

PAI Teacher's Efforts in The Formation of Student Character in MIN 13 Pidie Jaya

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INFO ARTIKEL

Accepted : April 25, 2025

Revised : May 15, 2025

Approved : May 31, 2025

Keywords:

Islamic Religious Education Teachers (GPAI), character education, MIN 13 Pidie Jaya.

ABSTRAK

This study focuses on the importance of character development in students from an early age as a foundation for building a strong personality, as well as the role of Islamic Religious Education Teachers (GPAI) in integrating Islamic values into students' daily lives. The study aims to understand the fundamental concept of character development, the efforts of GPAI in shaping students' character at MIN 13 Pidie Jaya, and the supporting and inhibiting factors in the process. Using a qualitative approach, data were collected through observation, interviews, and documentation. The research findings indicate that character development in the madrasa emphasizes key values such as honesty, responsibility, patience, and empathy. The efforts of GPAI are carried out through methods such as role modeling, spiritual reminders (tadzkirah), guidance, and regular activities like congregational prayers and Islamic camp programs (pesantren kilat). Supporting factors include a conducive school environment and family involvement, while challenges include the lack of consistency in value application at home and external social influences. The study recommends ongoing collaboration between the madrasa, families, and the community to ensure the effective and sustainable implementation of character education.

INTRODUCTION

Character development in education is not merely a formality, but a strategic effort to shape a generation with strong personality, high empathy, and the ability to act justly in facing social challenges. In Indonesia, this concept aligns with the values of Pancasila, which emphasize unity, humanity, and respect for differences. However, the implementation of character education in the field often encounters various obstacles, including differences in approach among schools, limited resources, and varying levels of understanding among educators. In educational institutions, character building is a crucial aspect of shaping students with strong moral qualities. However, in practice, it often varies from one school to another, which can affect the success or failure of



students' character development. Teachers are considered key figures in character education for students.¹

The existence of character education today cannot be separated from the growing concerns about moral decline among teenagers or students.² However, a fundamental question arises: to what extent have schools in Aceh implemented character education in accordance with the guidelines outlined in the 2013 curriculum? The educational situation in our country remains a complex debate. The term "dilemma" is used because there are many interrelated factors influencing each other. For example, issues regarding students' character and the government's attention to the moral problems of teenagers have led to curriculum changes, known as the 2013 curriculum (K-13). Although character education has been implemented, it takes more than five years for its implementation to yield optimal results. However, to this day, there are no practical standards that can measure the success of students' character transformation, and subsequently a new curriculum, namely the Merdeka Curriculum, has emerged.

Character education implemented through the 2013 curriculum has not been entirely successful; some even claim it has failed. Evidence shows that the efforts to implement character education do not correspond with the increasing incidents of moral degradation in everyday life. Various cases of student brawls, violence, street crimes, murder, and corruption are still rampant and reported in various mass media and social media platforms.

In addition to the visible cases, there is also symbolic violence against students, often manifested in the form of bullying. Bullying in schools can have a significant impact on the development of students' character.³ On the other hand, despite the positive aspects, the advancement of communication and information technology often brings moral hazards for students. The spread of misinformation/hoaxes, fights, bullying, and free dating are freely consumed among students, and these practices still occur in many schools, including those in the Aceh province.⁴

In fact, education is a vital part of human life that differentiates humans from animals. Humans are endowed by God with intellect and reasoning, enabling them to understand the essence of problems and distinguish between good and bad, both personally and within society and the nation.⁵ The goal and function of national education are part of the efforts made by educational institutions to educate, guide, nurture, teach, and shape Indonesians to be noble in character, faithful, and devoted to God Almighty, and able to realize and develop all human potentials in various dimensions such as morality, diversity, individuality (personality), sociality, and comprehensive and integrated cultural awareness. This is stated in Law No. 20 of 2003 concerning the National Education System, as stipulated in Chapter II, Article 3, which reads: National education functions to develop capabilities and form the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop students' potential to become individuals who are faithful and devoted to God Almighty, noble in character,

¹Nasrullah, *Upaya Guru Pendidikan Agama Islam Dalam Membentuk Karakter Siswa*, Jurnal Ilmiah Kreatif, Vol. XII No. 1 Januari 2015

