

## CHARACTER EDUCATION IMPLEMENTATION POLICY AT LPI

Tulus Abdul Wahid Hrp<sup>1</sup>, Desi Ratia Citra<sup>2</sup>

Universitas Islam Negeri Sumatera Utara, Indonesia<sup>12n</sup>  
[tulusabdwahid01@gmail.com](mailto:tulusabdwahid01@gmail.com)<sup>1</sup>, [filoechi@gmail.com](mailto:filoechi@gmail.com)<sup>2</sup>

---

### Abstract

This study focuses on the integration of character values in Islamic educational institutions. . Through appropriate policies, character education can be implemented effectively. The policy of integrating character education into the curriculum, developing extracurricular programs, familiarizing Islamic values, and exemplary behavior from teachers are key factors in realizing successful character education. To obtain in-depth, complete, objective research results and obtain feedback on improving the quality of activities and their results, the researcher uses a qualitative method based on literature review by taking several sources from journals and supporting documents. The findings of this study are to form a generation that is not only intelligent in academic aspects, but also has good morals and instills moral and ethical values in students, through a supportive curriculum, teaching, and educational environment.

**Keywords:** education policy, character building,

(\*) Corresponding Author: Tulus Abdul Wahid Hrp, [tulusabdwahid01@gmail.com](mailto:tulusabdwahid01@gmail.com), 0813-9729-0532

---

## INTRODUCTION

Education is an asset and a necessity for the Indonesian nation, to help people from a helpless life to a useful human being. Education is directed to produce quality human resources who are able to contribute to Indonesia as a dignified nation. This is in line with the opinion of Kompri in the book on educational management that, "Education directs humans to a better life, concerning the degree of humanity to achieve their life goals (Anderson, 2006)

Character education is an integral part of the education system that aims to shape students not only in terms of intellectual intelligence, but also in the formation of good morals and ethics. Character education in Islamic educational institutions, whether at elementary, secondary, or tertiary levels, is very important to form a generation that has noble morals, ethics, and a sense of responsibility towards society (Suyanto & Sari, 2020). Therefore, the implementation of character education policies in Islamic educational institutions needs special attention.

Islamic educational institutions have a very vital role in the formation of students' character, considering that the Islamic education curriculum does not only emphasize the mastery of knowledge, but also on moral and ethical values that must be applied in everyday life. In Islam, character education cannot be separated from religious teachings, which touch all aspects of human life, be it in social interaction, relationships with God, or relationships between fellow human beings.

Character education is an important focus in the world of education, especially in Islamic Educational Institutions. Character education aims to shape the morals and ethics of students so that they become good, noble individuals and are able to make a positive

contribution to society ( Hasan, 2020). In the context of Islamic Educational Institutions, the implementation of character education has a very important role considering the basic principles of Islamic education which do not only focus on cognitive aspects but also on the formation of noble morals.

This paper will discuss the policy of implementing character education in Islamic Educational Institutions, by identifying the concept of character education in Islam, the objectives of its implementation, as well as the policies taken by Islamic educational institutions in realizing effective character education, and the challenges and obstacles in implementing character education in Islamic educational institutions.

## **RESEARCH METHODS**

This study uses a qualitative method approach based on literature review used in this study to explore various concepts, strategies, and practices that are relevant to the educational administration system. Literature review allows researchers to examine scientific documents such as books, journals, articles, and reports that discuss the mechanisms of educational administration management comprehensively. The subject of the study includes relevant literature, while the object of the study is conceptual data and practices contained in the reading materials ( Rahmat Fadli, 2021).

Data collection techniques were carried out by tracing, collecting, and reviewing relevant literature. After the data was collected, the analysis process was carried out using a thematic approach. Researchers identified key themes such as the importance of strategic planning, structured supervision, and continuous evaluation in administering the education system. In addition, this study also links the role of administrative management with the need to integrate technology as part of the modernization of the education system (Syahril, Hasibuan, 2022).

Through this approach, the study is expected to provide in-depth insights into how an integrated administration system can improve the efficiency and quality of educational institutions. This study also aims to show that the system approach in educational administration does not only cover aspects of planning and implementation, but also continuous control and evaluation. Thus, this study provides practical recommendations for educational institutions to implement an adaptive and responsive administration system to future educational challenges.

## **RESULT AND DISCUSSION**

### **Result**

#### **A. Understanding the Implementation of Character Education Policy**

Etymologically, the word implementation is referred to from Webster's Dictionary, namely to implement (to implement) means to carry out something). So is implementation policy is a different practical stage with problem formulation or policy formulation as a theoretical stage. Relating to the definition of implementation policy, can refer to the opinions of experts, including Anderson stated that policy implementation is the application by government's administrative machinery to the problems ( Anderson James, 2006).

