

CHARACTER EDUCATION PRACTICES AT AL AZHAR ISLAMIC SCHOOL BUMI SERPONG DAMAI@METLAND

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ABSTRACT

Character education in schools is very necessary because character education is the core of education itself. Building character, it can't be done tomorrow. Therefore, character-based Character education in schools is very necessary, because character education is the main thing of education. Building character cannot be done tomorrow. So, a character-based education is needed, which is a time-consuming process and includes many elements. Even if there are no external factors that encourage it, character education must be held and promoted. This research was conducted to examine the practice of character education in schools. The purpose of this study is to describe the implementation of character education at Al Azhar BSD@Metland Islamic School in terms of 1) character education objectives; and 2) character education strategies. This research uses case study research method to answer these questions. The researcher acts as the main instrument and collects data by means of observation, in-depth interviews, and documentation. The research data came from the implementation of character education at Al Azhar BSD@Metland Islamic School. To ensure the legality of the data, this research applies triangulation of data sources, theories, and methodologies. The findings of this study imply that overall, the implementation of character education at Al Azhar BSD@Metland Islamic School has been carried out through habituation programs or routine activities applied by the school to its students, including character building activities in the form of teaching and learning activities carried out by educators with competencies in accordance with their fields and carried out regularly and on schedule. The policy implemented by Al Azhar BSD@Metland Islamic School is inseparable from this to achieve its goal, namely the formation of students who have good character in accordance with the morals of the Prophet Muhammad. The policy implemented to fulfill this goal is to carry out 8 religious policies that have been effectively implemented at Al Azhar BSD@Metland Islamic School.

KEYWORDS Practice, Character Education, Goals and Character, Education Strategies



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INTRODUCTION

One of the countries affected by the coronavirus disease (Covid-19) in 2020 is Indonesia. Many habits, including daily routine activities, need to be changed due to this outbreak. Online (network-based) teaching and learning activities are one of them. The Puslitbang Religious Education student character survey in 2021 presented index data that was on average lower than the previous year. The character index for secondary education students in 2021 was 69.52, two points lower than the indicative figure (71.41) in the previous year. The impact of the Covid-19 pandemic is thought to be a major trigger for the drop, as the character survey was conducted amidst a pandemic atmosphere in the education sector. This environment has since influenced the level of the student character index in 2021. (<https://balitbangdiklat.kemenag.go.id>).

The five dimensions designated as objects of monitoring are religion, nationalism, independence, mutual cooperation, and integrity. Among these factors, nationalism is the only factor with a higher number (74.26) compared to the previous survey year (74.13). The remaining 4 dimensions have decreased, with the dimension of student independence experiencing the most severe decline. It is predicted that the distance learning system (PJJ) used when completing education amid the pandemic is the main cause of the decline in the student character index.

The advancement of science and technology in the era of globalization has increased significantly, but the reality is that in the midst of this development, the Indonesian nation has a serious problem in terms of the fading of the nation's character. The influence of Covid-19 and globalization on the other hand does bring a positive impact on all fields of life, but lately the character of the Indonesian nation known for its noble values is getting more worrying day by day. "Given the time-consuming process and the many elements involved and character education is the essence of the entire educational process, then even if there are no external factors that encourage it, character education must be held and promoted". (Mangunhardjana, 2016: 22-23). We take a moment to look back, in the past, precisely during the New Order era, training on the Guidelines for the Cultivation and Practice of Pancasila (P4) or through the subject of Pancasila Moral Education (PMP) in Tap. MPR No. II/MPR/1978 was carried out to return to Pancasila as one of the pillars of nationality.

P4 upgrading is a program that must be implemented by all new students from junior high school to college. Changes in learners' behavior, cognition, and attitudes are suggestively included in the learning objectives of all lessons. All learning activities are conceived as efforts to reinforce loyalty to cultural values, strengthen unity, enhance national awareness, and hone the morality of citizens. This definition is particularly relevant for subjects directly related to the development of mental and moral learning. The actual "product" of the P4 upgrade is not as desired after all these years (Sukiyat, 2020: 49).

This is in contrast to Hardisoesilo's (2017) assertion during a socialization event on the four pillars of the MPR that deviated from P4 and UKP-PIP (Presidential Working Unit for Strengthening Pancasila Ideology). According to Hardisoesilo, P4 training is more comprehensive than the socialization of the Four Pillars of the MPR and UKP-PIP. However, Tap. MPR Number XVIII/MPR/1998

revoked the MPR Decree (Tap) related to P4 after the reformation. The revocation of P4 was caused by two factors. First, P4 was considered an indoctrination that contradicted human rights. Second, Pancasila was then used as a political instrument. People who disagree with the government are called anti-Pancasila (<https://www.mpr.go.id>). However, it is only for interpretation material that is expected to bring a positive change obtained through understanding from the past about the importance of character education and the cultivation of the character of the Indonesian nation.

