

Implementation Of Character Education In Modern Boarding School Taajussalaam Langkat

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ABSTRACT

Character education develops the ability to determine good and bad and apply the goodness in life. This study aims to determine the role of Islamic boarding schools in shaping character values in students. This research uses a qualitative method, type of case study single case design. Data collection techniques were carried out by interview, observation and documentation. Data were analyzed using an interactive model consisting of collecting data, reducing data, presenting data, and concluding. Data validity was obtained through the data source triangulation method. The results of this study show that: (1) planning to instill character values according to the foundation of Presidential Regulation No.87 of 2017 with 18 values of character building and national culture (2) implementation by integrating values into the boarding school curriculum is carried out through 3 aspects, namely: through teaching and learning activities, extracurricular activities, and religious activities of santri (2) The implementation of character education in modern Pesantren Taajussalaam these character values include: religious character, discipline, independence, social care, environmental care, tolerance, love of reading, curiosity, communicative / friendly, and responsibility, (3) in the evaluation there are 10 values embedded in the students' personalities (4) the inhibiting factor is the students themselves. The implication of this research is that it has an impact on increasing the personality of students to be better and have Islamic morals, and also on increasing the achievement of students which can be seen from the achievements they achieve.

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INTRODUCTION

The moral problems that have occurred in this decade should make the world of education to immediately improve in anticipation. Both parents and schools must immediately pay attention to positive character building, not just pursuing academic intelligence alone (Astuti, 2022). Ideally, education should not merely equip students with academic skills, and forget other aspects (Hoesny, M. U., Darmayanti, 2021). Students who from the beginning are required to master a lot of material in a curriculum that focuses only on the cognitive aspect, will slowly weaken the potential of other students (Bahrulinnisa, F. C., Nurpratiwiningsih, L., Toharudin, 2023). This includes the potential for critical and creative thinking skills, emotional skills, interpersonal and intrapersonal abilities. (Ali & Syarnubi Syarnubi, 2020)

These signs indicate a shift in values and ethics in today's society (Kasanah, S. U., Rosyadi, Z., Nurngainsi, I., Wafa, 2022). This can actually be overcome by education. Teachers in good schools should be able to guide students to gain new experiences as provisions for their lives in the future (Arianti, 2018). Not just academic needs, but also emotional and spiritual, creativity and ability to overcome various problems in life.

The implementation of character education has not been optimal, it is because character education in various schools/madrassas has not been able and able to implement it optimally (Waluyo, 2021) This is caused by two things: first, the education development strategy has been more input oriented (Iqbal & Anwar, 2022) This means that the paradigm run by leaders of educational institutions relies too much on the assumption that if all educational inputs have been fulfilled, it will produce quality outputs (Sulhan, 2018). Second, the management of education has been more macro-oriented, regulated by the ranks of the bureaucracy at the central level, as a result of which many micro or school/madrasah factors are not running (Maryono, 2018).

The process of character building is not just teaching what is right and what is wrong, more than that, character education instills habits about what is good so that students become aware (cognitive) of what is right and wrong, able to feel (affective) good values and usually do it (psychomotor) (Wibowo, 2012). How important is the cultivation of character for the younger generation, so it is not wrong if one of the founding fathers of this nation.

Character development will make Indonesia a great, advanced, and victorious nation, as well as dignified (Khansa, A. M., Utami, I., Devianti, 2020). If character development is not carried out, then the nation cannot be denied that the development that is being actively carried out in Indonesia today often experiences many obstacles and problems that are quite complex (Alawiyah, 2012). A number of problems that can be seen in everyday life, one of which is the gap in the world of bureaucracy, such as the rise of civil servants who work casually, but go home quickly on duty. This makes the public's view of the character of bureaucratic officials, especially civil servants, very bad and low (Hidayah, 2010).

The process of getting used to learning in Islamic boarding schools has an important meaning in an educational process and habits are the key to one's success in educating (Fahham, 2013). For this reason, learning excellence is not just an act but a habit, and in starting a positive and meaningful habit for students that is considered effective and responsive it is through a good example (uswah) Nurjanah, 2020). Exemplary in education is an influential method and has proven to be the most successful in preparing and shaping the moral aspects, spirituality and social ethos of children (Nurfadhillah, 2018).

