

Integration of Character Education in Aqidah Akhlaq Learning for Fourth Grade Students at Madrasah Diniyah Baabussalam, Kemukten Village

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Abstract

Education is not only aimed at enlightening the nation's life, but also to shape the character of the young generation who are noble, honest, disciplined, responsible, and have social concern. The increasingly complex challenges of the times, such as the era of globalization, the digital revolution, and instant culture, require education to provide strong character provisions to students. In this context, character education becomes an urgent need to address various social, moral, and spiritual issues in society. In accordance with the formulation of the problem above, this study aims to determine how the process of integrating character education in learning Aqidah Akhlak for fourth grade students at Madrasah Diniyah Baabussalam Kemukten Village. The results of the study show that: The Process of Integrating Character Education in Learning Aqidah Akhlaq that the character, morals and ethics of students are getting better and increasing as seen from the enthusiasm of students when participating in learning using the exemplary story learning method by integrating 6 character education values including religious, disciplined, hard work, creative, independent and democratic. The implications of the results of the integration of character education in the learning of Aqidah Akhlak are that the achievement and motivation of students' learning increases, the creation of noble character, seriousness in overcoming learning obstacles, completing tasks as well as possible, attitudes and behaviors that are not easily dependent on others in completing tasks, daring to express aspirations and respecting

the opinions of others. The supporting factors are the commitment and active role of all parties in the madrasah, role models from educators and education staff, the availability of quality books, that students are more confident in learning and educators expect all students to be enthusiastic in learning. Meanwhile, inhibiting factors include a lack of student motivation and awareness, students' difficulty developing a positive mindset, a lack of parental and community support, and the influence of social media. The solutions include the madrasah making every effort to improve its facilities, implementing character education according to the madrasah's capabilities, educators providing more motivation and attention to students, and fostering good communication between educators and parents.

Keywords: Learning, Creed, Morals, Character Education

A. Introduction

Education aims not only to enlighten the nation's life, but also to shape the character of a young generation with noble morals, honesty, discipline, responsibility, and social awareness. The increasingly complex challenges of the times, such as the era of globalization, the digital revolution, and instant culture, require education to provide students with strong character development. In this context, character education is an urgent need to address various social, moral, and spiritual issues in society.¹ Law Number 20 of 2003 concerning the National Education System affirms that national education functions to develop abilities and shape the character and civilization of a dignified nation. Furthermore, Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) mandates that character values, particularly those rooted in religion, must be at the core of the learning process in schools and madrasahs.²

Madrasahs, as Islamic-based educational institutions, play a strategic role in shaping the character of the younger generation through an integrated approach combining general knowledge and religious values.³ Education in madrasahs focuses not only on academic achievement but also on instilling moral and spiritual values that can guide students in facing life. Therefore, madrasah students can be pioneers in the implementation of character education based on religious values. Madrasah Diniyah Baabussalam in Kemukten Village is one such educational institution committed to realizing character education based on Islamic values.⁴ Baabussalam Islamic Elementary School in Kemukten Village has implemented various programs aimed at integrating character values, such as honesty, discipline, cooperation, and social awareness, into the learning process and extracurricular activities. These programs include the habit of reading the Quran before studying, communal prayer, religious activities, and the application of ethical values in daily interactions. However, in practice, the integration of character education at Baabussalam Islamic Elementary School in Kemukten Village still faces several challenges. Among them are limited facilities and infrastructure, minimal evaluation of program success, and low parental involvement in supporting character education, which are also significant obstacles.

¹Masnur Muslich, *Character Education: Responding to the Challenges of Multidimensional Crisis*, (Jakarta: Bumi Aksara, 2011). 1st ed.

² Law Number 20 of 2003 concerning the National Education System, and Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK)

³ Ujang Miftahudin and Jaelani Husni, "Manajemen Evaluasi Pesantren: Dulu, Kini Dan Nanti," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2024, h. 33, <https://doi.org/10.69900/ag.v4i1.207>.