As stated by Akbar (2015: 1), "Character education aims to develop a person's character to be more positive, and its existence is important for every individual. The character becomes the main pillar in shaping a person's nature and identity. Character education is interpreted as an effort to build good morals and behavior in everyday life". In the current situation and conditions described above, there is a fact that there are junior high school students in an area located in Bogor district who are hanging out and smoking in coffee shops, besides that, there is also a fact around the research location of high school students who are hanging out at one of the coffee shops during school hours, namely 15.00 WIB. The researcher was indeed at the kopian place buying food while observing the student and spontaneously, the researcher heard a sentence that should not be uttered by high school students. The student uttered animal sentences and other dirty / bad words. Time went on and until the time showed 17.00 WIB, the students hurried to go home from the kopian place.

The results of researchers' observations in the field, when researchers passed a high school class, a female student only slung her headscarf, dressed not in accordance with the "tight" provisions and also in the afternoon when teachers began to go home, researchers deliberately passed the high school class lorog to go to the motorcycle parking lot and found female students alone in class. Researchers also often find high school and junior high school students dating outside the school during homecoming hours, which are later than usual. Until the school makes a special schedule for returning home whose purpose is to comb out students who do not go straight home, but hang out and anticipate unwanted events to occur.

Researchers during the field observation process, often found teachers who came late to school, late to class during teaching hours and also found that a teacher did not attend dhuhur prayers in congregation at the mosque with his students. In addition to all that, student guardians or parents were also found when going to school, both at the time of payment (administration) and taking report cards, most student guardians were dressed in what is called jilboobs, a term for a woman wearing a head covering but her clothes are tight and there were also student guardians who did not wear the hijab. These descriptions are examples of the limited observations at the research location that lead to a low attitude of responsibility of the school community.

Based on the previous description and initial observations made, researchers are interested in studying empirically about character education so that researchers have decided to conduct research on character education practices at Al Azhar BSD@Metland Islamic School because this school has habits that are routinely carried out to instill and strengthen religious character, independence, and integrity

through religious channels. The next reason is that Al Azhar BSD@Metland Islamic School is a moderate Islamic school and has Al-Azhar standards in teaching the spread of Islam, meaning that this school is not affiliated with one of the mass organizations, but has the concept of *ahlusunnah waljama'ah*. The results of this research will be discussed using several theories about character education.

RESEARCH METHOD

This research adopts a qualitative method, which is known as an approach that involves in-depth analysis to obtain data that matches the research focus on character education practices at Al Azhar Bumi Serpong Damai@Metland school. The collected data will be described qualitatively, and the findings will be presented as a written or oral description of the research topic before being examined. A qualitative research approach is an approach that aims to provide a comprehensive explanation of how a theory is applied. increased application of inductive (empirical) reasoning as a result (Indrawan & Yaniawati, 2017: 29).

This research uses a case study approach in its methodology. Case studies refer to the investigation and detailed analysis of a particular subject, such as a particular individual or group, an event, an organization, and so on, selected on the basis of an interesting case (Saldan, 2011: 8). The researcher acts as the main instrument and collects data by means of observation, in-depth interviews, and documentation. In relation to data sources, this research can use primary and secondary data sources. The three methods used in this research to collect data are: (1) observation; (2) in-depth interviews; and (3) documentation. When conducting data analysis, the researcher used the Miles and Huberman (1984) method because the researcher believed that the method was suitable for his research considering that it was in accordance with the research findings. Due to the effectiveness and efficiency of the energy, time, and costs used, the researcher in this study used data validity limited to credibility (interval validity), which goes through the stages of increasing persistence, triangulation, and the use of reference materials only.

RESULT AND DISCUSSION

Overview of Al Azhar Islamic School Bumi Serpong Damai@Metland

In accordance with the Preamble of the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945), the Founding Board of Bumi Serpong Damai Muslim Foundation led the development of Al Azhar BSD@Metland Islamic School, primarily to educate the lives of Muslims and generally for the nation and state of Indonesia. The physical construction of As-Syarif Mosque and Al Azhar Islamic Elementary School, Junior High School, and High School BSD@Metland based on a notary deed is a clear example of the fulfillment of this mandate.

Al Azhar BSD@Metland Islamic School is an Islamic college located at Jalan. Boulevard Metland Cileungsi Sector 4 and consists of elementary school (elementary unit), junior high school (junior high school unit), and senior high school (senior high school unit).