Meanwhile, the word character comes from the Greek *charassein*, which means to engrave (paint, draw), like someone who paints paper, carves stone or metal. Rooted in such an understanding, character is then interpreted as a special sign or feature, and therefore gives birth to a view that character is 'a pattern of behavior that is individual, a person's moral state'. After passing through the child stage child, a person has a character, a predictable way that a person's character is related to the behavior that is around him.

Character education is a combination of two syllables, namely education and character. Education is a conscious and planned effort to create a learning atmosphere and learning

process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state (Law No. 20 of 2003, Article 1 Paragraph 1). Meanwhile, according to John Dewey "Education is thus a fostering, a nurturing, a cultivating, process. All of these words mean that it implies attention to the conditions of growth" ( Dewey, 1964). As for education according to Islamic terminology as expressed by Achmadi, it is All efforts to maintain and develop human nature and human resources in it towards the formation of a complete human being (insan kamil) in accordance with Islamic norms ( Achmadi, 2010).

On the other hand, Character Education is a system of naming character values that include components of knowledge, awareness or will, and actions to implement these values, both towards God Almighty, oneself, others, the environment, and the nation. The development of national character can be done through the development of a person's individual character. However, because humans live in a certain social and cultural environment, the development of an individual's character can only be done in the relevant social and cultural environment. This means that the development of culture and character can be done in an educational process that does not separate students from the social environment, community culture, and national culture. The social and cultural environment of the nation is Pancasila, so cultural and character education is developing Pancasila values in students through education of the heart, brain, and body.

The implementation policy of character education is a strategic step taken by educational institutions to integrate character values in all aspects of educational activities, with the aim of forming students' character and morals to be in accordance with the values desired by society or the state. Several experts have different views on character education, but in general they agree that character education must be planned and systematic in order to form a good person, with noble character, and responsible.

The following is the definition of character education implementation policy according to several experts:

1. According to Lickona (1991), character education is "education that teaches moral values such as honesty, responsibility, and respect for others, and how to integrate these values into everyday life." In the context of character education implementation policies, this means a deliberate effort to design school curricula and activities that focus on developing student character ( Lickona, 1991).
2. According to Suyanto and Sari (2020), the policy for implementing character education in Islamic educational institutions is "the instillation of moral values based on Islamic teachings that are integrated into the curriculum and learning process to form individuals with noble character, noble character, and high ethics." This policy not only leads to learning religious values, but also includes daily actions that accustom students to living according to good moral and ethical principles.
3. Nel Noddings (2005) argues that character education is the process of teaching values related to "care" or attention, which is important for forming students who care about themselves and others. The implementation policy of character education according to Noddings focuses on creating an environment that supports moral development through attention, affection, and appreciation for students.
4. Lickona and Davidson (2005) stated that character education is education that aims to "help students know what is good, want to do good, and do good." The implementation policy of character education in this context must be designed in a way that encourages students not only to know about goodness (moral knowledge), but also to be motivated to do it (moral action).

5. According to Kirkpatrick and Madsen (2009), character education is "a process that focuses on developing good habits, morality, and social skills needed to live in society." Character education implementation policies should include the development of positive habits that support healthy and productive social interactions (Kirkpatrick).

From the various views above, it can be concluded that the policy of implementing character education is a systematic and planned policy to instill moral and ethical values in students, through curriculum, teaching, and a supportive educational environment. This aims to produce individuals who are not only academically intelligent, but also have good morals and manners in everyday life.

In the Qur'an, although there is no verse that specifically mentions "**character education implementation policies**," However, there are many verses that contain moral principles, ethics, and character that are very relevant to character education. There are verses that can be used as a basis for formulating policies for implementing character education, both in Islamic educational institutions and in everyday life.

### 1. QS AL-AHZAB :21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ ٢١

Meaning: " Indeed, in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much . " ( QS AL-AHZAB: 21)

According to Quraish Shihab in Tafsir Al-Misbah, the verse above states that indeed there is for you in the Messenger of Allah, namely the Prophet Muhammad, peace be upon him, a good role model for you, namely for people who always hope for the mercy of Allah and the happiness of the Last Hour and an example for those who remember Allah in remembrance and mention His name a lot, both in difficult and happy situations.

The word (أسوة) (uswah or iswah means example. The commentator, Az-Zamakhshari, when interpreting the verse above, he presented two possible meanings of the exemplary nature found in the Prophet Muhammad. First, that in a comprehensive sense, his personality is an example. Second, in the sense that in his personality there are things that are worthy of being exemplified or being an example. The first statement is stronger and is the guideline for the majority of scholars.