²Marzuki, *Prinsip Dasar Pendidikan Karakter Perspektif Islam*, (Yogyakarta: UNY Press, 2015), hlm.54

³Nanang Martono, *Kekerasan Simbolik di Sekolah*, (Jakarta: RajaGrafindo, 2012), hlm.47

⁴ M. Jannah, "Upaya Masyarakat dalam Mengatasi Dekadensi Moral Remaja di Gampong Beunot, Syamtalira Bayu, Aceh Utara," *Tadabbur: Jurnal Peradaban Islam*, 3(2),2021, hlm. 347-357. <https://doi.org/10.22373/tadabbur.v3i2.212>

⁵ Tatang M. Amrin, dkk, *Manajemen Pendidikan*, (Yogyakarta: 2011, UNY Press), hlm. 7

healthy, knowledgeable, capable, creative, independent, and responsible democratic citizens.⁶

The provisions of the above law can be interpreted as educational efforts to encourage the realization of future generations of the nation who are religious, noble in character, intelligent, independent, and democratic. Character development, as an effort to realize the mandate of Pancasila and the Preamble of the 1945 Constitution, is motivated by the current national issues such as: disorientation and lack of internalization of Pancasila values; limited integrated policy instruments to realize Pancasila values; the shift of ethical values in national life; the fading awareness of the nation's cultural values; threats of national disintegration; and the weakening of national independence.⁷

Character education is moral education plus, essentially a teaching program in schools aimed at developing students' character and temperament by internalizing societal values and beliefs as moral strength in their lives through honesty, trustworthiness, discipline, and cooperation. It emphasizes the affective domain (feelings/attitudes) without neglecting the cognitive domain (rational thinking) and the skills domain (such as data management, expressing opinions, and collaboration).⁸

Islamic Religious Education (IRE) in schools aims to develop students' faith, devotion, and noble character towards Allah SWT. The goal of Islamic Religious Education is to realize the ideals of Islamic teachings to bring prosperity to humans as servants of Allah in this world and the hereafter. Through teaching, guidance, and supervision, Islamic education aims for students to understand, internalize, and practice Islamic teachings and make them principles of life, both personally and socially. Islamic education is also essential in shaping students' character and addressing the problems faced by humanity in general and Muslims in particular.⁹

Teachers play a key role in character education because they are not only instructors but also role models closely involved in students' daily lives. However, there are many challenges in developing students' character. Limited time due to a dense curriculum often reduces the focus on character and moral development. Moreover, the commitment of the school and the support of parents also affect how consistently character education can be implemented. Furthermore, the success of character education in schools cannot rely solely on one party. Close collaboration is needed between teachers, school administrators, parents, and the community to ensure that moral values are instilled sustainably. With this integrated approach, it is hoped that character education will not only produce academically successful individuals but also those with strong moral foundations in their daily lives.

Islamic Religious Education in schools aims to develop human personality so that individuals can interact morally well. Islamic Religious Education teachers (IRE teachers) need to be competent in developing character and moral values in schools. They are responsible for shaping students who possess noble character and practice Islamic

⁶ Undang-Undang Republik Indonesia Nomor 2 Tahun 2003 tentang Sistem Pendidikan Nasional

⁷ Kemendiknas, *Panduan Pelaksanaan Pendidikan Karakter*, (Jakarta: Direktorat Pendidikan Tinggi Nasional, 2011), hlm.5

⁸ Zubaedi, *Desain Pendidikan Karakter Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Kencana, 2011), hlm.15

⁹ Ahmad Tafsir, *Pendidikan Karakter Perspektif Islam*, (Bandung: Remaja Rosdakarya, 2011), hlm.12

teachings in daily life. IRE teachers must also be capable of developing school-based learning.¹⁰

IRE teachers play a crucial role in developing students' attitudes and character in schools. The subject of religious studies covers character development, especially in terms of faith and good morals (akhlaq). Besides providing information, IRE teachers are comprehensively responsible for equipping students with knowledge, developing good personality, instilling moral discipline, guiding desires, and embedding virtues in their souls in accordance with Islamic teachings. Therefore, it is important to conduct research on the efforts of Islamic Religious Education teachers in shaping students' character, particularly in MIN 13 in Pidie Jaya.