The goal of the educational planners at Al Azhar BSD@Metland Islamic School is to develop a generation that is knowledgeable, open-minded, highly

charismatic, and spiritually inclined. Bumi Serpong Damai Muslim Foundation initially collaborated with Syifa Budi Foundation which houses Al Azhar Islamic College in Kemang, Jakarta, under the direction of Mr. H. Maulwi Saelan, for the technical operational needs of the school.

The Organizational Structure of Al Azhar Islamic School Bumi Serpong Damai@Metland is the level of educational units - Al Azhar Islamic Elementary School BSD@Metland, Al Azhar Islamic Junior High School BSD@Metland, and Al Azhar Islamic High School BSD@Metland which are located in one location at Al Azhar BSD@Metland Islamic school. In terms of leadership or organizational structure, of course, each unit in running or organizing education has a different organizational structure. In addition, Al Azhar BSD@Metland Islamic College has a partner, namely the Parent Student and School Cooperation Agency (BKOMS) which consists of student guardians in order to improve school quality and achieve vision and mission.

The Chief Executive Officer of Bumi Serpong Damai Muslim Foundation, stated (<https://tangerangonline.id/sekolah-azhar-elantikan-2021-2022/>), BKOMS is an official organization that partners with schools and consists of parents who have a vision and mission to advance their school.

Character Education Objectives of Al Azhar Islamic School Bumi Serpong Damai@Metland

The purpose of character education at Al Azhar BSD@Metland Islamic School is first, forming students to have akhlakul karimah, this finding is in line with Mulyasana's view (2011: 53) which states that the purpose of character education is to form the character and morals of students in a comprehensive, integrated, and balanced manner in accordance with the competency standards of graduates in each educational unit, with the hope of improving the quality and results of character education in students. A similar view is also conveyed by Khan (in Azzet, 2011: 16), where character education aims to shape individuals into human beings who internalize the main values, which are mainly reflected in daily behavior, not just knowledge. Therefore, the main focus of character education is to develop good character in individuals that is reflected in their behavior. This finding is in line with other research findings that support the idea (Baba, A.M., et al: 2022; Widodo: 2018; Sholihah, M.A & Maulida, Z.M: 2020). However, it seems that previous researchers neglected to provide a thorough justification for the definition of akhlakul karimah.

The second research finding is that Akhlakul Karimah is a character that organizes human interaction with the social environment, the universe, and human relations with God based on principles derived from the teachings of the Qur'an and Hadith, following the example set by the Prophet Muhammad PBUH. The character known as Akhlakul Karimah regulates how humans interact with each other, nature, and God. These laws come from the teachings of the Qur'an and Hadith which are examples of how the Prophet Muhammad SAW lived. such as respect for parents and educators, honest, reliable, polite in speech, actions, and socializing; not hidden; accountable, orderly, and punctual; obeying all religious prohibitions and obeying all religious directives; maintaining a law-abiding culture; independent, not

stealing; civilized, and moral.

It is emphasized by (Shihab, 2028: 313) that morals and Islamic teachings have a close relationship. Because Islam has spread moral messages since it was founded. This can be seen from Rosululloh's statement in which he himself believed that the prophets he sent had the task of perfecting morals. The implementation of sharia has moral and ethical components, as do actions that foster peaceful relations. So in summary it can be said as follows: "The teachings of Islam are morals" in accordance with the Prophet's statement that his prophetic mission was to strengthen and develop morals, or at least it is stated that his The demand is reflected in every teaching of Islam, creed, and sharia sharia notes on morals and ethics. According to Ki Hajar Dewantara, the morality of Indonesians is "ing ngarso sung tulodho, ing madyo mangun karso lan tutwuri handayani".

This statement is in accordance with what the Prophet Muhammad SAW said. When people lead at any level or in the front line, they must be role models. Those in the middle must be able to encourage others to work hard, and those in the back must be able to lead (Syam, 2018: 17). Islam teaches many noble values and ethics that should be reflected in the personality of a Muslim. These principles-such as sincerity, mercy and compassion, trustworthiness, honesty, sincerity, openness and tolerance, sabbath, shyness, self-respect/glory, and respect for others and time-are explicitly stated in the Qur'an and the Prophet Muhammad SAW. Sunnah (Ibid. 2018: 314). The Sunnah, the Qur'an, Allah, and His Messenger have all provided morally upright demands for Muslims to apply in social interactions and build a just and beneficial community. Some examples of good morals taught in Islam are honesty, fairness, patience, humility, compassion, courage, promise, kindness, helpfulness, and many others (Shihab, 2021: 38-40).

Based on the previous discussion, it can be concluded that the goal of Al Azhar BSD@Metland Islamic School is to shape students into individuals who have akhlakul karimah. Character education is considered a very important thing to be taught from an early age in order to shape the character of learners for the better, which in turn will help in the development of their potential as a whole (spiritually, emotionally, intellectually, socially, and physically). Meanwhile, akhlakul karimah refers to good and commendable behavior, which regulates the relationship between humans and God and the universe. The goal to be achieved by Al Azhar BSD@Metland Islamic School is to implement character education based on Islam and the morals of the Prophet Muhammad as his master, so that students will be able to have akhlakul karimah traits.

