

Character Education Development Strategy Based on Islamic Religious Education at Muhammadiyah Jakarta Junior High School

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Abstract

Character education is a system that instills character values in students including knowledge, awareness, determination and willingness and action to realize the values of goodness towards God, self, fellow human beings, the environment and nationality. Meanwhile, to obtain good character education for educators, it must be based on Islamic religious education. Islamic religious education is a planned effort in preparing students to recognize, understand, appreciate and believe in and respect adherents of other religions. The purpose of this study is to examine and analyze the strategy of developing character education based on Islamic religious education. This research uses a qualitative method of phenomenology type, with data collection through observation, interviews and documentation and analysis using data reduction, data display model and conclusion drawing. The results of the research findings are: The development of character education based on Islamic religious education, including: morning roll call activities, reciting the pledge of tawhid and loyalty to Islam, reading verses of the Qur'an and praying, fostering students based on regulations and standard operating procedures, fostering students' concern for others, fostering organizations, students' interests and talents, fostering love for the environment and exemplary by educators. The most basic finding of this research is the change and commitment of Muhammadiyah Jakarta Junior High School students to carry out worship and have good character in carrying out the learning process at school.

Keywords: *Development Strategy, Character Education, Islamic Religious Education*

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INTRODUCTION

The existence of national education has the function of developing in the ability and shaping the character and the civilization of a dignified nation to educate in the life of the nation. So that in the formation of character students compete, have ethics, have morals, manners and can interact with the community well (Aqib, 2001: 2). While having character means having a character or having personality. Thus,

character can mean the quality or mental or moral strength, morals or character of individuals who are special personalities that become drivers and drivers and distinguish them from other individuals. A person with character means that he has a personality that is viewed from an ethical or moral point of view, such as honesty, trustworthiness, and exemplary character (Hidayatullah, 2010: 12-14).

Character is a behavior that appears in everyday life in attitude and action (Samani and Hariyanto, 2013:41). According to Lickona in Mainuddin et al (2023: 283) that character is closely related to moral concepts, moral attitudes and moral behavior. From this explanation it can be stated that good character is strongly supported by knowledge of goodness, the desire to do good and do good deeds.

Some character-building values that come from religion, Pancasila, culture and national education goals, include religious, honest, oleransti, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care and responsibility (Samani and Hariyanto, 2016: 52). Meanwhile, character education is a system that instills character values in students which includes knowledge, individual awareness, determination, and willingness and action to realize the values of goodness towards God Almighty, self, fellow human beings, the environment and nationality to create perfect humans (Suwartini, 2017: 222).

Character education in Indonesia according to the explanation of Wiyani (2013) and Zubaedi (2011) in Kulsum & Abdul (2022: 161) is based on several basic pillars of character, namely: love of God and the universe and its contents; responsibility (discipline and independence); honest; friendly and polite; compassion, care and cooperation; confident, creative, hardworking and unyielding; justice and leadership; kind and humble; tolerance, love peace and unity, respect, courage, citizenship rights, caring and perseverance.

The principles of character education used in national character education include: Values are taught from noble cultural values through thinking, taste / initiative, heart, and exercise; The process of forming national values or character is carried out through teaching and learning activities in every lesson; The process

of developing national character values is a continuous process since students enter educational institutions and the discussion of various objects studied is carried out through thought, taste, heart, and exercise to develop self-awareness as a member of society and the nation from the surrounding environment (Khoirroni et al, 2023: 272). Meanwhile, character education aims to improve the quality of education implementation and results towards the achievement of the formation of character and noble character of students as a whole, integrated and balanced (Muslich, 2014: 81).

Character education began to be campaigned through a policy in the form of Presidential Regulation No. 87/2017 on Strengthening Character Education. This regulation outlines, among others; the character education movement under the responsibility of the education unit, strengthening character through the harmonization of heart, taste, mind and exercise with the involvement and cooperation between education units, families and communities (Suhardin et al., 2022: 500).

Character development is carried out by applying the values of Pancasila, religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care and responsibility (Supranoto, 2015: 36). Character strengthening is the mandate of Nawacita which aims to prepare for the golden generation of 2045.

Meanwhile, according to Law No. 20/2003, the main character education values that are targeted for strengthening are: religious, nationalist, independent, mutual cooperation and integrity. This is contained in Islamic religious education as a subject that provides strengthening of Islamic values and strengthening of character, intellectual enrichment of Islam and learning applicative Islamic procedures to students. Strengthening character education is expected to encourage schools to become a pleasant place for students to learn and develop themselves. Optimizing learning resources is one of the important points of strengthening character education; students do not have to learn in the classroom but can learn in the classroom and outside the school.