The educational institution that best supports the formation of good and noble character is the pesantren educational institution. Which is an integral learning process that lasts for 24 hours (Sukatin, 2015). Pesantren has teaching and learning methods, habituation of noble behavior, spiritual activities, and good examples that are directly practiced or exemplified directly by kyai and ustadz (Rohili, L., Fitriyah, 2024). Efforts to instill character education have actually been carried out for a long time through pesantren educational institutions.

Pesantren is the oldest educational institution inherent in the journey of Indonesian life which has unique and distinctive characteristics so that it is able to face the current progress of the times which is increasingly concerning. In the course of its history, pesantren has contributed a lot in order to educate the nation's life and produce a smart generation with Islamic character. (Alimron, Syarnubi, & Maryamah, 2023) Learning held in boarding schools generally always upholds morals and manners in various behaviors, both behavior towards teachers (kiai), fellow students, themselves, and towards the knowledge learned (Daulay, 2007).

Pesantren educational institutions have shown success in producing young cadres of the nation who are religious, noble and useful for the surrounding community (Resky, M., Suharyat, 2022). The teaching carried out in pesantren tries to instill in its students sincerity, simplicity, independence, ukhuwah islamiyah, freedom, mutual cooperation, preserving local cultural wisdom, and the spirit of unity between fellow Muslims and fellow humans (Hamsir, Khojir, 2023). When juxtaposed with the educational institutions that have emerged in Indonesia, it is the oldest educational system today and is considered an indigenous Indonesian cultural product. Although its form was still very simple, at that time pesantren education was the only structured educational institution, so this education was very prestigious. (Fitriyani, Dwi, Mansur, & Syarnubi, 2020)

In pesantren institutions, Indonesian Muslims explore the basic doctrines of Islam, especially regarding the practice of religious life. (Ballanie, Dewi, & Syarnubi Syarnubi, 2023) Boarding school

education strongly emphasizes teaching religion as knowledge to realize the importance of religion in life or as a consciousness of life. (Nurahman, Oviyanti, & Syarnubi Syarnubi, 2021) Islamic boarding school is one of the educational institutions that is expected to be able to build Islamic character for all students, as well as produce graduates who have various competencies to face various changes in the present. (Arisca, Karoma, Syarnubi, & Ahmad Syarifuddin, 2020)

In pesantren, an integral learning model through teaching and learning, habituation of noble behavior, spiritual activities, and good examples that are directly exemplified by the kyai and the ustadz. In addition, santri activities are also controlled through the provisions in the rules / regulations. (Hartati, Achadi, Syarnubi, & Muhammad, 2022) All of this supports the realization of an educational process that can shape the noble character of the students, where in their daily lives they are required to be independent in all matters. (Fauzi, Andriani, & Syarnubi, 2023)

The pesantren education institution has taken part significantly in every era it has gone through, both as an educational institution and the development of Islamic teachings, as a stronghold of Islamic defense, as an institution of struggle and da'wah, as well as an institution of empowerment and community service. Therefore, until now, the existence of pesantren is maintained and even continues to be developed in order to increase the quality and quantity of its role and contribution to the progress and welfare of the nation, inwardly and outwardly. (Harto & Syarnubi Syarnubi, 2018)

Among students, moral education tends to be neglected, often not even a point of emphasis in every school educational institution. This problem arises due to the lack of attention of educators and families in instilling moral values in every behavior of daily life. Although character education has been implemented in every learning process at school. (Febriyanti, Ismail, & Syarnubi, 2022) We can feel the facts related to the widespread moral crisis among the younger generation, especially students. (Misyuraidah, Misyuraidah, & Syarnubi, 2017) There are many incidents of violence, ferocity, brutality, and brawls. In fact, this destructive behavior is often caused by a group interest in the name of competition, hostility, disputes, quarrels, conflicts, and social clashes. (Sari, Sukardi, & Syarnubi, 2020)

The values that were once upheld in the world of pesantren, such as sincerity, high scientific spirit, simplicity (more concerned with spirit than form), and wise exemplary, are now beginning to disappear, especially at the level of implementation in the life of the pesantren community (students, teachers, surrounding community, and so on). (Martina, Khodijah, & Syarnubi, 2019) Pesantren, with the theology it has adopted until now, can respond to globalization critically and wisely. Pesantren must be able to find solutions that are truly enlightening so that, on the one hand, it can develop santri who have broad insights that are not easy to face modernity and at the same time do not lose their identity and identity and can lead the community to become a community that is aware of the problems faced and is able to overcome them with full independence and civilization. (Sutarmizi & Syarnubi, 2022)