Character Education Strategy of Al Azhar Islamic School Bumi Serpong Damai@Metland

The second finding in the context of character education strategies at Al Azhar BSD@Metland Islamic School, the approach used is through a habituation program that includes a series of character building activities carried out regularly and periodically 8 religious policies. (1) religious subject policy; (2) internalization policy/investigation of Islamic values in each subject; (3) tadarus and khataman al-Qur'an policy; (4) Islamic Holiday Commemoration (PHBI) policy; (5) Pesantren Latihan (Peslat) policy; (6) Islamic Competency Standards (SKAI) policy; (7)

worship policy; and (8) school culture and climate policy. This finding is a new finding that distinguishes it from previous research. The difference lies in the novelty of the character education strategy, namely making students have akhlakul karimah through 8 religious policies, with which each pathway found its own strategy. Previous research is more about the strategy of character education practices in schools in general (Sa'ud & et al, 2024; Baba, A. M., et al: 2022; Nurhuda & Haq; 2021; Widodo: 218; Dalimunthe, A. R., et al: 2015).

Al Azhar Islamic School has a way/strategy in the practice of implementing character education which is the main and distinctive characteristic in the religious field, namely by instilling Islamic values and teaching which is applied at the elementary, junior high and high school levels with a habituation program that is character building for students which is carried out regularly and periodically through 8 religious and cultural coaching paths of Al Azhar BSD@Metland, namely,

Religious Subjects Policy

The religious subject policy at Al Azhar BSD@Metland Islamic School is implemented by combining the national curriculum with the Religious curriculum, namely dividing the field of religious studies into sub-studies: Al-Qur'an, Aqidah, Worship, Akhlak, SKI, and Arabic. In line with research conducted by Utami (2019), the form of Islamic religious education curriculum development is designed by detailing subjects into sub-subjects, with the aim of balancing aspects of knowledge (cognitive) and religious practices. Research conducted by Chotimah, et al (2021) according to him that the application of a combination of religion and general can produce students and also the quality of graduates who have akhlakul karimah and are ready for the challenges that will be faced in the next level.

Research by Zubaidillah & Asniah (2021) supports this statement by showing that the combination of the national curriculum which refers to the ministry of religion and the pondok curriculum which focuses on learning the yellow book has a positive impact on graduates. Graduates from this madrasah have a wide distribution in various sectors, including becoming religious leaders, community leaders, politicians, bureaucrats, entrepreneurs, and others. This has a positive impact on the development of good character or akhlakul karimah attitudes of the students and contributes greatly to the careers of the graduates.

The next strategy in the religious subject policy is to divide the field of religious studies into sub-studies, then the school adds hours of religious lessons from 2 hours to 6 hours of lessons. Like research conducted by Ramdhani & Nursyabani (2019) that additional hours in Islamic religious education lessons can realize religious values/religious culture. The existence of additional hours carried out by the institution does have an impact on changes in the attitude and competence of students. This statement is supported by research conducted by Mustaqim & Jazuli (2021), which shows that additional time for additional learning can improve students' ability to read the Qur'an. This means that the findings of this research both apply an additional hour system to improve a competency.

The last finding in the path of religious subjects is to expand the standard competencies of Islamic religious sub-subjects through the development of

material/theory and daily worship practices such as the practice of Dhuha prayers together, Dhuhur and Friday prayers together.

This statement is supported by research conducted by Uyun (2019) that in realizing the objectives in learning ablution practices in Islamic religious education subjects is to develop material through linking theory with life and personal experience, then expanding with development through various related learning resources. According to research conducted by Hartaty, et al (2020) by expanding the content of the curriculum with detailed indicators on Islamic religious education learning materials in the form of practicing dhuha prayers together and dhuhur prayers in congregation is the process of forming moral attitudes / behavior. karimah.

The last finding in the religion subject policy is to expand the standard competencies of Islamic sub-subjects through the development of material/theory and daily worship practices such as the practice of Dhuha prayers together, Dhuhur and Friday prayers together. The statement is in line with the Ministry of National Education (2010: 40) that the formal-curricular approach can be carried out to form character in schools by means of integrity and optimization of teaching and learning activities (KBM) in all subjects and related to the developed character which in this case is related to Islamic religious learning, one of which is the practice of daily worship of students applied at school.