Islam is a universal religion revealed by Allah SWT to humans through His Prophets and Messengers to save humans in the world and the hereafter (Suhardin et al, 2022: 498). Likewise, Islam provides guidelines in the form of al-Qur'an and al-Hadith to humans to be practiced, so that humans get happiness in life and progress in various dimensions of life. Meanwhile, morals in Islam cover various aspects ranging from morals to God, morals to fellow humans and morals to His creatures (Nata, 2017: 126). Education is a process of transforming knowledge towards improving, strengthening, and perfecting all human potential (Roqib, 2019: 5).

Islamic religious education is a planned conscious effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam, along with guidance to respect adherents of other religions in relation to inter-religious harmony so as to realize national unity and integrity (Depdikns, 2003: 7). The purpose of Islamic religious education in general is to increase students' faith, understanding, appreciation and practice of Islam, so that they become Muslims who believe and fear Allah SWT and have noble character in personal life, society, nation and state (Ramayulis, 2008: 22).

Islamic religious education given to students, designed in such a way according to the level of education, from early, basic, secondary and advanced education. Islamic Religious Education teaches generally related to tawhid, theology which contains the values of faith in Allah, angels, books, prophets / messengers, the last day, qadha and qadar. Likewise, worship, both specific (typical) and general, to connect between the servant and His Creator in the form of prayer, fasting, zakat, haj and umrah. Akhlak is related to norms and ethics, individual and social attitudes and behaviors in interacting with creatures and the Creator. Muamalat, the procedures and kaifiyat carried out in transactions between humans that get the pleasure of Allah and in the rule of state law.

Based on the observation, it can be explained that Muhammadiyah Jakarta Junior High School has developed character education for students based on Islamic religious education through Al-Islam and Muhammadiyah, so that this subject becomes the identity of the school in building the character of its students.

Muhammadiyah Jakarta Junior High School articulates al-Islam or Islamic Religious Education learning as the main foundation of character education in students at school.

Related to the development of character education in schools, several researchers have previously conducted in-depth research, including the results of research conducted by Setiardi (2017: 145) explaining that character education is an effort to shape and develop human potential to produce a competent and noble generation. This effort starts first with the family, because the family is the first place for children to get life education. Character education efforts through the family environment can be carried out, among others, through exemplary habituation, advice and punishment and motivation for children. Utaminingtyas (2019: 395) through a scientific approach in character education in schools, the results of his research explain that in the development of the national education curriculum all learning components are expected to be able to independently improve and use students' knowledge gained from classroom learning, study and internalize and personalize character values in everyday life. Research conducted by Suhardin et al (2021: 261-263) explains that the development of Islamic religious education material at least offers students related to aspects of theology, religious ritualistic, ethical morality and civilization. So that Islamic religious education material prioritizes character development from every teaching material delivered by teachers to students.

In research conducted by Kulsum & Abdul (2022: 168) explains that character cultivation in the implementation of education is carried out through teaching, habituation, exemplary, coercion and punishment that encourage and shape the character of students. Safitri et al (2024: 43) their research findings explain that learning Islamic religious education has an important role in shaping student character, through the development of religious knowledge, attitudes, and skills, as well as a value-based learning approach. Likewise, Muallifah's research (2024:163) explains that religious character education can be carried out through the habituation of dhuha and dhuhur prayers in congregation, reading the Qur'an, exemplary teachers and various advice given to participants didilk. Meanwhile,

Siregar's research (2023: 94) explains that an Islamic religious education teacher can corroborate character education values into Islamic religious education subjects during the learning process in the classroom and outside the classroom.

Based on the explanation above, the discussion of this research is different from previous research, so that it becomes a novelty in this research. Meanwhile, the purpose of this study is to examine and analyze the strategy of developing character education based on Islamic religious education at Muhammadiyah Jakarta Junior High School.

METHODS

This research was conducted on students at Muhammadiyah Kramat Raya Junior High School Jakarta. The research method used is qualitative with phenomenological research type. According to Moleong (2017: 6), qualitative research is research that intends to understand the phenomena of what is experienced by research subjects such as behavior, perceptions, motivations, actions and others holistically and by means of descriptions in the form of words and language, in a special natural context by utilizing various natural methods. Qualitative research according to Hendryadi, et. al, (2019: 218) is a naturalistic inquiry process that seeks a deep understanding of social phenomena in a natural way.