This research focuses on analyzing character development of students at MIN 13 Pidie Jaya by highlighting the role of Islamic Religious Education teachers (IRE teachers). The main focus of this study includes three important aspects. First, the research aims to understand the basic concepts that underpin character development in students. Second, it seeks to explore the strategies and steps taken by IRE teachers in the process of character development, both in classroom learning and supporting activities. Third, this research will identify the supporting and inhibiting factors affecting the success of IRE teachers' efforts in shaping students' character. These three aspects are expected to provide a comprehensive picture of how character education is implemented at MIN 13 Pidie Jaya and the challenges faced in its implementation.

METHODOLOGY

This study employs a qualitative research method aimed at understanding the phenomenon of character building among students in depth within the natural context of MIN 13 Pidie Jaya. The qualitative method was chosen because it focuses on observing processes, relational dynamics, and factors influencing character development without involving statistical procedures.¹¹ This approach is suitable for examining complex social and educational phenomena, with a case study as a specific approach used to explore the efforts of Islamic Religious Education (PAI) teachers in shaping students' character at the school. This research adopts a case study approach, in which the researcher investigates a particular phenomenon in depth by collecting data from various sources.¹² Through the case study, the researcher gains a comprehensive understanding of how PAI teachers at MIN 13 Pidie Jaya integrate character values into the learning process.

The research was conducted at MIN 13 Pidie Jaya, located in Gampong Ulee Gle, Pidie Jaya Regency. This location was selected based on the importance of character education for elementary school-aged students and the limited previous research focusing on the role of PAI teachers in character formation at this school. Data were collected through three main techniques: observation, interviews, and documentation.¹³

Observation was carried out by observing classroom learning activities, particularly the methods used by Islamic Religious Education (PAI) teachers to instill character values in students. The second technique was interviews, conducted with the

¹⁰ Mulyasa, *Standar Kompetensi dan Sertifikasi Guru*, (Bandung: Remaja Rosdakarya, 2007), hlm.26

¹¹ Irawan Soehartono, *Metode Penelitian Sosial*, (Bandung: Remaja Rosdakarya), hlm.9.

¹² Lexy J. Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi* (Bandung: Remaja Rosdakarya, 2008), hlm. 78

¹³ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1998), hlm. 156

principal, PAI teachers, and students as the main informants. The third technique was documentation, in which the researcher collected various relevant documents, such as curricula, learning modules, school activity reports, and school profile data. These documents were used to support and strengthen the analysis of data obtained from observations and interviews.

Data analysis in this study follows the interactive model of Miles and Huberman, which consists of four main stages. The first stage is data collection, where the researcher gathers information from various sources through observation, interviews, and documentation.¹⁴ After the data is collected, the next stage is data reduction. At this stage, irrelevant data is filtered out, while important data is simplified and focused for further analysis. Subsequently, the reduced data is presented in a structured format, such as tables, diagrams, or graphs, to assist the researcher in identifying patterns and trends. The final stage is drawing conclusions, in which the researcher interprets the analyzed data. Conclusions are drawn based on the findings and verified to ensure the reliability of the research results.

RESULTS AND DISCUSSION

1. School Profile of MIN 13 Pidie Jaya

MIN 13 Pidie Jaya, originally established in 1946 under the name MIS Paoh, has a long history in Islamic education. The institution was officially nationalized in 1976 as MIN Ulee Gle and later renamed MIN 13 Pidie Jaya through the Decree of the Minister of Religious Affairs (KMA) No. 670 of 2016. Located in the heart of Ulee Gle City, Bandar Dua District, Pidie Jaya Regency, the school sits on a land area of 2,861 m² with a building area of 1,260 m².

With over seven decades of existence, MIN 13 Pidie Jaya has demonstrated strong resilience and dedication to providing quality education. This long-standing experience has enabled the school to adapt to changing times while maintaining continuity in leadership and innovation. Among the principals who have led the school are Abu Uteun Bayu, Abdul Muthalleb, and Drs. Basri, who has served since 2020.

