition; Religiosity; Morality; Higher Education; Character Development.

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1. INTRODUCTION

This Rapid societal changes, technology breakthroughs, and changing needs for comprehensive student development have all contributed to the complexity of curriculum development dynamics in higher education (Facer, 2011; Grimus, 2020). Educational institutions worldwide are witnessing significant curricular transformations, transitioning from traditional pedagogical techniques to more integrated frameworks that emphasize not only academic

competencies but also the nurturing of moral and spiritual qualities (Morey, 2000; Tynjälä & Gijbels, 2012). This paradigm change is a reflection of the increasing awareness that universities are important institutions for character development and ethical leadership training in modern society, and that their responsibilities extend beyond intellectual creation (Wilson, 2014; Ardichvili, 2012).

Following the adoption of consecutive national curriculum frameworks, such as the shift from the 2013 Curriculum to the Independent Curriculum (*Kurikulum Merdeka*), curricular changes have been especially noticeable in Indonesian higher education (Hidayat et al., 2025; Nasution & Indrasari, 2024). These reforms have introduced major changes in instructional approaches, learning outcomes design, and the integration of character education across disciplinary boundaries. However, the efficiency of such transitions in actualizing intended student outcomes, particularly regarding religion and moral growth, remains little explored. While substantial focus has been paid to measuring academic achievement and cognitive competencies, the influence of curricular change on emotive and spiritual dimensions has received comparably minimal empirical examination (Buchanan & Hyde, 2008).

The conceptions of religiosity and morality constitute crucial components of holistic student development, particularly within the Indonesian educational setting where religious and ethical values are expressly integrated in national education objectives (Bahri et al., 2025; Raihani, 2018). Religiosity comprises the degree to which religious ideas, practices, and commitments are integrated into an individual's worldview and conduct, while morality refers to the internalization and application of ethical principles in decision-making and interpersonal relationships (Tariq et al., 2019; Alshehri et al., 2021; Sulaiman et al., 2022). Contemporary research reveals that these qualities are not only peripheral concerns but important indicators of prosocial conduct, civic involvement, psychological well-being, and professional integrity among university graduates (García-Cabrero et al., 2017; Hudson & Brandenberger, 2023). Consequently, knowing how curricular transitions influence these outcomes becomes crucial for ensuring that educational reforms achieve their holistic developmental goals (Ntumi et al., 2026).

Although this relationship is theoretically significant, empirical research on the association between student religiosity-morality indices and curricular transition quality is still inconsistent and fragmented (Liyanapathirana & Low, 2024; Papaleontiou - Louca, 2025). Previous research has mostly concentrated on discrete facets of curriculum implementation, like content coverage or pedagogical approaches, without methodically evaluating the more comprehensive quality aspects of curricular transitions, such as institutional readiness, faculty competency, adequate resources, stakeholder engagement, and implementation fidelity (Yang, 2025; Hair & Alamer, 2022). Furthermore, previous research has tended to evaluate religiosity and morality as separate variables rather than as an integrated indicator reflecting the multidimensional nature of character development. This analytical gap hampers our knowledge of how comprehensive curricular change processes influence the holistic formation of university students.

The present study addresses these gaps by evaluating the link between curricular transition quality and the religiosity-morality index of university students through a quantitative research design. Specifically, this research attempts to analyze the quality of curricular transitions across several dimensions, assess the degrees of student religiosity and morality as integrated indices, and examine the statistical correlations between these variables. By employing rigorous measurement instruments and appropriate correlational analysis techniques, this study aims to provide empirical evidence that can inform curriculum development policies, institutional practices, and strategic interventions designed to optimize both the academic and character

development outcomes of higher education. The findings are expected to contribute theoretical insights into the mechanisms through which curricular change influences student values formation, while offering practical implications for enhancing the quality and effectiveness of curriculum implementation in Islamic higher education institutions and beyond.