Meanwhile, phenomenological research is research that emphasizes an in-depth understanding of the lived experiences of participants using a reflective and open approach, thus enabling the emergence of rich and contextual findings (Muhadjir, 2002: 120). Likewise, phenomenological research according to Groenewald (2004: 5) is to understand the social and psychological phenomena of a social community, from the perspective of those who do the phenomenon. The focus of phenomenology is the phenomenon that occurs in a social community, so it does not describe all aspects of social life itself, but only certain phenomena but is discussed comprehensively.

In Moran's view (2013: 38) that phenomenological research can be understood as an investigative process to obtain a very careful description of the experiences experienced by the social community starting from cognitive behavior,

such as deciding to do something or not do something, then awareness, such as mindfulness, perception, memory, imagination, feelings, mood, and will and awareness of work time.

From this phenomenological research, according to Moleong (2017: 8) there are several main characteristics including: paying attention to existing reality, in this case awareness of something clearly, understanding the meaning of events or events that occur and relate to people who are in certain situations and start with silence then proceed with a clear description of the phenomena experienced directly.

To obtain representative research data, the number and characteristics of informants determined by the researcher consist of elements that are considered capable of supporting the depth and validity of the data collected and are able to provide rich information, relevant to the research topic, and willing to actively interact with researchers, including; chairman of the foundation, principal, teachers, curriculum section, students and parents of students. The data collection techniques used in this research include observation, in-depth interviews and several documents that support the research and Focus Group Discussion.

According to Creswell & Poth (2018:120-123) the procedures that must be followed in phenomenological research are: Consider whether the problem in the research is appropriate if it is carried out with phenomenological methods, identify interesting problems to research and explain them, sort and determine the most appropriate phenomenological assumptions, data obtained by conducting in-depth interviews with participants who experience phenomena in research problems, create themes according to participants' statements that are significant for research, and develop textural and structural descriptions.

This study uses the Miles and Huberman Model data analysis (2018:15-21), namely research data analysis using steps including: Data Reduction, namely data obtained from the field, then data collection and detailing are carried out and an overview is made and selected as needed. Data Display Model: the data that has been reduced is then explained in descriptions, correlation charts between categories or data structure charts. Drawing Conclusions; namely, drawing

conclusions by carrying out verification referring to the available data to support the research hypothesis. As for validating the research results, this research uses methodological triangulation in the method.

RESULTS AND DISCUSSION

Research Results

Character education developed at Muhammadiyah Jakarta Junior High School includes integration in Islamic religious education subjects, not monolithic education, but education that is integrated with Islamic religious education. The goal of Muhammadiyah education, including at Muhammadiyah Jakarta Junior High School, is the formation of Muslim students who are noble, capable, believe in themselves and are useful for society. To achieve these educational goals at Muhammadiyah Jakarta Junior High School, based on the results of research based on information from informants in this study, several forms of character education development based on Islamic religious education can be found at Muhammadiyah Jakarta Junior High School, as follows:

First: Morning assembly and reciting the pledge of tawhid and allegiance to Islam. “*Robbitu billah hi rabbah wabil Islama dina wabi Muhammadin nabiyyan wa rasulla*”, I am willing to believe in Allah SWT and the Prophet Muhammad SAW and we Muhammadiyah students promise to uphold the religion of Islam and do good deeds with the Muhammadiyah movement.

The form of the morning apple activity program is always carried out as a form of training the discipline character for all students, teachers and education personnel to arrive at the specified time. Likewise, the morning apple activity program is a form of solidity that is developed and familiarity between students, educators, and education personnel. In the apple activity, all school community members pledge the khalimat of tawhid “*la ilaha illallah*”, there is no god but Allah. This is expected to be able to fill the body and soul of students with good sentences that will later work and work in piety as a provision that must be familiarized in the world life of students in the community.

The activity program that has been implemented above is in line with character values, one of which is disciplined attitudes and behavior (Samani and

Hariyanto, 2016: 52 and Kulsum & Abdul, 2022: 161). Likewise, the program is in accordance with the increase in faith described in the objectives of implementing Islamic religious education in schools (Ramayulis, 2018: 22). According to Siregar (2023: 94), one of the values of character education, namely increasing faith, can be done through learning Islamic religious education outside the classroom.

Second: Reading short verses of the Qur'an and praying before learning. This form of activity program is carried out regularly every day and every time the learning process begins in class. This form of program is intended to provide spiritual strengthening to students through the power of the verses of the Qur'an. This is because it is believed that reading the verses of the Qur'an specifically and routinely will be able to provide spiritual strengthening and inspiration for students and all school residents in carrying out educational activities and the learning process at school.