The vision of MIN 13 Pidie Jaya is *"To Establish a Strong Foundational Basis for a Quality and Islamic-Character Generation Rooted in Noble Morals (Akhlakul Karimah)." To achieve this vision, the school implements several missions, including delivering quality education, improving literacy (reading, writing, and arithmetic in both Latin and Arabic scripts), promoting reading and writing habits, strengthening the understanding and practice of Islamic teachings, and fostering student achievement and skills based on noble character.*

2. Basic Concept of Student Character Building

In the perspective of Islamic education, character refers to moral values or traits that must be reflected in daily behavior, embodying Islamic principles. Character is not limited to actions or words, but also includes the intentions and purposes behind every behavior. Character building in Islam is known as the process of *tazkiyah al-nafs* or soul purification, where individuals strive to improve themselves both outwardly and inwardly to attain closeness to Allah. At MIN 13 Pidie Jaya, character development is based on the understanding that every behavior must align with

¹⁴ ¹⁴Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1998), hlm. 153

religious guidance. Islamic Education (PAI) teachers, as character mentors, teach students to practice fundamental values such as honesty, responsibility, patience, and empathy both inside and outside school. Through Islamic education, students are expected to grow into morally upright individuals who not only follow rules but also possess integrity and deep spiritual awareness.

Character development in schools is guided by several key principles aimed at creating a learning environment that supports moral growth. One key principle is role modeling, where PAI teachers and school staff set examples in their daily actions and attitudes that students can emulate. Another principle is habit formation, implemented through routines such as congregational prayer, Quran recitation, and other religious activities. These routines aim to familiarize students with behaviors based on discipline and responsibility, helping them internalize these values as part of their lives. A further principle is the reinforcement of religious values, where religious learning is integrated with character education, connecting each concept to practical application. Thus, students at MIN 13 Pidie Jaya learn that good behavior is not only mandatory at school but also essential in all aspects of life.

Religious education plays a vital role in shaping the moral and spiritual character of students at MIN 13 Pidie Jaya. Beyond teaching religious rituals, it instills values that form the foundation of moral behavior, such as compassion, kindness, and justice. Through religious education, students are taught that every action has consequences and that morality is an essential part of the human relationship with God and others. PAI teachers strive to instill the understanding that moral conduct is a form of obedience to Allah and that every good deed is considered an act of worship. This approach not only teaches theoretical knowledge but also encourages students to apply these values in daily life, fostering an awareness that being a good person is part of religious obligation. At MIN 13 Pidie Jaya, religious education also helps to build students' spiritual character, enabling them to not only understand Islamic teachings but also live them with conviction.

MIN 13 Pidie Jaya implements a holistic character education model that combines teaching, habituation, and personal guidance to develop students' character comprehensively. In the teaching approach, PAI teachers integrate character values into religious material, helping students understand the link between religious teachings and daily behavior. For example, values such as honesty and discipline are often emphasized in lessons about responsibilities to God and fellow humans. The habituation approach is applied through daily routines, such as congregational prayers and special programs like short-term Islamic boarding (*pesantren kilat*), which provide students with direct experiences in applying character values. Furthermore, the personal guidance approach involves informal discussions and individual character assessments, allowing teachers to provide constructive feedback. This model is designed to create a comprehensive experience in character formation, helping students internalize deep moral and spiritual values and preparing them to apply these in broader settings.

3. Efforts of Islamic Education Teachers in Character Building at MIN 13 Pidie Jaya

Islamic Education (PAI) teachers at MIN 13 Pidie Jaya play a strategic role in character building, not only through teaching religious material but also through structured and varied approaches. These efforts involve the integration of character values into daily learning processes, using lectures, role modeling, and group

discussions to convey values such as honesty, responsibility, and empathy. Teachers relate learning topics to real-life situations so that students can better understand and apply these values in their lives.

In addition to classroom teaching methods, PAI teachers conduct routine activities such as congregational prayers and Quran recitation aimed at instilling student discipline and responsibility. Special programs like pesantren kilat are organized to reinforce religious values through practical applications, including worship simulations. Students participating in these activities show high enthusiasm, as reflected in their active involvement.

The well-organized learning environment at MIN 13 Pidie Jaya also supports the character-building process. Clean and structured classroom arrangements convey implicit messages to students about the importance of orderliness and environmental responsibility. Student character is assessed objectively and consistently using specific instruments that include aspects such as honesty, empathy, and discipline. These assessments serve as a basis for providing feedback to students, helping them understand their strengths and areas for improvement. Furthermore, a personal approach is a key strategy, where PAI teachers hold informal discussions to provide advice and help students resolve personal issues. This closeness makes students more open and receptive to guidance, thereby facilitating the internalization of character values in their daily lives.