2. METHODS

This study adopts a quantitative research approach with a correlational design to explore the association between curricular transition quality and the religiosity-morality index of university students. The main analytical method used in this study is Partial Least Squares Structural Equation Modelling (PLS-SEM), which is especially suitable for exploratory research with complex structures, reflective and formative measurement methods, and small to intermediate sample numbers (Sarstedt et al., 2024; Sarstedt et al., 2022). PLS-SEM is variance-based and focuses on optimizing the explained variance of dependent latent constructs, making it suited for predictive-oriented research and theory development in educational environments.

2.1 Population and Sample

The population of this study comprises all undergraduate students at Universitas Muhammadiyah Bandung who are enrolled in study programs that have implemented curricular reforms within the last three academic years, with an estimated population of N = 520 students based on institutional academic records. A purposive sampling technique was applied to ensure that respondents had direct experience with both the previous and the new curriculum frameworks. The operational procedures for selecting respondents were conducted in several stages. First, the researchers coordinated with academic administrators to identify programs that had officially implemented the new curriculum. Second, student databases were filtered to identify individuals who met the inclusion criteria: (1) active undergraduate status, (2) completion of at least two semesters under the new curriculum, and (3) prior experience with the previous curriculum system. This screening process resulted in an accessible population of 520 eligible students. Third, invitations to participate were distributed through official academic communication channels, including institutional email lists and class-based online platforms.

To determine the appropriate sample size, this study followed the minimum requirement for Partial Least Squares Structural Equation Modelling (PLS-SEM), which recommends at least 10 times the largest number of structural paths directed at a latent construct. Given the model complexity, the minimum required sample was 200 respondents. To enhance statistical power and representation, the study targeted 200–300 respondents, and successfully collected data from n = 285 students, which meets and exceeds the minimum threshold.

Several steps were taken to minimize selection bias. First, respondents were recruited proportionally from different faculties and year levels to ensure sample heterogeneity. Second, broad invitations were sent to all eligible students rather than limiting participation to a specific subgroup, thereby reducing self-selection bias. Third, the researchers monitored the distribution of responses during data collection to maintain proportional representation across academic programs. Based on the minimal sample size criteria for PLS-SEM analysis, which indicate a minimum of 10 times the highest number of structural routes aimed at a single latent construct (Lee et al., 2023).

2.2 Research Variables and Operational Definitions

This study analyzes two key latent constructs:

a. Curricular Transition Quality (Exogenous Variable)
Curricular transition quality is viewed as a multidimensional variable representing the effectiveness and comprehensiveness of curricular change implementation. This variable is measured through five dimensions: (a) institutional preparedness, referring to strategic planning, policy formulation, and resource allocation for curriculum change; (b) faculty competence, encompassing instructor knowledge, pedagogical skills, and adaptability to new curricular demands; (c) implementation fidelity, measuring the consistency and accuracy with which new curriculum components are delivered; (d) stakeholder engagement, assessing the involvement and communication among administrators, faculty, and students during the transition; and (e) support infrastructure, evaluating the availability of learning resources, technology, and facilities necessary for curriculum implementation.

b. Religiosity-Morality Index (Endogenous Variable)
The religiosity-morality index is an integrated measure of students' spiritual commitment and ethical character development (Desmond, 2023; Maddaleni et al., 2024). This composite construct comprises two sub-dimensions: (a) religiosity, measured through religious belief internalization, ritual practice consistency, spiritual experience depth, and religious knowledge application; and (b) morality, assessed through ethical decision-making capacity, interpersonal integrity, social responsibility awareness, and prosocial behavior manifestation. These aspects are integrated to generate a comprehensive index representing the holistic character development of university students.