Therefore, this verse teaches the importance of having good role models, which can be applied in character education. The Messenger of Allah SAW is a perfect example in showing noble morals and character, which must be used as a guideline in education in Islamic educational institutions.

### 1. QS LUKMAN : 14

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصْلُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَلَدَيْكَ إِلَيَّ الْمَصِيرُ ۚ ١٤

Meaning " We entrusted man (to do good) to his parents. His mother conceived him in a state of increasing weakness and weaned him in two years. (Our Will,) "Be grateful to Me and to your parents." Only to Me (you) return " (QS LUKMAN: 14).

The verse above suggests how important it is to instill character in children from an early age. Especially morals towards parents. M. Quraish Shihab in his Al-Misbah interpretation explains that the verse explains that when giving a child's will regarding his

parents, he emphasized that his mother had conceived him in a state of weakness above weakness and weaned him in two years. This is how the material of guidance or education should be presented. It is proven true with the arguments presented or which can be proven by humans through reasoner his mind. This method aims to make humans feel that humans have responsibilities (Shihab, 2006: 127).

In the Hadith of the Prophet Muhammad SAW, it is also mentioned that:

اكرم اولادكم واحسنوا ادبهم

Meaning: "Glorify your children and educate them with good character." (HR. Ibnu Majah), (Al-Qazwin, tt: 1211).

Based on the explanation of the Hadith above, it is clear how important character education is for children. Providing proper education to children, providing role models for the sake of creating a superior and characterful generation.

Based on the explanation above, it can be understood that the basis of character education is the Qur'an and the Sunnah of the Prophet. In addition, the basis of character education is the philosophy of Pancasila and the 1945 Constitution of the Republic of Indonesia.

## **B. The Purpose of Implementing Character Education in Islamic Educational Institutions**

The main objective of implementing character education in Islamic educational institutions is to form a generation that is not only intelligent in academic aspects, but also has good morals and can carry out the role of caliph on earth.

However, in general, there are several objectives of implementing character education in Islamic educational institutions , namely:

### **1. Forming a Personality with Noble Character**

Forming a Person with Noble Character is an effort to form and develop good qualities in a person that reflect morality, ethics, and positive behavior in everyday life. In the context of education, especially Islamic education, the formation of a person with noble character involves the process of learning and habituating good values in accordance with the teachings of religion and culture that are uphe (Suyanto, 2020).

With character education, students can become honest, disciplined, responsible individuals who have empathy for others.

### **2. Instilling Islamic Values**

Instilling Islamic Values is an educational and learning process that aims to introduce and internalize Islamic teachings in everyday life. The Islamic values in question include moral teachings, ethics, ethics, and basic principles in the Islamic religion that must be applied by every Muslim in various aspects of their lives, both in their relationship with Allah (hablum minallah) and in their relationship with fellow human beings (hablum minannas) (Al-Qaradawi, 2002).

Character education in Islamic educational institutions aims to instill the basic values of Islamic teachings such as faith, piety, and compassion. This will be a guideline in the daily lives of students

### **3. Improving the Quality of Social Life**

Improving the Quality of Social Life in Islamic Educational Institutions (LPI) is an effort made by Islamic educational institutions to improve and enrich

social interactions, relationships between individuals, and community involvement in daily life in the educational environment. The main objective of improving the quality of social life is to create a harmonious environment, mutual respect, and care for others, which is in line with Islamic values that emphasize the importance of peace, solidarity, and cooperation in society.

Character education also aims to increase students' social awareness so that they can live side by side with society in harmony and mutual respect.

#### **4. Becoming a Responsible Leader**

Character education in Islamic educational institutions is expected to produce leaders who are not only intelligent, but also able to lead responsibly, fairly, and wisely.

### **C. Character Education Implementation Policy in Islamic Educational Institutions**

Implementation of character education in Islamic educational institutions requires clear and systematic policies. Some policies that can be taken to support the implementation of character education include:

#### **1. Integration of Character Education in the Curriculum**

The curriculum in Islamic educational institutions must include material on character education that is integrated with existing subjects. For example, in fiqh lessons, students are taught about the procedures for good and correct worship, while in Aqidah lessons, students are instilled with moral values contained in Islamic teachings (Abdurrahman, 2017).

#### **2. Developing Extracurricular Programs that Support Character**

Extracurricular programs such as religious, social, and leadership activities can be an effective means of shaping students' character. For example, social service programs, Islamic-based leadership training, and skills training that teaches discipline and hard work.