Table 1: PAI Teacher Efforts in Student Character Building

No.	Character Building Effort	Description
1	Lectures and Role Modeling	PAI teachers convey character values through lectures and set real-life examples, such as honesty and responsibility, for students to emulate.
2	Integration of Values in Learning	Each religious subject is linked to character values, such as respecting others and acting justly, making values relevant to students' lives.
3	Routine Religious Activities	Daily congregational prayer and Quran recitation are conducted under PAI teacher guidance to instill discipline and responsibility.
4	Special Programs (Pesantren Kilat)	PAI teachers organize short-term Islamic boarding programs where students learn and practice values like patience, discipline, and cooperation.
5	Personal Approach and Guidance	PAI teachers frequently engage in informal discussions and personal guidance to help students overcome daily challenges and reinforce values.
6	Student Character Assessment	PAI teachers use verbal and written assessments to evaluate students' character development, providing feedback for improvement.
7	Collaboration with Parents	PAI teachers collaborate with parents through meetings and seminars to ensure consistent character education at school and home.

Islamic Education (PAI) teachers at MIN 13 Pidie Jaya apply a holistic and

continuous approach in shaping student character by integrating various teaching methods and religious activities. Character values such as honesty, responsibility, patience, and empathy are not only taught theoretically but are also applied in students' daily lives. Routine religious activities like congregational prayer and Quran recitation serve as consistent platforms to instill religious values.

The *pesantren kilat* program strengthens character building by providing practical experiences in applying values such as cooperation and responsibility. Additionally, the personal approach through informal discussions helps students overcome personal challenges while reinforcing their character. In the learning process, PAI teachers integrate moral values into every religious subject, covering key aspects of everyday life. Religious education becomes an effective tool for character formation, as its teachings inherently aim to develop character in alignment with the school's program.

The following is a tabulation of data on character values nurtured by Islamic Education (PAI) teachers at MIN 13 Pidie Jaya, along with descriptions of the places and activities where these values are developed:

Table 2. Character Values

No.	Character Value	Description of Place and Development Activity
1	Honesty	Developed through lectures and exemplary behavior in class, as well as interactive discussions during religious lessons that encourage students to speak honestly about their experiences.
2	Responsibility	Fostered through congregational prayer and daily Quran recitation activities at school, instilling discipline and responsibility in consistently performing religious obligations.
3	Cooperation	Developed through religious practice activities such as short-term Islamic boarding schools (<i>pesantren kilat</i>) and simulations on how to bathe the deceased, where students collaborate in completing group tasks.
4	Discipline	Built through daily routines such as congregational prayers, with emphasis on punctuality in learning and extracurricular activities.
5	Respect	Taught through direct classroom interaction, where teachers model respectful behavior and encourage students to show respect toward peers and teachers.
6	Patience	Cultivated in <i>pesantren kilat</i> and other religious practice activities, which require students to be patient in following all stages of the program.
7	Empathy	Enhanced through personal guidance and informal discussions with PAI teachers, where students are encouraged to understand the condition of their peers and the surrounding environment.
8	Social Discipline	Emphasized through tidy and clean classroom arrangements, as well as student involvement in maintaining classroom cleanliness as a form of social responsibility.
9	Consistency in Moral Values	Fostered through collaboration with parents, especially in seminars and regular meetings that support consistent value application at home and school.

4. Supporting and Inhibiting Factors

Supporting factors in the efforts of Islamic Education (PAI) teachers to shape students' character at MIN 13 Pidie Jaya include support from the school environment, policies that promote character education, and parental involvement. The head of the madrasa outlined key strategies such as internal collaboration between teachers and students, teacher training for strengthening character values, and collaborative programs with parents. Well-organized and comfortable school facilities also create a conducive atmosphere for character education. Parental involvement in school activities, such as seminars and meetings, strengthens the implementation of character values at home. However, challenges include a lack of consistency between the values taught at school and the home environment. Some parents do not fully apply values such as honesty and discipline, causing confusion among students. Additionally, limited time and resources at school hinder intensive character guidance, especially in large classes. Social environmental influences outside of school often do not support the values taught, making it difficult for students to maintain positive character in daily interactions.