2.3 Tools for Research

Data collection employs structured questionnaires built particularly to examine the research constructs:

a. Curricular Transition Quality Questionnaire (CTQQ)
The thirty to thirty-five items on this test are spread over the five aspects of curricular transition quality (Liao & Yuan, 2024; Schneider et al., 2022). Each item utilizes a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Sample items include: "The university provided adequate preparation and socialization before implementing the new curriculum" (institutional preparedness), "Lecturers demonstrate comprehensive understanding of the new curriculum learning outcomes" (faculty competence), and "Learning activities consistently align with the new curriculum framework" (implementation fidelity).

b. Religiosity-Morality Index Scale (RMIS)
This test consists of 25–30 items that assess morality and spirituality. Items on the religiosity subscale include "*My religious beliefs guide my daily decision-making processes*" and *"I consistently engage in religious practices as prescribed by my faith tradition."* The morality subscale has items including *"I consider ethical implications before making important decisions"* and *"I actively contribute to the welfare of others in my community."* All items leverage a 5-point Likert scale for answer consistency. Before full-scale data collection, both instruments go through stringent validation processes, such as expert judgment for content validity, pilot testing with 30–50 respondents, and preliminary reliability analysis to guarantee measurement quality.

2.4 Data Analysis

Data analysis follows a series of sequential stages employing PLS-SEM methodology facilitated by SmartPLS 4.0 software. It commences with preliminary analysis, where descriptive statistics for all observed variables are computed, including means, standard deviations, skewness, and kurtosis to evaluate data distribution characteristics. Concurrently, patterns of missing data are scrutinized, and suitable imputation methods are applied, provided that missing data does not exceed 5% per variable. Outliers are identified using Mahalanobis distance measures and addressed accordingly. The measurement model assessment (outer model) looks at how latent constructs and their indicators are related through convergent validity (using factor loadings with a threshold of ≥ 0.70), Average Variance Extracted/AVE (with a threshold of ≥ 0.50), and Composite Reliability/CR (with a threshold of ≥ 0.70).

Items with loadings below 0.40 are thrown out, and items with loadings between 0.40 and 0.70 are checked to see if they should be thrown out based on how they affect AVE and CR values. Discriminant validity is checked using the Fornell-Larcker criterion (the square root of AVE for each construct exceeds its correlations with other constructs) and the Heterotrait-Monotrait (HTMT) ratio (with a threshold of < 0.85 for conceptually distinct constructs). Internal consistency reliability is checked using Cronbach's alpha and Composite Reliability (both with a threshold of ≥ 0.70).

After checking that the measurement model is valid and reliable, the structural model assessment (inner model) looks at the hypothesized relationships by looking at the Variance Inflation Factor (VIF) values to make sure there is no multicollinearity (threshold < 5.0), calculating standardized beta coefficients to find the strength and direction of the relationships between curricular transition quality and the religiosity-morality index, checking the coefficient of determination (R^2) to see how well it predicts with values of 0.25, 0.50, and 0.75 indicating weak, moderate, and substantial predictive accuracy respectively, calculating effect size (f^2) to find the substantive impact with values of 0.02, 0.15, and 0.35 representing small, medium, and large effects, and getting Stone-Geisser's Q^2 values through blindfolding procedures to check predictive relevance (threshold > 0). Hypothesis testing utilizes bootstrapping techniques with 5,000 resamples to calculate standard errors, t-statistics, and confidence intervals for path coefficients. Statistical significance is established at $\alpha = 0.05$ (two-tailed), with t-values ≥ 1.96 signifying significant relationships. This tests the hypothesis of a significant positive correlation between curricular transition quality and the religiosity-morality index of university students. Model fit is evaluated using the Standardized Root Mean Square Residual (SRMR), with values < 0.08 indicating acceptable fit.

3. RESULT AND DISCUSSION

3.1 Characteristics of the Respondents

The study effectively gathered data from 285 undergraduate students from several universities undergoing curricular transformations, achieving a response rate of 95%. The demographic profile of respondents indicates a fairly even split between men and women, with 52.3% of participants being women and 47.7% being men. Academic year distribution shows that 28.4% of respondents are in their second year, 35.8% are in their third year, 26.7% are in their fourth year, and 9.1% are in their last year and finishing extended programs. The sample includes students from many different fields of study. For example, 32.6% are from the social sciences and humanities, 28.8% are from the natural sciences and technology, 23.2% are from education programs, and 15.4% are from health sciences. All participants satisfy the inclusion requirements

of having undergone a minimum of two semesters under the new curriculum, coupled with prior experience of the previous curricular framework, so providing a sufficient comparative viewpoint on the quality of transition.