⁴Indratni Khair & Firli Agustini, *The Role of Madrasahs as Islamic Educational Institutions in the Current Modern Civilization Era*, (Journal of Innovative Learning Circle, 2024)

These challenges can impact the suboptimal process of character formation in students, which should be one of the main goals of education in the Islamic Elementary School.

This situation demonstrates the need for an in-depth study of how character education is integrated into the learning process at Islamic schools. This research is crucial for understanding how character education is implemented, the challenges faced, and possible solutions to improve the effectiveness of character education integration. We hope that the results of this paper will make a tangible contribution to efforts to develop sustainable character education within the Islamic school environment.

B. Literature Review

This study is based on two main concepts: character education and Aqidah Akhlaq learning. Character education is a structured effort to shape students into individuals who are moral, noble in character, responsible, and uphold ethical values. According to Thomas Lickona, character education includes three main components: moral knowledge, moral feeling, and moral behavior. In the context of national education, character education is integrated through values such as religiosity, discipline, honesty, hard work, independence, creativity, democracy, and tolerance. Meanwhile, Aqidah Akhlaq learning is a component of Islamic education that focuses on instilling correct beliefs (aqidah) and developing noble character (akhlaq) based on Islamic teachings. The learning process emphasizes not only the cognitive domain but also includes affective and psychomotor aspects, making it highly relevant to character development. The integration of character education into Aqidah Akhlaq learning aims to embed character values into the learning process in a holistic and contextual manner. Through methods such as modeling, value internalization, moral discussions, and positive habituation, students are not only able to understand good values but are also encouraged to apply them in their daily lives.⁵

Character education has become one of the essential components in the current educational landscape, particularly within the environment of madrasahs (Islamic schools). The primary goal of education is not only to transfer knowledge but also to shape students' personalities and morals. This study focuses on how the integration of character education is implemented in the learning process of Aqidah Akhlak (Islamic Creed and Morals). The research was conducted at Madrasah Diniyah Baabussalam, located in Kemukten Village, with fourth-grade students as the subjects.

Aqidah Akhlak, as a subject that teaches moral and faith-based values, is highly relevant as a medium for integrating character education. Therefore, this study is important to observe to what extent character education is practically implemented in the classroom. The findings indicate that integrating character values in Aqidah Akhlak learning has a positive impact on students' development. This is reflected in improvements in students' character, morals, and ethics. Students exhibit more polite behavior, a stronger sense of responsibility, and better discipline in their daily learning activities.

The storytelling method using exemplary figures employed in the learning process has proven to be particularly effective in instilling character values. Through stories, students are better able to understand and internalize the values being taught. This proves that a contextual learning approach that touches students' emotional aspects significantly influences character formation.

⁵ Moh. Fauzan and Ramdanil Mubarak, "Implementasi Nilai Spiritual Dalam Pengajaran Pendidikan Agama Islam Melalui Pengembangan Kecerdasan Spiritual," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2024, h. 65, <https://doi.org/10.69900/ag.v4i1.208>.

The exemplary method uses inspiring stories from religious or historical figures who embody positive values. In the context of Aqidah Akhlak learning, this method is highly suitable because students learn through concrete examples that are easy to comprehend. Stories such as those of the Prophets, companions, or past scholars serve as engaging media for conveying moral messages. Teachers can extract values such as honesty, courage, and patience from these stories. This approach also encourages students to emulate the figures they hear about. Thus, this method not only conveys material theoretically but also builds students' moral awareness practically, six core character values integrated into Aqidah Akhlak learning at this madrasah are: religiosity, discipline, hard work, creativity, independence, and democracy. Each value plays a vital role in shaping a well-rounded student personality. The religious value teaches students to get closer to God and observe religious commands. Discipline instills orderly habits in learning and behavior. Hard work and independence train students to strive to the best of their ability in achieving goals. Meanwhile, creativity and democracy encourage open thinking and respect for differences.