This statement is supported by the results of research by Uyun (2019), which states that to achieve the learning objectives of ablution practices in Islamic religious education subjects, an effective method is to integrate theory with daily life and students' personal experiences. In addition, material development is needed by utilizing various relevant learning resources. According to research conducted by Hartaty, et al (2020) by expanding the content of the curriculum with detailed indicators on Islamic religious education learning materials in the form of the practice of Dhuha prayers together and dhuhur prayers in congregation is the process of forming akhlakul karimah attitudes/behavior.

Based on the above statements and facts, it *can* be built a proposition that "through the policy of religious subjects can print students who have akhlakul karimah attitudes by dividing the field of religious studies into sub-studies, increasing the hours of religious lessons from 2 hours to 6 hours of lessons, and expanding the competency standards of Islamic religious sub-studies can be used as a strategy for practicing character education in schools".

Policy on Internalization/Investigation of Islamic Values in Each Subject

The research findings on the internalization/embracing of Islamic values in each subject are done in two ways. First, writing the understanding of Islamic values into each standard competency or indicator of each subject by connecting or incorporating verses of the Qur'an written in the lesson plan. Second, conveying the understanding of Islamic values in every learning process.

Writing an understanding of Islamic values in each standard competency or integrating Qur'anic verses is believed to provide good benefits and improve students' critical thinking skills and gratitude for God's provisions in the universe. The Qur'an and science learning cannot be separated, but when the two are

combined, it will provide more meaningful and superior material (Ayunda, et al. 2023). In line with the strategy proposed by Maragustam (2010: 120) which uses moral knowing strategies to provide understanding to students in accordance with the rules of value education where students are expected to be wise in assessing and taking action in their lives. In its application in this study, students will be taught about science knowledge, but it is inseparable from its connection to the teaching of Islamic religious values that can help students become wiser in determining the values that will guide their lives.

The desired result is that students are not easily affected by the increasing influence of globalization and can hold fast to the religious teachings that have been taught before. In line with research conducted by Adhiguna & Bramastia (2021) which uses strategies or ways of internalizing Islamic values to incorporate spiritual principles of religion into science teaching to strengthen belief and piety in the Almighty God when we observe the wonders of the creation of the universe.

Similar research was also conducted by Candri, et al (2018) who used the internalization of Islamic values in science subjects with the method of giving verses of the Qur'an in connection with the material. The goal is as a solution to the influence of globalization which causes students to abandon Islamic values. The application of Islamic principles into the curriculum can strengthen students' religiosity. This is supported by a study conducted by Ulia and colleagues (2020), which found that the use of mathematics learning materials that focus on basic concepts and are based on the internalization of Islamic values can increase student piety. The baseline data showed an average questionnaire score of 70.22%, which increased to 87.32% at the end of the study, recording an increase of 0.58%.

The difference between the findings of this research and the previous one lies in the practical aspect. The previous findings focused more on science disciplines only, while the findings in the focus of this research are the application of Islamic values into the context of learning in each subject.

The next research finding is the internalization of Islamic values through the delivery of understanding of Islamic values into every learning process. In line with Mangunhardjana's (2016: 27) statement, there are four types of methods that can be used separately or combined, according to the material and the desired character education goals. One of them is the informative method, which is a one-way approach from educators to students. In this method, the educator conveys information, data and facts related to the learning material, while learners listen, tune in, take notes and study them during the learning process and before the exam.

To help learners who feel unclear or want to understand more deeply the material that has been delivered, towards the end of the lesson or lecture, the educator provides time for learners to ask him questions. The expression is in line with Gaffar's (2010: 4) opinion that character education is a process in which the values of life undergo transformation to be instilled and developed in one's personality so that they can be reflected as a whole in daily behavior, meaning that the two opinions are interconnected with each other in educating students so that their attitudes are in accordance with values.

Based on the above statements and facts, the proposition *can be* built "through the internalization of Islamic values into each subject can be and effectively used

in shaping students to have a akhlakul karimah attitude and also as a strategy in the practice of character education in schools".

Tadarus and Khataman al-Qur'an Policy

Tadarus and khataman al - Qur'an is a series of worship routines carried out by all students with the aim that students during their education at Al Azhar BSD@Metland Islamic School can khatam 30 juz. Khataman is held at the time of graduation announcement as an expression of gratitude for the ni'mat of graduation at each level of education. Both will be discussed by juxtaposing with previous research and connected with expert opinions (theory) as an explanation and reinforcement of the research findings.

Tadarus al - Qur'an at Al Azhar BSD@Metland Islamic School has a target, namely, students can read and finish reading 30 juz of the Qur'an through Qur'an excursions for all students of Al Azhar BSD@Metland school. The results of this study are in line with the findings revealed by Wida (2020), which show that the implementation of the tadarus program has a significant impact on motivation and ability to read the Qur'an. Research conducted by Yuniarti (2021) also supports this by emphasizing that improving fluency in reading the Qur'an involves developing students' knowledge insights in reading the Qur'an. Through extracurricular activities, students can improve their ability to read the Qur'an according to the rules of tajweed, although there is still room for further improvement.