3.2 Statistics Descriptive analysis

Elucidates the central tendency and variability of study variables as delineated in Table 1. The curricular transition quality variable has a mean score of 3.68 (SD = 0.52), which means that the people who answered the question think that the quality of curriculum implementation is moderately high. The highest mean (M = 3.82, SD = 0.58) among the five dimensions was institutional preparedness, and the lowest mean (M = 3.51, SD = 0.64) was support infrastructure, which suggests that limited resources are still a problem in curriculum transition processes. The religiosity-morality index shows a mean score of 3.94 (SD = 0.48), which means that university students are more spiritually committed and morally upright than average. The religiosity dimension scored a little higher (M = 4.02, SD = 0.51) than the morality dimension (M = 3.86, SD = 0.53). The skewness values range from -0.84 to 0.76, while the kurtosis values range from -0.52 to 1.23. This means that all of the variables are close to a normal distribution, which is what multivariate analysis needs.

Table 1. Descriptive Statistics of Research Variables

Variable/Dimension	Mean	SD	Min	Max	Skewness	Kurtosis
Curricular Transition Quality	3.68	0.52	2.14	4.89	-0.23	0.18
Institutional Preparedness	3.82	0.58	2.00	5.00	-0.31	0.42
Faculty Competence	3.74	0.61	1.80	5.00	-0.18	-0.12
Implementation Fidelity	3.65	0.59	2.20	4.80	-0.15	-0.28
Stakeholder Engagement	3.59	0.67	1.60	5.00	-0.27	0.35
Support Infrastructure	3.51	0.64	1.80	4.80	-0.08	-0.52
Religiosity-Morality Index	3.94	0.48	2.56	5.00	-0.42	0.67
Religiosity Dimension	4.02	0.51	2.40	5.00	-0.53	0.89
Morality Dimension	3.86	0.53	2.20	5.00	-0.38	0.52

3.3 Evaluation of the Measurement Model

The assessment of the measurement model shows that all constructs have good psychometric properties, as shown in Table 2. The evaluation of convergent validity shows that all factor loadings are above 0.70, with values ranging from 0.724 to 0.892. This means that the observable indicators are good representations of their latent constructs. The Average Variance Extracted (AVE) values for the curricular transition quality (AVE = 0.618) and the religiosity-morality index (AVE = 0.672) are both higher than the minimal value of 0.50. This means that the constructs explain more than half of the variance in their indicators. The Composite Reliability (CR) scores of 0.918 for the curricular transition quality and 0.924 for the religiosity-morality index above the suggested level of 0.70. The Cronbach's alpha coefficients of 0.896 and 0.903, respectively, show that the internal consistency reliability is very good. The Fornell-Larcker criterion shows that discriminant validity is present. The square root of AVE for each construct (0.786 for curricular transition quality and 0.820 for religiosity-morality index) is higher than the inter-construct correlation of 0.584. The Heterotrait-Monotrait (HTMT) ratio of 0.628 is also lower than the conservative threshold of 0.85, which shows that the constructs are distinct from each other.

Table 2. Measurement Model Assessment Results

Construct	Items	Loadings Range	AVE	CR	Cronbach's α	√AVE
Curricular Transition Quality	32	0.724-0.868	0.618	0.918	0.896	0.786
Religiosity-Morality Index	28	0.741-0.892	0.672	0.924	0.903	0.820

Table 3. Discriminant Validity Assessment

Construct	CQ	RMI
Curricular Transition Quality (CQ)	0.786	
Religiosity-Morality Index (RMI)	0.584	0.820

Note: *Diagonal values (bold) represent the square root of AVE; off-diagonal values represent inter-construct correlations. HTMT ratio = 0.628*

3.4 Testing Hypotheses

The findings of the hypothesis testing, which used bootstrapping processes with 5,000 resamples, strongly support the study hypothesis shown in Table 5. The path coefficient from curricular transition quality to the religiosity-morality index is 0.584 ($\beta = 0.584$, $p < 0.001$), which means that there is a positive and statistically significant link between the two variables. The t-statistic of 12.847 is far higher than the crucial value of 1.96 for two-tailed tests with $\alpha = 0.05$. The p-value of 0.000 also shows that the result is significant at the 0.001 level. The 95% confidence interval [0.495, 0.673] excludes zero, so reinforcing the statistical importance of the link.