Character education integration also affects students' academic achievement. Students' motivation to learn increases because they feel more valued and personally attended to. Developed character traits such as perseverance, honesty, and responsibility help students face learning challenges. They become more enthusiastic in completing assignments, more engaged in lessons, and less likely to give up. This shows that character development influences not only non-academic aspects but also academic performance. The stronger the students' character, the greater their learning enthusiasm. One indicator of the success of this integration is the increased student independence in completing tasks. They no longer depend entirely on teachers or peers but can find solutions on their own. This reflects the successful internalization of the value of independence during the learning process. Additionally, students have become more confident in expressing their opinions or asking questions when they don't understand something. The classroom environment has become more lively with healthy discussions and interactions. This is the result of instilling democratic values during learning.

Several factors support the success of character education integration. First is the strong commitment from the madrasah stakeholders, including the principal, teachers, and support staff. Second, educators serve as role models in daily behavior, allowing students to directly emulate the adults around them. Third, the availability of quality books that support contextual Aqidah Akhlak learning. Another factor is the growing self-confidence of students due to the attention and guidance they receive from teachers. Teachers' high hopes for student enthusiasm in learning also serve as a motivating factor. All these elements create a conducive learning ecosystem for character education. However, there are also several challenges in the process. The most dominant issue is the lack of internal motivation among some students. Some are still unaware of the importance of having good character. Difficulties in developing a positive mindset are also a barrier, often influenced by unsupportive family environments. Additionally, the lack of parental and community support makes character development less optimal.

Another significant challenge is the negative influence of social media, which plays a powerful role in children's lives. Exposure to non-educational content can erode the character values being built in schools. For example, content featuring violence, hate speech, or instant gratification lifestyles can create negative habits. Teachers and madrasahs have limitations in controlling what students consume outside school. Therefore, the role of families is critical in supervising and limiting children's use of

social media. Without collaboration between the madrasah and parents, character education cannot be fully effective.

The solutions offered by the madrasah to address these challenges are realistic and adaptive. One is by improving infrastructure and learning facilities that support character education. Facilities such as libraries, reading corners, and audio-visual media greatly assist in delivering moral values in more engaging ways. Teacher training is also a priority to enhance their competence in integrating character education. A competent teacher not only masters the material but can also act as a facilitator of character building. This effort is part of a long-term strategy to build an ideal educational environment.

The madrasah also strives to implement character education in accordance with its resources and context. They do not enforce a rigid model but adapt it to available means. This flexibility is a strength, allowing the madrasah to continue fulfilling its educational mission without being burdened by unrealistic standards. Each innovation is also tailored to students' needs and characteristics. For example, religious activities, community service, or mentoring programs are carried out in enjoyable ways. This way, students feel actively involved in the character-building process.

Teachers are also expected to provide motivation and personal attention to students during lessons. Often, personal attention from teachers becomes a trigger for students' learning enthusiasm. Teachers are not just educators but also mentors and motivators, guiding students toward positive growth. Warm and empathetic interactions between teachers and students can foster emotional closeness that supports character formation. Additionally, teachers play the role of counselors in helping students with personal or academic problems. The presence of caring teachers is a key factor in the success of this program.