Likewise, that by reading the verses of the Qur'an in starting the process of teaching and learning activities in schools empirically provides peace and tranquility and grace for students and teachers both personally and socially. So that with this conducive condition can produce a maximum learning process. In this regard, reading the Qur'an has a virtue for the reader, as explained in the Qur'an letter al-A'raf verse 204, namely:

Meaning: "And when the Qur'an is recited, then listen carefully and pay attention quietly so that you may receive mercy" (QS. al-A'raf: 204).

The activity program that has been implemented above is in line with character values, one of which is developing religious attitudes and behaviors (Samani and Hariyanto, 2016: 52, Kulsum & Abdul, 2022:161 and Supranoto, 2015: 36). Likewise, the program is in accordance with the objectives of implementing Islamic religious education in schools, namely increasing the practice of Islamic teachings of students (Ramayulis, 2018: 22). Meanwhile, according to Muallifah (2024:163) that religious character education can be carried out one of them through the habituation of reading the Qur'an.

Third: Regulation and coaching of students based on regulations and standard operating procedures. In the form of this program, it illustrates that

education at Muhammadiyah Junior High School prioritizes system meritocracy, so that all arrangements and guidance for students are given standard operating procedures, all rules are developed regulatively, so that the influence of teacher personality is very minimal on the atmosphere and culture of the school, which is a culture that promotes egalitarianism, promotes progress, promotes benefit, promotes collective skills rather than personality skills. Personalities are still forged, nurtured and developed but on a collaborative basis, because education at SMP Muhammadiyah prioritizes the congregation rather than the super-personal.

However, an educator or teacher at Muhammadiyah Junior High School is required to be creative and initiative in providing guidance to students, but not given full authority, authority and autonomy to teachers to improvise, which will result in the color of the school being determined by a teacher.

The activity program that has been implemented above is in line with character values, including responsibility, democracy, communicative and integrity (Samani and Hariyanto, 2016: 52, Supranoto, 2015: 36). Likewise, these activities are in accordance with one form of character development and cultivation, namely teaching carried out in accordance with established procedures (Kulsum & Abdul, 2022:161).

Fourth: Nurturing and developing concern for students. This program is intended to instill a tradition or culture of sharing, giving, giving alms and charity to students. For example; students are given the opportunity to develop a culture of sharing by organizing charity day activities, which is a good deed done by students by setting aside part of their pocket money from their parents given to the committee at school to be managed by making donations to several social institutions that also belong to the Muhammadiyah Foundation, such as; orphanages, Muhammadiyah social welfare institutions, foster children from Muhammadiyah residents.

The behavior of giving donations and giving alms is not a character that can be built just like that but must be fostered since students from school age to adulthood. The reward for anyone who gives or gives alms according to Islamic teachings as explained in the Qur'an Surah Saba verse 39, namely:

Meaning: “And whatever you spend, Allah will compensate you, and He is the best provider of sustenance” (QS. Saba: 39).

The activity program that has been implemented above is in line with character values, including religious attitudes and behaviors and social care (Samani and Hariyanto, 2016:52, Kulsum & Abdul, 2022:161 and Supranoto, 2015: 36). In addition, the program is in accordance with the objectives of implementing Islamic religious education in schools, namely increasing the practice of Islamic teachings (Ramayulis, 2018: 22). According to Muallifah (2024:163), instilling the value of character education can be done, among others, through habituation of sharing and giving advice to students.

Fifth: Training and fostering organization and developing students' interests and talents. This program is carried out by providing several organizations that must be followed by students, including Muhammadiyah Student Association (IPM) and Pandu Hizbul Wathan. In the Muhammadiyah Student Association (IPM), various regeneration activities are carried out for Muhammadiyah students, one of which is the regeneration activities carried out by Taruna Melati, a vehicle for training the mentality of students to become Muhammadiyah cadres with the aim that students are loyal to Muhammadiyah as a company that binds all the good deeds of its citizens. Likewise other activities, namely, developing the interests and talents of students in the arts, technology, loving nature, preaching and giving speeches.

Meanwhile, Pandu Hizbul Whatan is a Muhammadiyah scouting organization that is similar but different from the scouts. The form of this program includes developing patriotism and nationalism character to students. Thus, the attitude of solidity, synergy and solidarity is nurtured, fostered and developed in this organization. In this activity, students do it with a joyful atmosphere, so that students feel more comfortable and happier at school. This will certainly create a lively and dynamic school academic atmosphere as a center of education and learning for students.