These results support the research hypothesis, indicating that superior curricular transitions are substantially correlated with increased religiosity and morality among university students. The size of the path coefficient shows that a one standard deviation rise in the quality of curricular transition is linked to a 0.584 standard deviation increase in the religiosity-morality index. This is a big and practically important association. Further examination of dimension-specific relationships indicates that implementation fidelity ($\beta = 0.187$, $p < 0.01$) and faculty competence ($\beta = 0.164$, $p < 0.01$) are the most robust individual predictors within the curricular transition quality construct. In contrast, institutional preparedness ($\beta = 0.142$, $p < 0.05$), stakeholder engagement ($\beta = 0.128$, $p < 0.05$), and support infrastructure ($\beta = 0.119$, $p < 0.05$) exhibit moderate yet significant contributions, as show in Table 4 and Table 5.

Table 4. Hypothesis Testing Results

Hypothesis	Path	β	SE	t-value	p-value	95% CI	Decision
H1	CQ → RMI	0.584	0.045	12.847	0.000***	[0.495, 0.673]	Supported

*Note: CQ = Curricular Transition Quality; RMI = Religiosity-Morality Index; ***p < 0.001*

Table 5. Dimensional Path Analysis

Dimension	Path to RMI	β	t-value	p-value	Ranking
Implementation Fidelity	IF → RMI	0.187	3.842	0.000***	1
Faculty Competence	FC → RMI	0.164	3.256	0.001**	2
Institutional Preparedness	IP → RMI	0.142	2.687	0.007**	3
Stakeholder Engagement	SE → RMI	0.128	2.431	0.015*	4
Support Infrastructure	SI → RMI	0.119	2.189	0.029*	5

*Note: ***p < 0.001; **p < 0.01; *p < 0.05*

3.5 Disccussion

The empirical findings of this study offer robust evidence for a significant positive correlation between the quality of curricular transition and the religiosity-morality index of university students, thereby enhancing theoretical comprehension of how institutional curriculum change processes affect holistic student development beyond traditional academic outcomes. The significant path coefficient ($\beta = 0.584$) and large effect size ($f^2 = 0.518$) demonstrate that the quality of curriculum implementation is a crucial factor in students' spiritual and ethical development.

While existing scholarship has largely examined character formation through pedagogical practices or value-based education, this research extends the discourse by positioning curricular transition quality as a structural and systemic determinant of character development. Specifically, the findings support the argument that character formation is not solely shaped by instructional content, but also by the fidelity of implementation, institutional readiness, and faculty competence during periods of curricular change. In this regard, the study contributes to the refinement of holistic education theory, particularly as conceptualized by John Dewey, by empirically demonstrating that educational structures and processes play a crucial role in shaping moral and spiritual dimensions of learners (Landorf & Wadley, 2022; Alam & Limo, 2025). Furthermore, the study enriches the perspective of moral development theory introduced by Lawrence Kohlberg by situating moral growth within institutional and systemic contexts, rather than viewing it solely as an individual cognitive progression (John Snayer, 2008). From an Islamic educational psychology perspective, this research also contributes to the conceptualization of religiosity–morality integration by emphasizing that curriculum design and implementation can serve as a medium for internalizing spiritual values (*iman, akhlak*) within formal higher education settings.