Specifically, the following outlines the supporting and inhibiting factors in the character-building efforts carried out by PAI teachers at MIN 13 Pidie Jaya:

a. **Supporting Factors**

1) School Environment Support

Organized facilities and classroom arrangements create a conducive learning environment. School policies and the involvement of the madrasa head through strategies such as teacher training and internal cooperation programs strengthen character development efforts.

2) Family Involvement

Parents play an essential role in reinforcing the values taught at school. Their attendance and participation in school programs, such as seminars and regular meetings, help maintain consistency in character education both at home and at school.

b. **Inhibiting Factors**

1) Consistency in the Home Environment

The lack of alignment between values applied at school and at home becomes a major barrier. Values taught at school are difficult to internalize if not supported at home.

2) Limited Time and Resources

Limited time in school and large class sizes make it challenging for teachers to provide intensive character guidance to each student, compounded by insufficient resources for deeper training.

3) Influence of the Social Environment Outside School

The external social environment, such as peers or community influences, does not always support the values taught, posing challenges for students in maintaining character values.

DISCUSSION

Character education, as referred to in normative references in national education, emphasizes that character is not only an individual trait but also an integral part of national

identity.¹⁵ The findings of this study show that PAI teachers at MIN 13 Pidie Jaya facilitate character formation using a holistic approach consistent with character education principles. As reflected in theory, character development at this school focuses not only on individual behavior but also on cultivating cultural awareness and national values. For instance, PAI teachers engage students in congregational prayer and Quran recitation activities, which strengthen discipline and responsibility, while also fostering a strong sense of Islamic cultural identity.

According to character education theory, character education is a continuous process aligned with the principle of lifelong learning.¹⁶ PAI teachers at MIN 13 Pidie Jaya implement this principle by involving students in regular and special programs such as *pesantren kilat*. These programs serve as platforms for students to practice values like patience, cooperation, and commitment in observing religious teachings. This aligns with the theory that character education goes beyond the classroom or formal curriculum and includes all activities that support moral and spiritual development.¹⁷ This approach helps students not only understand moral values but also internalize and live them in daily life.

Based on the theory, learning processes should integrate character values in all aspects, as formulated in Article 1 of Law No. 20 of 2003 on the National Education System. At MIN 13 Pidie Jaya, PAI teachers apply character values through religious subject matter linked directly to real-life practices. In lessons on honesty and respect for others, PAI teachers relate religious concepts to real-life examples, such as the importance of honesty in social interactions. This shows that character education at the school is carried out integratively within the learning process, not merely conveying religious knowledge but also teaching ethics and behavior that support good character.

Furthermore, character education theory emphasizes the importance of holistic development involving cognitive, affective, and psychomotor domains.¹⁸ PAI teachers apply an approach aligned with this concept, providing opportunities for students to develop all these aspects. Character education is conducted not only through lectures or discussions in class but also through practical activities such as congregational prayer that train psychomotor skills and build student discipline. PAI teachers also provide personal guidance to help students face personal challenges, supporting their affective development. Thus, character development becomes the primary educational goal achieved through transactional learning, not merely instructional, and involves students' emotional engagement.

These findings also align with the principle of character education as lifelong education, starting early within the family environment.¹⁹ At MIN 13 Pidie Jaya, PAI teachers understand the importance of synergy between school and family in character formation. One key finding is that PAI teachers actively involve parents in school programs to ensure that character values taught at school receive full support at home. By engaging parents in regular meetings and seminars, character-building efforts become more effective,

¹⁵Novan Ardy Wiyani, *Membumikan Pendidikan Karakter di SD* (Jakarta: Ar-Ruzz Media, 2013), hlm. 25

¹⁶M. Furqon Hidayatullah *Pendidikan Karakter; Membangun Peradaban Bangsa*, (Surakarta: Yuma Pustaka, 2010), hlm.9

¹⁷Marzuki, *Pendidikan Karakter Islam* (Jakarta: Amzah, 2016), hlm.21

¹⁸Najib Sulhan, *Pendidikan Berbasis Karakter: Sinergi antara Rumah dalam Membentuk Karakter anak*, (Surabaya: PT. Jape Press Media Utama, 2010), hlm.2

¹⁹Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, (New York: Bantam Books, 1991), hlm.54

consistent with the theory that the family serves as the foundation for children in learning moral and social values.