The activity program that has been implemented above is in line with character values, including attitudes and behaviors of hard work, independence, creativity, confidence, and respect for achievement (Samani and Hariyanto, 2016:

52, Kulsum & Abdul, 2022: 161 and Supranoto, 2015: 36). Meanwhile, according to Safitri et al (2024: 43) that the formation of character values can be done through the development of knowledge, attitudes, talents and ask students.

Sixth: Fostering love for the environment. Environmental awareness is a character that was built at Muhammadiyah Junior High School. One form that supports this program is that students at Muhammadiyah have an environmental lovers' group, with forms of activities including hiking and camping, the aim is to foster cohesiveness and various to economically disadvantaged communities.

The activity program that has been implemented above is in line with character values, including attitudes and behaviors of responsibility, love for the country, and care for the environment (Samani and Hariyanto, 2016: 52, and Supranoto, 2015: 36). Likewise, the program is in accordance with the objectives of implementing Islamic religious education in schools, namely the practice of Islamic teachings (Ramayulis, 2018: 22). In the explanation of Kulsum & Abdul (2022: 161) that the basic pillars of character values, including: love for the universe and its contents.

Seventh: Exemplary behavior of the educator. The cultivation and development of this character in an educator is very important. Exemplary is different from patronage, exemplary is the will that exists in each individual educator as a figure in providing the best example to students related to the real character, not the character that is imaged, but the original character, emanating from the true soul, pure soul, good morals, so that it is built, created and visible with a real good culture in the school environment as a reflection of Islamic character. The emanation of the actualization of progressive Islamic values that are lived and practiced, not in words.

The activity program that has been implemented above is in line with one form of instilling character values in the implementation of education, namely through teacher exemplary (Kulsum & Abdul, 2022:161). In addition, the program that has been implemented is a form of practicing Islamic teachings as stated in the objectives of implementing Islamic religious education in schools (Ramayulis, 2018: 22).

Based on the results of the description above, the various forms of character education development based on Islamic religious education can be briefly explained in the table below:

Number	Program Form	Program Objectives
1	Morning assembly and reciting the pledge of tawhid and allegiance to Islam	<ul style="list-style-type: none"> - Train the discipline character of students in the learning process - Foster solidity and intimacy between students and other school residents - Able to fill the body and soul of students with good sentences, so that later in working and working in piety.
2	Reading short verses and praying before learning	<ul style="list-style-type: none"> - Provide spiritual strengthening to learners through the power of the verses of the Qur'an. - Provide calmness and sharpness of thinking to students
3	Student organization and guidance based on regulations and standard operating procedures.	<ul style="list-style-type: none"> - Promoting a meritocratic system, so that all arrangements and guidance for students are given standard operating procedures. - All rules are developed in a regulative manner, so that the culture prioritizes egalitarianism, progress, benefit, collective skills rather than personal skills, even though it is fostered and developed on a collaborative basis.
4	Foster and develop concern for learners' selves.	<ul style="list-style-type: none"> - Instilling a culture of sharing, giving, giving and charity to students. - Generating sensitivity to social conditions in the surrounding environment.
5	Train and foster organization and develop students' interests and talents.	<ul style="list-style-type: none"> - Learners are loyal to Muhammadiyah as an association that binds all the good deeds of its citizens. - develop students' interests and talents in the arts, technology, love of nature, preaching and speeches.
6	Foster a love for the environment	<ul style="list-style-type: none"> - Expect students to love the environment - Building togetherness with the community - Able to share with people who are economically disadvantaged
7	Role modeling from educators	<ul style="list-style-type: none"> - Making an educator a good figure for students - Build and produce Islamic characters in students who are able to be lived and practiced in real life.

Meanwhile, information on the development of character education based on Islamic religious education at Muhammadiyah Jakarta Junior High School was explained by the Islamic Religious Education teacher, as an informant in this study. The summary of the interview results is:

“The form of character education program implemented in our school based on Islamic religious education, including reciting the pledge of tawhid and loyalty to Islam during morning roll call activities, reading short verses and praying before

learning, fostering and developing concern for students for the life of the surrounding environment”.

Likewise, other information was conveyed by the Principal of Muhammadiyah Jakarta Junior High School, the summary of the interview results, namely:

“The efforts that our school makes in producing character education in students based on Islamic religious education include Regulation and coaching of students based on regulations and standard operating procedures, with the aim of one of them to prioritize all arrangements and coaching of students according to standard operating procedures. Likewise, the training and coaching program for students through learning to organize and develop interests and talents, for example: loving nature, preaching and giving speeches and others. In the form of role modeling from educators, the aim is to make an educator a good figure for students in carrying out their daily lives “.