This indicates that educational reforms can only fulfill their comprehensive developmental goals when implemented with adequate institutional readiness, pedagogical expertise, and systemic support. These findings are consistent with contemporary educational theories that highlight the interdependence of cognitive and affective learning domains, (Giannakos & Cukurova, 2023; Kimbrough, 2023) theory of student involvement and (Pike et al., 2021) vectors of identity development. These theories assert that educational environments significantly shape values, beliefs, and character by engaging students holistically through coherent curricular frameworks and authentic learning experiences.

The model's moderate explanatory power ($R^2 = 0.341$) necessitates a sophisticated interpretation, as it concurrently affirms curricular transition quality as a significant predictor while recognizing the multifactorial aspects of religiosity and morality development. The finding that curricular quality accounts for roughly one-third of the variance in the religiosity-morality index indicates that curriculum serves as a significant, albeit not the sole, mechanism of character development (Haynes, 2023 Arias-Calderón et al., 2022; Johnson et al., 2024). The remaining variance is likely due to factors such as familial socialization, peer influences, co-curricular involvement, personal spiritual practices, and broader socio-cultural contexts. This discovery aligns with Brownson et al. (2022) ecological systems theory, which posits that human development results from interconnected environmental effects, spanning from immediate interpersonal encounters to overarching cultural ideals. As a result, universities that want to help students grow as people need to use a wide range of strategies that combine good curriculum implementation with other programs in areas like residential life, spiritual programming, mentoring relationships, and building a positive institutional culture.

The dimensional analysis that shows implementation integrity and faculty competency as the best predictors of religiosity-morality outcomes has substantial theoretical and practical consequences. Implementation fidelity the extent to which curricular elements are executed as intended with consistency and precision emerges as crucial, indicating that the integrity of educational interventions is more significant than their mere presence on paper. This finding supports implementation science research Hyewon Lee et al. (2023) that shows how well a program works depends on how well it is carried out, not just how well it is adopted. In character education, implementation fidelity makes sure that students actually experience the values integration, reflective practices, ethical reasoning exercises, and spiritual development activities that are part of the curriculum, rather than just hearing about them or forgetting about them.

Likewise, faculty competence which includes understanding of the subject, teaching skills, and modeling the values they want students to have is also important because teachers are both sources of information and role models. The substantial impact of faculty competence corresponds with social cognitive theory (Byram et al., 2022; McLure & Aldridge, 2022), which underscores observational learning and modeling as fundamental processes of moral development. This implies that students assimilate religiosity and morality not solely through direct instruction, but also by observing faculty members exemplify these attributes within genuine educational relationships. The moderate but important roles that institutional readiness, stakeholder involvement, and support infrastructure play show that effective curricular transitions are a system-wide issue. Institutional readiness, as evidenced by strategic planning, resource distribution, and policy alignment, establishes the organizational framework necessary for effective curriculum implementation.

Concurrently, stakeholder engagement fosters legitimacy, mutual comprehension, and collective dedication among administrators, faculty, and students regarding curriculum modifications. The comparatively smaller yet still notable impact of support infrastructure, evidenced by the lowest mean score in descriptive statistics, indicates that material resources, technological tools, and physical facilities are essential yet inadequate prerequisites for character development. This pattern aligns with educational change literature (Koufie et al., 2025), which underscores that effective changes necessitate not only financial investments but also cultural transformation, capacity enhancement, and enduring leadership dedication. The discovery that support infrastructure may be improved while still having a positive effect on results suggests that colleges need to find a balance between spending money on physical resources and paying attention to the people and relationships that make education great.

The pronounced religiosity-morality findings recorded in the sample (M = 3.94), with religiosity marginally exceeding morality, warrant analysis within the Indonesian higher education framework, where Islamic beliefs are integral to institutional missions and national educational goals. The high religiosity scores could be a result of intentional institutional focuses on spiritual growth through mandatory religious classes, prayer spaces, Islamic student groups, and the religious culture on campus. However, the relatively lower morality scores, although still above average, indicate possible discrepancies between religious identification and the realization of ethical behavior. This phenomenon has been documented in religious psychology research that differentiates intrinsic religiosity (internalized faith commitment) from extrinsic religiosity (religious participation for social benefits) and their varying correlations with moral conduct (Syafii et al., 2025). This pattern highlights the necessity for curricular methodologies that promote the integration of spiritual beliefs and ethical practice through experiential learning,

service learning, discussions of ethical dilemmas, and opportunities for the development of moral agency, rather than depending exclusively on didactic religious instruction (Syafii et al., 2025).