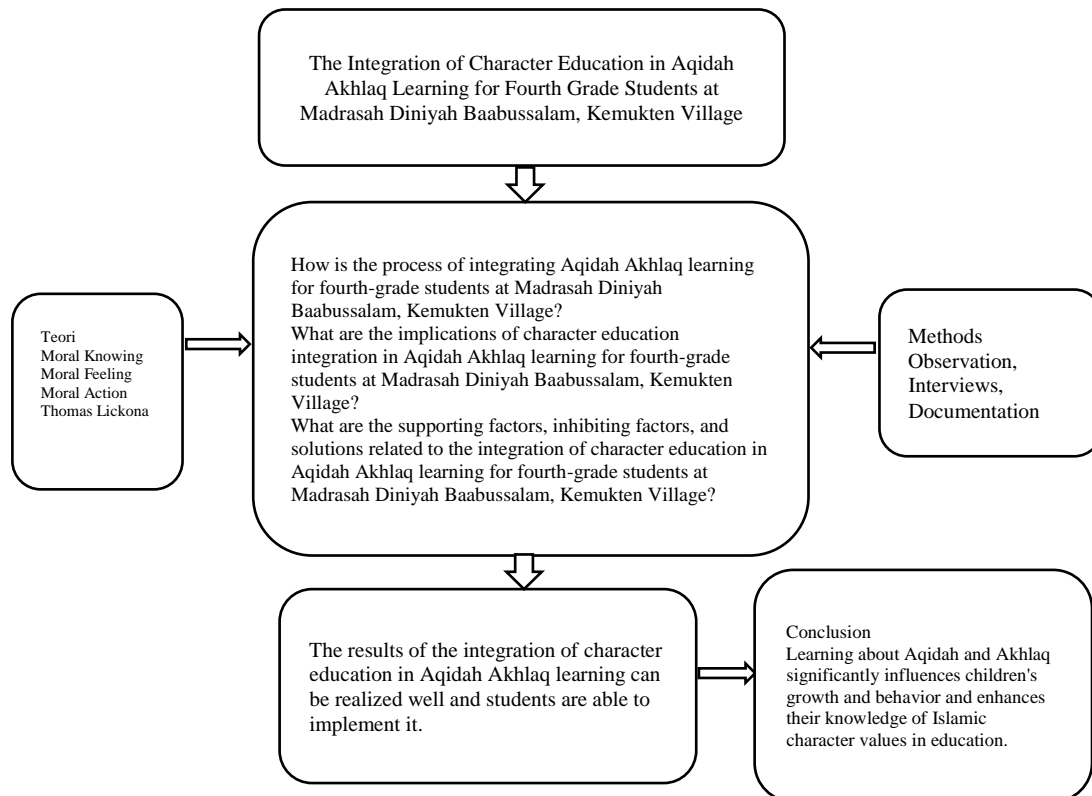
The importance of communication between teachers and parents is also emphasized in this study. Parents, as the primary educators at home, must work in synergy with school teachers. Good communication allows for shared understanding in educating children. Teachers can provide regular character development reports to parents, while parents can give feedback about their child's condition at home. This collaboration strengthens the foundation of students' character as the values instilled at school are reinforced at home. The success of character education integration cannot be separated from the synergy of all involved parties. The madrasah cannot work alone in shaping students' character. Support from parents, the community, and the surrounding environment is needed to ensure that character education leaves a lasting impact. When all elements share the same concern for children's education, the results will be more optimal. The surrounding community also plays a role in creating a social environment that supports positive student behavior. The values taught at the madrasah must be consistent with real-life situations outside school.

Character education that is merely cognitive is insufficient without being complemented by real-life experiences. Evaluation in character education must also be taken seriously. Unlike academic assessments, which can be measured numerically, character assessment requires continuous observation. Teachers need to document students' attitude development, behavioral changes, and their interactions with the environment. Student reflection can also serve as an evaluation tool to assess how well they understand and apply character values. Assessment methods may include daily journals, interviews, or classroom observations. With proper evaluation, teachers can give constructive feedback to students. In practice, teachers face various challenges, including time constraints due to a tight curriculum. Often, teachers find it difficult to balance content delivery with character education. Therefore, character education

integration should not be separated from the subjects but must be embedded in every learning process. Teachers need to incorporate character values in every learning activity, both directly and indirectly for example, by setting a good example, using polite language, or responding to student behavior wisely. This approach fosters a classroom climate that supports character learning.