In this study, researchers chose Islamic boarding schools as a place of education. (Sukirman, Baiti, & Syarnubi, 2023) Apart from that, educational institutions that have long been considered to have implemented character education are Islamic boarding schools. Islamic boarding schools as one of the sub-systems of National Education, are even considered by many to have special advantages and characteristics in applying character education for their students (santri). With the aim of creating and developing Muslim personalities, namely personalities who believe and fear Allah SWT, have noble character, are useful for the community as community services, are independent, free and firm in developing personalities to spread religion or uphold Islam and the glory of Muslims in the midst of society and love knowledge in order to develop Muslim personalities. (Sukirman, Masnun, & Syarnubi, 2023)

Character education cannot be forced, it can only be lived as it is in daily life so that in the end it will be inherent in students. (Syarnubi & Ahmad Syarifuddin Sukirman Sukirman, 2023) The Taajussalaam modern boarding school is an educational institution in which the formation of personality character and mental attitude is prioritized. Each student is given responsibility and challenge for many educational systems that refer to character education that is implemented in the

boarding school, for example by implementing compulsory reading of the Qur'an, prayer before learning, greetings, infaq every Friday. (Hawi & Syarnubi, 2018)

In field observations, researchers also found info that Taajussalaam Islamic Boarding School students have a plus in terms of cottage regulations, qualified cottage graduates, and are also good at speaking Arabic and English. This is because the boarding school is very concerned about students to always obey the rules of the boarding school and requires students to always follow the activities in the boarding school. In addition, it is also vigilant in the era of globalization of Western culture which is increasingly worrying. In addition, the achievements of Taajussalaam Islamic Boarding School students are also undoubtedly where this boarding school gets a positive spotlight from the surrounding community and other boarding students. Because in addition to its good education system and methods, many of its students study abroad in Yemen, Sudan and Egypt. Students at the Taajussalaam pesantren are required to stay overnight (mondok) to explore and apply the knowledge gained at the pesantren.

Researchers took this school as a research location for several reasons in accordance with the observations of researchers when making initial observations in the field, that the boarding school has several advantages and uniqueness, including: (1) Modern boarding school Taajussalaam is an Islamic educational institution with a 24-hour dormitory system (Boarding school) which not only prioritizes teaching but also pays attention to moral education, (2) It can be seen that this institution requires its students to use Arabic and English in their daily conversations, so that the Arabic and English learned in the classroom are not only knowledge but more applied. (3) Pondok Modern Taajussalaam is one of the superior Islamic educational institutions, this is evidenced by the many alumni of the institution who have taken part in the field and have contributed in the field of da'wah and religious knowledge. besides that, this institution has also produced alumni who are able to continue their studies to the level of state universities, even abroad. Based on the background above, the researcher feels interested in conducting research on the implementation of character education in the modern boarding school Taajussalaam Langkat.

METHODS

The type of research used is qualitative research with a field study approach (field research) In this study, a theoretical basis is also used that can support qualitative research. This research includes phenomenological research because it seeks to explain the phenomena that occur in the field related to the implementation of character education at the Taajussalaam Modern Islamic Boarding School. Primary data subjects, namely data on students / students of the Taajussalaam Modern Islamic Boarding School. Secondary data subjects, namely complementary data as support in this study obtained from: a) Teachers of Modern Taajussalaam Islamic Boarding School; b) Principal of Modern Taajussalaam Islamic Boarding School; c) Students of Modern Taajussalaam Islamic Boarding School. Data collection techniques in this study are observation, interview and documentation study. The data analysis techniques used are: a) Data reduction; b) Data presentation; c) verification process. To achieve truth, confirmability, dependability, transferability, and credibility techniques are used which are related to the data collection process and data analysis.

FINDINGS AND DISCUSSION

Character Education Plan at Pondok Pesantren Modern Taajussalaam Langkat

Character education planning that is determined is religious, honest, responsible, disciplined, hardworking, confident, independent, logical thinking, curiosity, love of knowledge, aware of rights and obligations, obeying rules, respectful, polite, democratic, social and ecological, national values, respect for diversity. Almost all definitions put forward by experts are essentially the same, including indicators.