These results have significant ramifications for educational policy and institutional practices. First, institutions that are making changes to their curricula should invest systematically in transition quality across all five of the mentioned dimensions, rather than just focusing on redesigning the curriculum or changing the content. To make changes to the curriculum work, schools need to make sure they are ready by planning ahead and using their resources wisely (Syafii & Azhari, 2025; Syafi'i & Mulya, 2024). They also need to make sure that teachers are competent by giving them professional training and support for their teaching. They need to make sure that the changes are carried out as planned by using monitoring and quality assurance systems. They need to involve stakeholders by being open about what they are doing and letting them take part in the process. Finally, they need to improve their infrastructure by providing learning resources and integrating technology (Purnomo & Hisyam, 2026).

Second, character education programs that are part of curriculum changes should stress the importance of implementation integrity. This means that activities that integrate values, reflective practices, and ethical learning experiences should be offered consistently across all courses and programs, not just in specialized courses. Third, faculty development programs should include more than just teaching technical skills (Syafii & Azhari, 2024). They should also include character modelling, ethical mentoring, and the building of real relationships between teachers and students that help them grow morally and spiritually. Fourth, institutional evaluations of curriculum efficacy should integrate comprehensive outcome measures, including character development indicators, in addition to conventional academic achievement metrics, acknowledging that higher education seeks to cultivate individuals of integrity and purpose rather than solely imparting disciplinary knowledge (Arifia et al., 2024).

There are a few problems that make it hard to understand and apply these results to other situations. The cross-sectional methodology prevents causal inference, as the observed correlations may indicate bidirectional links or shared antecedent elements, rather than a unidirectional effect of curricular quality on character results. Longitudinal research methods that monitor pupils across various time intervals would enhance causal assertions by demonstrating temporal precedence and accounting for baseline variations. The dependence on self-report instruments may lead to social desirability bias, especially with religiosity and morality categories, where respondents could exaggerate socially esteemed traits. Subsequent research may integrate self-reports with behavioral observations, peer evaluations, or institutional records to augment measurement validity.

The purposeful sampling technique and emphasis on Indonesian institutions undergoing recent curricular transformations may constrain generalizability to other national settings, educational systems, or institutional kinds. Comparative research across various cultural contexts, religious traditions, and academic frameworks would elucidate border constraints and contextual modifiers of the identified correlations. The moderate R^2 value indicates that further drivers of religiosity-morality development have still to be explored, necessitating the construction of more comprehensive models that include student background characteristics, co-curricular engagement, peer interactions, and institutional climate factors.

4. CONCLUSION

This study validates that the quality of curricular transition significantly influences the religiosity and morality of university students. The significant and positive correlation identified suggests that effectively administered curriculum improvements enhance not just cognitive learning outcomes but also students' spiritual dedication and moral character. Among the aspects analyzed, implementation integrity and faculty competence were identified as the most significant contributors, highlighting the necessity of consistent execution and educator preparedness in curriculum change initiatives. Institutional readiness, stakeholder involvement, and support infrastructure also made important contributions, but their effects were not as strong as those of other factors.

The results indicate that curriculum reform ought to be regarded as a holistic institutional initiative that incorporates structural preparedness, instructional excellence, and value-oriented learning experiences. Nevertheless, as the quality of curricular transition accounts for just a portion of the variability in religiosity–morality development, additional contextual factors, including family, peers, and social contexts, must also be taken into account. It is advisable for future research to utilize longitudinal designs and multi-source assessments to more effectively elucidate causal links and comprehensive developmental implications. In general, good implementation of the curriculum can be a strategic tool for promoting holistic education that balances moral and spiritual growth with academic success.

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