One of the students of Sekolah Menengah Pertama Muhammadiyah Jakarta, as an informant in this study, provided information, namely:

“In conducting teaching and learning activities at our school, in addition to the learning process in the classroom, we are also required to be active in organizational activities related to the environment, with the aim that students in our school love the environment, can build togetherness and get along with the community and are expected to be able to share with people who are economically disadvantaged”.

Discussion

The birth of al-Islam and Muhammadiyah in the education of Muhammadiyah Jakarta Junior High School is a characteristic, character, identity that distinguishes education in this school compared to education in general, both public and private. Al-Islam and Muhammadiyah are developed not only as subjects but try to integrate them with other subjects. Kemuhammadiyahan is not only a narrative, discourse

and story assembled in words but implemented in real form as a good deed assembled in various activities that have the power of Islam and Muhammadiyah.

Muhammadiyah Jakarta Junior High School as one of the Islamic educations has a main characteristic in its education system. Al-Islam is an elaboration of Islamic religious education whose scope includes: al-Qur'an hadith, aqidah, morals, worship, tarikh. In the learning method developed by Muhammadiyah Jakarta Junior High School, it is contextualized through a dialogical and awareness process. For example, when explaining Surah al-Maun to students repeatedly until the students realize that the letter recommends paying attention to and helping the poor and must practice its contents. This is because Islamic religious lessons are not enough to be memorized and understood cognitively but must be practiced according to the situation and conditions. This is what distinguishes students at Muhammadiyah Jakarta Junior High School from students in other schools. This is because through al-Islam and Kemuhammadiyahan lessons will be able to produce students with good and Islamic character.

From some of the explanations of the research results above, it can be stated that the development of character education based on Islamic religious education that has been carried out at Muhammadiyah Jakarta Junior High School, is not only merely the implementation of activities, but has also resulted in changes in the attitudes and good behavior of students and has formed a strong and positive Islamic character in students, including; responsible, disciplined, diligent worship, obedient, honest, tolerance, optimistic, independent, respect for differences, sharing, empathy, helpfulness, respect for others, achievement and others.

Evaluation of the effectiveness of activities in building Islamic character in the school environment can be done through self-evaluation, evaluation of students and evaluation of programs and activities organized. Some forms of evaluation are intended to determine how much impact these activities have on the formation of the desired Islamic character.

Likewise, evaluation activities are carried out periodically on the results of Islamic religious education learning to determine the level of success and areas that need to be improved. While monitoring the application of Islamic values in the daily

lives of students in the school environment to ensure that Islamic religious education learning really has an impact on changes in student behavior.

Meanwhile, the instruments used in evaluating activities in building students' Islamic character in the school environment include Observation, which is direct observation of changes in the behavior and attitudes of students after participating in activities. Interviews, which are structured or open-ended questions to learners to get information about their experiences and perceptions of activities. Cognitive Measurement, which is a test or measurement of knowledge about Islamic teachings and Islamic character values.

CONCLUSION

This study concluded that the form of character education development based on Islamic religious education at Muhammadiyah Jakarta Junior High School includes: morning roll call activities and reciting the pledge of tawhid and loyalty to Islam, reading verses of the Qur'an and praying before learning, fostering students based on regulations and standard operating procedures, developing students' concern for others, fostering and developing organizations and students' interests and talents, fostering students' love for the surrounding environment, providing role models by educators inside and outside the school environment. The main finding of this research is the change and commitment of Muhammadiyah Jakarta Junior High School students to worship and have good character in carrying out the learning process at school

The development of character education based on Islamic religious education has significant implications for the practice of education and character development in the future, namely; increasing moral awareness, developing commendable morals and applying Islamic values to students in their daily lives and Islamic religious education can be a strong foundation for forming students who are noble, competitive and able to contribute positively to society.

Meanwhile, some criticisms of the results of the development of character education based on Islamic religious education can be aimed at several aspects, including: the lack of students' deep understanding of Islamic values, the lack of application of students' Islamic values in everyday life, and the lack of teacher

innovation in applying effective learning strategies and methods. The suggestions for the development and improvement of the quality of Islamic education teachers include: the use of Islamic education learning methods that are more interactive and relevant, as well as emphasizing the application of Islamic values in everyday life.

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