Uniquely, based on the data and facts above, it can be concluded that in relation to tadarus activities carried out consistently through extracurricular and additional hours, there is a relationship between learner focus and emotional intelligence. This statement is reinforced by the findings of research conducted by Syahbudin and team (2019), which showed a significant correlation between students' involvement in the Qur'anic tadarus and their level of emotional intelligence.

The next research finding is khataman al-Quran. In accordance with the findings revealed by Awabien (2021), khataman Al-Qur'an is considered a tradition that reflects gratitude, a spirit of sharing, and as a means of providing syafa'at to parents. This tradition has religious education values, such as birrul walidain, the specialty of the Qur'an, and as a medium for da'wah. Khataman Al-Qur'an is not only a celebration, but also has a deep meaning as an effort to achieve prosperity, reward, intercession, and salvation in this world and the hereafter. This finding is in line with the results of research conducted by Charis (2016), which shows that the khataman celebration event is a series of activities to express gratitude for the completion of santri learning at the boarding school for one year, as well as an invitation to ask for blessings from scholars, elders, and kyai so that the knowledge that has been obtained is blessed.

The research findings associated with the previous research above show that it is clearly different between the two, but if examined both have fundamental similarities. The difference lies in the location of the study, where the previous researcher found the practice of khataman al-Quran in the area (village) and the boarding school environment only, while this study found khataman al-Quran which was held and carried out in the school environment regularly and periodically

which was coaching in nature. However, what is similar between the two studies is that they both find the implied value of the khataman al-Quran tradition, namely the expression of a servant's gratitude to God Almighty for his achievements and also with the khataman celebration which is regularly held can foster a sense of self-introspection in improving worship so that it is even better.

Based on the above statements and facts, a proposition can be built that "through the policy of tadarus and khataman al - Qur'an can be and effectively used as a strategy in the practice of character education in schools through compulsory extracurricular activities for all students, has a clear and directed tadarus program target, and khataman is done as an expression of gratitude to God Almighty for the ni'mat of graduation".

Policy on Commemoration of Islamic Holidays (PHBI)

PHBI at Al Azhar BSD@Metland Islamic School is held regularly and periodically on the Islamic New Year (1 Muharram), Maulid Nabi (12 Rabiul Awal), Isra' Mi'raj (27 Rajab), Nujulul Qur'an, Eid al-Fitr and Halal Bi Halal, and Eid al-Adha (qurban). The objectives of PHBI are, 1) fostering pride as a Muslim; 2) fostering the spirit of hijrah; 3) socializing the meaning of the Islamic new year; 4) getting to know the lineage of the Prophet Muhammad PBUH; 5) fostering loyalty to the teachings of the Prophet; and 6) emulating the morals of the Apostle in everyday life is an effort supported by research results.

Research conducted by Nabila (2022) found that Islamic holiday commemoration activities contain values of creed, worship, morals, and muamalah, which can be the basis for students to emulate the morals of the Prophet. This finding is reinforced by a study conducted by Sabingatun (2019), which shows that Islamic holiday commemoration activities are able to form religious characters, deepen religious knowledge, increase love for religion, and strengthen students' faith. Learners can understand the meaning of these commemorative activities and take positive character values to be applied in everyday life.

This is in line with research conducted by Muflihah and colleagues (2021), who used the strategy of commemorating Islamic holidays as part of the implementation of character education values in shaping student morals. This strategy is also consistent with the Ministry of National Education's (2010: 40) explanation of the organizational-systematic approach in developing students' views and spirit in schools based on the spirit of life and values that create ethics, attitudes, and character skills for students. If it is associated with school policy, it can be explained if the PHBI activities can provide understanding and provide examples for students to believe, learn, and follow the good values that occur on these Islamic holidays.

If squeezed, the essence of the purpose of PHBI at Al Azhar BSD@Metland Islamic School is to strengthen the values of Islamic teachings themselves. This statement is supported by the results of research conducted by Saputra & Achmad (2019), which shows that the celebration of Islamic holidays has the potential to increase one's faith and strengthen tolerance between religious communities. This finding is also confirmed by a study conducted by Ridwan (2016), which states that the celebration of Islamic holidays containing educational values has a deep

meaning as part of local wisdom, and is expected to help reduce the level of radicalism in society.

Based on the above statements and facts, the proposition can be built "*through* the policy of commemorating Islamic holidays (PHBI) is effective in shaping students to become human beings who have akhlakul karimah".