The indicators are Taqwa, Honest, Tolerant, Disciplined, Hardworking, Creative, Independent, National Spirit, Love for the Country, Appreciate Achievement, Friendly/Communicative, Peaceful Like to read, environmentally aware, sociable and responsible.

So from all the definitions according to experts about character education, it can be synthesized that character education is a planned effort to form a pious personality so that it becomes a pious human being and benefits others. (Malta, Syarnubi Syarnubi, & Sukirman Sukirman, 2022)

Character education planning in this case, is to instill the values of character building elements and national culture proposed by the Ministry of National Education, consisting of 18 character values, namely values: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love for the Country, (12) Respect for Achievement, (13) Friendly/Communicative, (14) Peaceful, (15) Love to Read, (16) Environmental Care, (17) Social Care, (18) Responsibility.

In this case, planning is carried out by applying it simultaneously to the curriculum/learning process in the boarding school Character education planning carried out by the field of queuing begins with the formulation of a queuing guidebook. This formulation involves the foundation's institutional managers and internal pesantren parties such as the boarding school caregiver, the head of education and discipline, the head of the santri care department, the head of the madrasah and other Asatidz in formulating activity plans. The things formulated in the activity include several points related to the attitude of educational character that are integrated with the activities of the queue, both adab and character. (Syarnubi, 2019) The queuing program is carried out in such a way that all activities are directed and focused on an achievable goal involving various parties to be used as a queuing guidebook which will become a benchmark for both the coach and the students themselves.

Character education program planning is carried out at the end of the school year to prepare for the beginning of the school year. (Syarnubi, Alimron, & Muhammad, 2022) All stake holders (Mudir markaz or head of the boarding school, Kabid, Kabag, Director of KMI, head of Madrasah and the board of teachers are involved in the preparation agenda of this program so that all plans and series of activities that have been made run in accordance with the work agreement.

Based on observations, that planning is based on a work meeting agreement at the beginning of the school year involving all designated fields or related fields in it. To carry out character education planning, the responsibility is given to the field of education involving the care of students as counseling guidance teachers (BK) and extracurricular coaches and also coordinating with the field of queuing. This is reinforced by the results of the documentation.

2. Implementation of Character Education at Modern Taajussalaam Langkat Islamic Boarding School

The implementation of character education in Modern Taajussalaam Langkat Islamic Boarding School is realized in the form of applying the value of character building and national culture simultaneously into the curriculum or activities of the boarding school. To develop character education itself requires several aspects that we must pay attention to, among others, knowing, acting and habits, character education is not only sufficient in academic education, but it requires an education of habits and emotional regulation, therefore it is necessary to have components that are the basis of good character, namely moral knowing, moral feeling, and moral acting. (Syarnubi Syarnubi, 2019)

The implementation of character education is integrated into intracurricular, extracurricular and queuing learning is an activity carried out at Pondok Pesantren Modern Taajussalaam Langkat. Santri carry out intracurricular learning process activities in the school building starting from 07.30 to 14.20. The learning applied at Pondok Pesantren Modern Taajussalaam Langkat includes PAI and General learning. Students who get special achievements (mumtadz) but if the achievement of the Qur'an is lacking (rasib) then the students are declared not to be promoted. Good academic achievement if the santri get notes in the field of santri care in the form of adab and morals that violate the rules of the queuing guidelines, then the santri do not get a ranking or do not advance depending on the point of violation. (Syarnubi Syarnubi, 2016)

It can be concluded from the interview that the pesantren is very ready to implement the character education program, because almost all subjects studied in the pesantren are good

characters taught in Islam. the relevance of character education to the objectives of the pesantren so as to give birth to a generation that is superior in aqidah, worship, and noble character quality of the santri character so that they can behave based on the example of the prophets in accordance with the Qur'an and Sunnah. (Syarnubi, 2020)

Based on the answers above, it can be concluded that the character education program is very important for boarding schools, this can foster various kinds of potential and talents that will be seen in students. Extracurricular activities are activities for students in the afternoon that allow them to develop their personality, talents, and creativity in various non-academic fields. The implementation is at 16.00 until 17.30. Some of the extracurricular activities carried out are Tilawah Al-Qur'an, nasyid, pencak silat, tug of war, calligraphy, futsal, football, badminton, takraw, volly, syarhil, speech and others. This activity is very important for students, even though it is carried out outside of school hours.