Extracurricular programs at LPI must have clear objectives to support the formation of student character. These objectives can include Islamic moral values such as honesty, discipline, responsibility, social awareness, and tolerance. With clear objectives, each extracurricular activity can be more focused in achieving the desired results.

##### **Example:**

- Forming a disciplined character through activities that teach the importance of time, such as time management in organizational activities.
- Cultivating a sense of responsibility through social activities such as fundraising for humanitarian aid or environmental care.

#### **3. Instilling Islamic Values through Example**

Teachers and managers of Islamic educational institutions must be good examples for students in terms of morals and behavior. The role model of teachers plays a major role in shaping the character of students.

The instillation of Islamic values through exemplary behavior (Islamic Leadership and Akhlaq) is a very effective approach in educating the younger generation to live according to Islamic teachings. Exemplary behavior or examples of good behavior are very important in the formation of an individual's character and morals. In the context of Islamic education, it can refer to the

concept of leadership based on noble morals and a comprehensive understanding of Islamic teachings.

#### **4. Coaching through Habituation**

Coaching through habituation is an educational process that is carried out by getting someone used to doing certain actions or behaviors repeatedly until they become habits. This habituation aims to form character, positive habits, or good attitudes in individuals, which will eventually become part of their personality.

In the context of Islamic education, habituation is very important to instill good moral values and religious teachings so that students can apply them in their daily lives. Habits in daily school life are very influential in instilling character. For example, the habit of praying in congregation, reading the Qur'an every morning, and the habit of good morals in daily interactions.

#### **5. Evaluation and Monitoring**

To ensure that character education policies run well, Islamic educational institutions need to conduct regular evaluations and monitoring of the implementation of character education in schools. This can be done through observation, interviews, and measurement of student character development.

### **D. Challenges in Implementing Character Education in Islamic Educational Institutions**

Although character education is very important, there are several challenges in its implementation, including:

#### **1. Lack of Resources**

Some Islamic educational institutions may face limitations in terms of facilities, teaching staff, and resources to implement character education programs optimally.

#### **2. Rapid Social Change**

Rapid social change and the influence of globalization sometimes cause the character values taught in Islamic education to be eroded by foreign cultures that are not in accordance with Islamic principles.

#### **3. Role of Parents**

Character education is not only the responsibility of educational institutions, but also of parents. Sometimes, disharmony between the values taught at school and at home can reduce the effectiveness of character education.

### **CONCLUSION**

Character education in Islamic educational institutions has a very important role in forming individuals who are not only intelligent but also have noble character. Through appropriate policies, character education can be implemented effectively. The policy of integrating character education into the curriculum, developing extracurricular programs, instilling Islamic values, and exemplary behavior from teachers are key factors in realizing successful character education.

However, challenges such as limited resources and external cultural influences must be faced wisely to ensure that character education remains relevant and effective in Islamic educational institutions

### **SUGGESTIONS**

Thus the presentation of the main material in this paper, of course there are still many shortcomings and errors in this paper. The author hopes for criticism and suggestions from readers so that they can be improvements to the perfection of the paper in the future and hopefully this paper can be useful and become additional knowledge for readers.

## REFERENCES

- Abdurrahman, A. (2017).** *Character Education in Islamic Education Curriculum* . Journal of Islamic Education, 10(2), 45-60.
- Achmadi. (2010). *Islamic Education Ideology*. Yogyakarta: Student Library
- Al-Qaradawi, Y. (2002).** *Fiqh of Islamic Education* . Cairo: Dar Al-Shuruq.
- Anderson, James E. (2006), *Public Policy Making* , Holt Rinehart & Winston, New York.
- Dewey, John. (1964). *Democracy and Education*. New York: The Macmillan Company.
- Fadli, Rahmat. "Memahami Desain Penelitian Kualitatif." *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 15–27.
- Hasan, H. (2018).** *Moral Education in an Islamic Perspective* . Yogyakarta: Student Library.
- Hasibuan, Syahrial. *Metode Penelitian Kualitatif (Cetakan Pertama, Vol 5)*. Medan: CV. Tahta Media Group., 2022
- Hassan, N. (2018).** *Monitoring and Evaluation of Character Education in Islamic Schools* . Jakarta: Rajawali Press.
- Kirkpatrick, S., & Madsen, K. (2009). *Building Moral Intelligence: The Seven Essential Virtues that Teach Kids to Do the Right Thing* . San Francisco: Jossey-Bass
- Kompri, *Educational Management: Elementary Components of School Progress* (Yogyakarta: Ar-Ruzz Media, 2015), p. 17.
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility* . New York: Bantam
- Suyanto, B., & Sari, E. (2020).** *Character Education in Islamic Education* . Jakarta: PT. Alfabeta