Pesantren Latihan (Peslat) Policy

Pesantren Latihan (PESLAT) is implemented as a means of religious guidance for students about the virtues of Ramadan Amaliah. Pesantren latihan is a term used by Al Azhar BSD@Metland Islamic School to describe a program that must be attended by all students at least once in 3 years throughout their studies at the school. The training pesantren is about how to shape the personalities of students into individuals who have devotion to Allah SWT. PESLAT activities are carried out at the beginning of Ramadhan. According to the Ministry of National Education (2010: 40), the instructive-structural approach strategy is a policy implemented by the school to realize students with character by creating various activities supported by facilities and infrastructure in the school as a form of habituation for students. So this can be applied at school by implementing pesantren latihan as a form of forming students who are accustomed to carrying out a series of religious activities during the month of Ramadan.

PESLAT as the implementation of correct and solemn worship practices and appreciation of worship practices carried out by lectures, guidance / coaching, direct practice in the implementation of worship for 3 days and 2 nights at school. According to research conducted by Wiguna, et al (2023) that the Ramadan flash pesantren is carried out in order to strengthen Islamic religious education with the guidance of lectures, training, direct practice of praying and scheduled activities. According to Yufi (2022), the purpose of holding a flash pesantren is that the flash pesantren program in educational institutions aims to (1) increase understanding, (2) deepen, and (3) apply Islamic teachings in everyday life. Some of the values obtained from these activities include increasing religious knowledge, togetherness, and simplicity. This finding is in line with the views of Huzaimah (2019), who stated that the flash pesantren aims to improve the understanding, appreciation, and practice of Islamic teachings so that students become Muslim individuals who are faithful, pious, and have good morals in various aspects of life.

The conclusion is that this training pesantren is effectively used as a religious development strategy in the school and state environment. This statement is supported by research conducted by Sulaiman (2014) in a solutive effort towards a religious government apparatus by using a strategy or way of religious coaching of flash pesantren, Ramadan pesantren, Ramadan safari, zakat, infaq, and sadakah (ZIS) movements, praying in congregation, and dhikr together.

The proposition can be built that "training pesantren, flash pesantren, Ramadan flash pesantren can be used as a strategy in the practice of character education to realize humans who have akhlakul karimah and training pesantren are used as a means of religious guidance for students about the virtues of Ramadan Amaliah. This training pesantren is effectively used as a religious development strategy in the school environment and the state".

Islamic Competency Standards Policy (SKAI)

Islamic Competency Standards (SKAI) is a strategy used by Al Azhar BSD@Metland Islamic School in producing humans who have akhlakul karimah. In SKAI teaches a difference in Islamic worship with the aim that students become moderate Islam. Based on the results of the interview in SKAI, it teaches about differences in prayer recitations, for example *Allahumma baitbaini*, but also *Allahuakbarkabiro* is also taught so that it does not give rise to radicalism and does not appear to blame each other. This confirms that the school standards are not dual, but indeed the Al Azhar BSD@Metland school standards are used. Quoting from the verse of the Qur'an notes that society has a wide diversity, in accordance with Allah's words in Surah Al-Hujurat verse 13 which explains in the verse that humans are created by His will with a variety of diversity in every human being so that they must be respected in different religious conceptions. Based on data from the Ministry of Home Affairs (Kemendagri) published on the *website* <https://setkab.go.id>, the number of Community Organizations (Ormas) in Indonesia is 344,039 (PR Setkab. 2017). CSOs have an important role in realizing the unity, integrity, and welfare of the nation, and are expected to contribute optimally. Not least, conflicts occur among the community due to differences in teachings in the practice of worship.

Based on research conducted by Aswidaningrum (2017) describes a finding that at the *self* stage the characters are still groping for the ideas they embrace. Then, in *self interaction* the figures experience a process of self-recognition that by interacting with people they find that there are understandings that are in line with what they believe and some are not. In this case, they then grouped themselves into Nahdlatul Ulama or Muhammadiyah congregations according to their respective characteristics. In the last stage, symbolic interpretation, it can be revealed that there is an ideology that underlies each understanding so that they differ in interpreting Islamic teachings. This is reinforced by the goats and rain that symbolize the focus of the conflict between the two Islamic ideologies.

In the end, from the conflict it can be concluded that the Indonesian people are monotheists who accept only one religion. According to research conducted by Zainudin, et al (2016), the conflict between mass organizations in Surakarta City that occurred was due to the factor of radical right religious ideology. The conflict involved a feud between mass organizations and the local community. The tendency for conflict to arise in Surakarta city is very large with an indication of the strengthening of stereotypes in the community towards radical right organizations (laskar) which creates a sense of suspicion in the community. Such conditions can lead to disharmonious relationships within the community.