Based on observations that the activities of the queue are carried out for 24 hours, where during intracurricular and extracurricular activities it includes the activities of the queue which have been stated in the queue guidebook. The regulations contained in the guidebook are in the form of points that must be followed by students. The point is that if the santri carry out the rules, they will get an award point, and vice versa if they violate it, they will get a violation point.

Of all the character values that have been instilled, the students have been able to apply 10 values out of 18 character building values including: Religion, Honesty, Tolerance, Discipline, Hard Work, Independence, Curiosity, Friendship, Environmental Care, and Responsibility. Ustadz uses an assessment format in evaluating the character education of the students. Character assessment is carried out both in learning activities and activities outside of learning. (Syarnubi et al., 2023)

3. Evaluation of the Implementation of Character Education at Pondok Pesantren Modern Taajussalaam Langkat

Evaluation functions as a placement The new system, which is now widely popularized in western countries, is a self-learning system. Self-study can be done by studying a learning package, be it in the form of modules or other learning packages. The reason for the emergence of this system is the great recognition of individual abilities. However, due to limited facilities and personnel, individualized education is sometimes very difficult to implement. An approach that caters more to different abilities is group teaching. To determine exactly which group a student should be placed in, an evaluation is used. A group of students who have the same evaluation results will be in the same group in learning.

Evaluation of character education can be seen that the behavior of students has been seen habituation in accordance with the expected value of character and national culture, that the value of the character of the students has been seen Input evaluation, structuring decisions to assist in a decision and determine the resources available in planning and strategies to achieve a goal Pondok Pesantren Modern Taajussalaam Langkat formed a curriculum team to determine learning objectives so that the asatidz can easily achieve SKL (Graduation Standards) well. This can be seen from the eighteen characters that have been implemented in the Pondok Pesantren Modern Taajussalaam Langkat.

Process evaluation, to serve implementing decisions in this stage to help implement decisions whether the planning is in accordance with work procedures and what must be improved, an assessment team is formed which will help formulate improvement programs in the learning that is less precise. (Syarnubi, 2023) Product evaluation, to serve recycling decisions this evaluation activity serves to help the next decision where this decision is the peak of the policy that will be taken after what has been done on the achievement of the program. (Wulandari, Misdar, & Syarnubi, 2021)

Evaluation of character education in the queue is observed and analyzed in the Santri Guidebook which is a reference for all students in carrying out activities inside and outside the pesantren. All activities carried out by students are certainly expected to be a discipline and character expected by the boarding school. The evaluation of the room guardian section at Pondok Pesantren Modern Taajussalaam Langkat is more intended as a form of preventive awareness so that bad things

do not happen, and also minimizes the level of violations of santri discipline so that no serious violations arise that can harm the santri and also Pondok Pesantren Modern Taajussalaam Langkat institutionally. The form of evaluation in the santri care section is as follows: Daily evaluation, which is an evaluation conducted by the santri room guardian and also the security department to the santri.

Although basically with such an approach and evaluation, there are always students who deliberately contradict the discipline in Pondok Pesantren Modern Taajussalaam Langkat and this will have an impact on the pesantren environment or institution. This shows that the Modern Taajussalaam Langkat Islamic Boarding School not only educates the character of students but educates and fosters life for the benefit of student education, a calm and orderly environment is a major factor in the character building process and is supported by the *asatidz* of the Modern Taajussalaam Langkat Islamic Boarding School as an exemplary model. completed and provide input for the implementation of the program in the coming year and then process documentation of activities as a form of accountability.

Based on the results of interviews, observations and documentation, it can be concluded that Input evaluation arrangements, structuring decisions to assist in a decision and determine existing resources in planning and strategies to achieve a character education goal in Pondok Pesantren Modern Taajussalaam Langkat formed a curriculum team to determine learning objectives so that the *asatidzah* could easily achieve SKL (Graduation Standards) well. This can be seen from the eighteen characters that have been implemented in Pondok Pesantren Modern Taajussalaam Langkat.