In practice, PAI teachers at MIN 13 Pidie Jaya also apply several character education models consistent with Islamic education, such as *tadzkirah* (spiritual reminders), exemplary behavior, guidance, and encouragement. *Tadzkirah* is used to raise students' awareness of the importance of faith and obedience to Allah, creating moral consciousness that motivates them to behave well. Exemplary behavior is highly prioritized, with PAI teachers acting as role models in practicing Islamic values in daily life.²⁰ This approach is supported by the theory that modeling is one of the most effective ways to influence student behavior because they learn from real-life examples they see every day. Guidance and encouragement are provided through direct advice and praise, which shows appreciation for students' efforts in applying character values. The *zakiyah* or self-purification approach is also implemented, where students are encouraged to engage in introspection to improve attitudes and cleanse themselves of negative traits.²¹ These approaches reflect character education theory that prioritizes spiritual and moral approaches as the foundation for student character development.

MIN 13 Pidie Jaya has implemented aspects described by Muslich as the foundation for comprehensive character building. First, the hidden curriculum, which includes indirect aspects of learning, is a key element in this school. The school principal and PAI teachers act as role models for students, demonstrating attitudes and behavior aligned with Islamic moral values in daily interactions. Additionally, the relationship between students, teachers, and school staff is maintained in a positive and respectful atmosphere, providing real-life examples for students to respect and appreciate others. Disciplinary policies are also well-implemented, which not only uphold rules but also instill discipline as part of students' character.

The academic curriculum also serves as a space for integrating character values. Islamic Education Teachers (GPAI) at MIN 13 Pidie Jaya incorporate Islamic values such as honesty, patience, and responsibility into the classroom material. For instance, in religious lessons, students are encouraged to understand ethics in social relationships and honesty in interacting with peers, which not only functions as academic instruction but also nurtures their character. This approach aligns with Muslich's theory, which states that a strong character education system is one that is integrated into every learning activity and supported by institutional policies.²² In addition, the school environment also contributes positively to the character development of students. The school layout, which is clean and orderly, as well as the discipline culture upheld by teachers and staff, reflects the commitment to building a conducive character education atmosphere. The interaction between teachers and students, which emphasizes mutual respect, tolerance, and empathy, also contributes to creating an environment where character values can grow naturally.

The findings of this study affirm the effectiveness of a holistic and integrated character education approach in shaping students' personalities. At MIN 13 Pidie Jaya, Islamic Education Teachers play a central role in facilitating this process, both through

²⁰Ratna Megawangi, *Semua berakar pada Karakter: Isu-isu Permasalahan Bangsa*. (Jakarta: Fakultas Ekonomi Universitas Indonesia, 2007), hlm.84

²¹Siti Nasihatun, "Pendidikan Karakter Dalam Perspektif Islam Dan Strategi Implementasinya," *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* Vol. 7, No. 2, Desember 2019, hlm.321

²²Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, 2011), hlm.127

structured curriculum and through daily interactions that exemplify Islamic moral values. The role of parents and the surrounding social environment also proves essential in ensuring the sustainability of character education. Therefore, synergy between school, family, and community is a crucial element in strengthening students' character, as stated in the national education goals and character education theory.

CONCLUSION

This study shows that character development among students at MIN 13 Pidie Jaya is based on Islamic educational values, such as honesty, responsibility, patience, and empathy. The goal is to produce students who not only excel academically but also possess strong moral integrity and high social awareness. Islamic Education (PAI) teachers play an active role in this effort through exemplary behavior, spiritual reminders (*tadzkirah*), direct guidance in learning, as well as regular activities such as congregational prayers and short Islamic boarding programs (*pesantren kilat*). These methods help students internalize character values through direct experiences in their daily lives. Supporting factors for character development include school policies, the involvement of the head of the madrasah, adequate facilities, and consistent family support through collaborative activities with the school. However, there are several challenges, such as the lack of consistency between value implementation at school and at home, limited time for intensive character development, and negative influences from the social environment outside the school.

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