Based on the above statements and facts, the proposition can be built "through the Islamic Competency Standards (SKAI) policy can shape students to become human beings who have akhlakul karimah and can also be used as a strategy in character education practice with the aim of producing human beings who have akhlakul karimah by instilling a sense of tolerance and making students a moderate Islam".

Worship Policy

The worship policy is implemented by implementing a strategy of practicing worship practices that must be carried out by every student, for example by carrying out mandatory prayers in congregation at school activities, familiarizing with sunnah prayers, and familiarizing with dhikr and prayer after prayer. Research conducted by Achadah & Faizah (2021) uses using strategies or methods in developing students' religious character through habituation of congregational prayer, with the aim of instilling an attitude of discipline, tolerance, and a sense of togetherness in students. According to research conducted by Nuryati (2018), habituation of students to pray in congregation at school can help shape their disciplinary attitude. Research conducted by Mubarok (2020) the impact of habituation to praying in congregation and the implementation of dhikr after prayer is the formation of morals that make students always remember Allah SWT, diligent, and disciplined.

In fact, the practice of good behavior will produce good character as well. In relation to this statement, there are Pancasila values contained in prayer that have been found by Nuraeni (2022) who said in her research that Pancasila values are reflected in the practice of congregational prayer.

Based on the above statements and facts, *the proposition can be built "habituation such as mandatory prayers carried out in congregation, familiarizing sunnah prayers, and familiarizing dhikr and prayer after prayer with an effective worship policy to form students into humans who have akhlakul karimah and can also be used as a strategy in instilling religious character with the aim of forming students to become humans who have akhlakul karimah"*.

School Culture and Climate Policy

The school culture and climate in question are habits as a Muslim must be upheld in the school environment. There are three strategies in achieving the goal of Al Azhar BSD@Metland Islamic School, which is to train students to become individuals who have noble morals. namely by, (1) implementing Islamic values in school policies and regulations; (2) building an Islamic school culture and climate; (3) instilling Islamic values in every school activity; and (4) fostering social sensitivity and concern.

Based on the research findings, building an Islamic school culture means implementing akhlakul karimah behavior, namely mutual respect, politeness and manners, eating and drinking manners, every time they enter the classroom environment, students are taught to greet each other with greetings, and when meeting their teachers, they give greetings as a sign of respect. According to research by Raudhatinur (2019), the introduction of an Islamic school culture like this has a positive impact on students' moral development. Not only implementing an Islamic culture, but the teachers also build a positive and good school climate.

The research findings in the character education practice strategy in the school culture and climate pathway are to foster social sensitivity and care. In relation to this finding, researchers only found aspects of manners and positive habits such as polite and courteous manners, eating and drinking manners, every time they enter the room, students are directed to give greetings, and when they

meet teachers, they greet each other. However, this concept is in line with the concept of care taught in Islam, as explained by Saleh (2021: 219-220). Islam teaches the importance of caring for one another, which is reflected in the practice of zakat. Allah SWT commands its people to give zakat, not only as a way to clean their wealth, but also as an exercise to develop a sense of empathy and social care. Thus, Allah expects Muslims to have high character, i.e. to have sensitivity and concern for others, feeling responsible not only for themselves, but also for others and society as a whole.

Based on the above statement and reality, the proposition can be built "the strategy in achieving the goal that students become human beings who have akhlakul karimah is by, (1) implementing Islamic values in school policies and regulations; (2) building an Islamic school culture and climate; (3) instilling Islamic values in every school activity; and (4) fostering social sensitivity and concern." This strategy is effectively practiced through the school culture and climate pathway. This strategy is effectively practiced through the path of school culture and climate".

CONCLUSION

From the results of the discussion in the research entitled "The Practice of Character Education at Al Azhar School Bumi Serpong Damai@Metland" the following conclusions can be drawn, (1) The character values development program in the Al Azhar BSD@Metland Islamic education environment aims to train students to become moral individuals. The character known as Akhlakul Karimah regulates how humans interact with each other, others, and God. This law is rooted in the principles contained in the Qur'an and Hadith which are examples of how the Prophet Muhammad SAW lived; and (2) the character education strategy of Al Azhar BSD@Metland Islamic school is through a program of organizing activities that regularly shape the character of students through repeated and periodic training through 8 religious and cultural coaching policies of Al Azhar BSD@Metland.

Researcher's point The school strategy that implements 8 religious policies to achieve goals in terms of shaping the character of students who are morally good can be implemented well. This indication can be seen from the behavior of students during this research, both the attitude of students towards each other, the attitude of students towards teachers and elders can be seen from the interaction and response of students to them. The formation of an environment that supports the formation of akhlakul karimah character cannot be separated from the role of the environment, educators and other people involved in it. The school, in this case Al Azhar BSD@Metland Islamic School, has implemented effective methods in shaping moral character in students.

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