Process evaluation, to serve implementing decisions in this stage to help implement decisions whether in accordance with the evaluation of work procedures and what must be improved, an assessment team was formed which later helped formulate improvement programs on the learning that was less precise. Product evaluation, to serve recycling decision this evaluation activity serves to help the next decision where this decision is the peak of the policy that will be taken after what has been done on the achievement of the character education implementation program at Pondok Pesantren Modern Taajussalaam Langkat. Evaluation of the implementation of character education in learning, researchers assess from several aspects.

Evaluation of character education as a process of describing, obtaining and providing information that is useful for assessing alternative decisions on aspects Context evaluation to serve planning decisions in learning planning researchers assess that character education evaluation is very good. This evaluation includes parts that have been determined, one of which is: determination of program formulation, program documentation. (Syarnubi Syarnubi, 2022)

4. What are the supporting and inhibiting factors for the implementation of character education at Pondok Pesantren Modern Taajussalaam Langkat?

Modern character education strategy is a learning method that suits millennial demands, learning not only listening to educators in explaining a material or teaching material but prioritizing the active role of students in their own learning activities. In addition to the role of students who must be active in learning activities, as for learning activities can be done anywhere and anytime both in school and outside school. In the modern learning process as it is now, there must be the existence of supporting factors such as students not only learning limited to the classroom or school environment but gaining experience from the surrounding environment such as pesantren or Boarding School.

The Boarding School environment is suitable for students because in addition to having religious learning activities, pesantren now also implement learning activities like in public schools in which they explore the subjects taught at school, and most importantly in pesantren have a positive influence on students so that they play a very important role as a supporting factor in implementing a modern education system. Pesantren or formal education is always inseparable from all forms of factors, whether it is a driving factor or maybe the opposite, namely inhibiting factors.

Where the driving and inhibiting factors intersect with the modern education system through character education. (Yanti, Hawi, & Syarnubi, 2021)

"The factors that support and assist in the implementation of the program are first the assistance of facilities from the ustadz in handling students, such as when in meetings we express the problems that occur then other ustadz participate in providing the best solution. Second, providing facilities, when there is a lack of tools in implementing the program, the boarding school will provide facilities to make it easier to run the program".

As with the supporting factors. There are also times when students also have boredom in learning. What's more, the tight schedule and activities of the boarding school do cause students to sometimes be sleepy in class, sometimes lazy and others. Inhibiting factors also come from students who enter the boarding school due to parental coercion, not because of their own desires. So that they often violate the rules due to lack of interest in participating in activities at the boarding school to enter their children to the boarding school. So that the pesantren is difficult in giving punishment for violations that students have committed. Another obstacle is that the bathroom and water facilities are still inadequate with a fairly large number of students.

Based on the results of observation interviews and documentation, it can be concluded that the inhibiting and supporting factors of santri character education are the carrying capacity of the implementation of character education in Islamic boarding schools runs well, because there are several supporting factors as follows: First, the advisor of the boarding school who contributes to the development of the boarding school, second, educators who always provide examples and role models, third, learning activities, fourth, policies or regulations and rules of the boarding school that are determined are consistent, fifth, adequate infrastructure facilities in providing convenience and successful implementation of character education in the boarding school. Inhibiting factors the implementation of character education in Islamic boarding schools experiences several obstacles, including first, the motivation of students to stay, second, the number of activities, and third, the number of activities.

CONCLUSION

Planning for the implementation of character education in the Taajussalaam Langkat Modern Islamic Boarding School is divided into two groups, namely through learning activities and activities outside of learning. Where students are taught to be able to apply and develop 18 character values in shaping their personality. The implementation of character education in modern pesantren Taajussalaam Langkat is realized in the form of applying 18 formulations of character building values and national culture simultaneously into the curriculum or activities of the boarding school, including learning activities and outside of learning. Evaluation of the implementation of character education where through learning activities, students can develop 7 of the 18 values of character education. While through activities outside of learning, students can develop 5 of the 18 values of character education. can deliver students with a Muslim personality. This is evidenced by the behavior of students after applying and implementing the character values that have been taught. the inhibiting factor is the students themselves. The implication of this research is that it has an impact on increasing the personality of students to be better and have Islamic morals, and also on increasing the achievement of students which can be seen from the achievements they achieve.

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