Regular training for teachers is also necessary to ensure they have the skills to manage character education effectively. Teachers should be equipped with pedagogical and psychological strategies aligned with students' development stages. These training sessions can also be a platform for educators to share experiences on effective methods for instilling character values. Government or educational institutions should facilitate such training regularly. Therefore, theories of character education and value-based learning serve as a crucial foundation in this research, helping to explore how Aqidah Akhlaq can become a strategic medium for shaping students' character.⁶The theoretical framework in this study serves as a guide for conducting the research, particularly to understand the author's research methodology. Another purpose of this framework is to provide a link between the research subjects, thus producing a coherent understanding.⁷ However, this framework remains open-ended, reflecting the context of the field in a simplified manner.

Figure 1
Theoretical Framework



⁶ Sudaryono, *Educational Research Methods*, (Prenada Media, 2016)

⁷ T Tanuri, "Exploring the Roles and Challenges of the Sandwich Generation in the Context of Islamic Education and Family Ethics," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran ...*, 2025, https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/451.

C. Method

The research method used in this thesis is a qualitative research method. Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions (*natural setting*); also known as the method *ethnography*, because initially this method was used more for research in the field of cultural anthropology; it is called a qualitative method, because the data collected and the analysis are more qualitative in nature.⁸

In terms of the type of research and data analysis, this research is a descriptive qualitative study. The term qualitative research also refers to studies conducted in actual (natural) settings with the aim of examining and understanding social phenomena and human problems by collecting descriptive information from participants in the form of their verbal and nonverbal actions and observed behavior.⁹

So in this study, the researcher focused on the integration of character education in the learning of aqidah and akhlaq for fourth grade students at the Baabussalam Diniyah Madrasah, Kemukten Village.

The data collection techniques and instruments used by the author include observation, interviews and documentation.

1. Observation

Observation as a data collection method has unique characteristics compared to interviews and questionnaires. While interviews and questionnaires focus on interactions with individuals, observation involves observing a variety of objects, including natural phenomena and the environment.¹⁰ Observations were conducted at Madrasah Diniyah Baabussalam to see how the integration of character education was implemented at the school.

2. Interview

An interview is a form of question and answer session with a source with the aim of obtaining data information about anything needed in research. On the one hand, an interview is a face-to-face question and answer activity (*face to face*) between interviewers (*interviewer*) and the interviewee (*interviewee*) about the problem being researched, where the interviewer aims to obtain the interviewee's perceptions, attitudes, and mindsets that are relevant to the problem being researched. Because the interview is designed by the interviewer, the results are influenced by the interviewer's personal characteristics.¹¹

3. Documentation

Documentation is a source of data used to complement research, whether in the form of written sources, images and monumental works, all of which provide real information for research.¹²

In this study, the documentation taken by the researcher includes a brief history of the establishment of Madrasah Diniyah Baabussalam Kemukten Kersana Brebes, vision, mission and objectives, organizational structure, condition and number of students, infrastructure, and geographical location of Madrasah Diniyah Baabussalam Kemukten Kersana Brebes.

⁸Sugiyono, *Educational Research Methods Quantitative, Qualitative and R&D Approaches*, 2013 https://digilib.unigres.ac.id/index.php?p=show_detail&id=43

⁹C. R. Kothari, *Research Methodology: Methods and Techniques*, 2nd ed (Daryaganj: New Age International, 2004), h. 113

¹⁰Sugiyono, *Educational Research Methods Quantitative, Qualitative and R&D Approaches*, 2013, p. 145.

¹¹Sugiyono, *Educational Research Methods...* h. 231

¹²Sugiyono, *Educational Research Methods...* h. 240

D. Results

1. The Process of Integrating Character Education

This research was conducted over approximately one month. The researchers gathered information through interviews and observations, as well as various statements and documents needed for this thesis. Considering how important character formation and character are, This must be owned by every Muslim, especially Class IV students of Madrasah Diniyah Baabussalam, Kemukten Village, of course based on the Al-Quran, this very important and needs to be dug deeper to be used as a reference and guidelines for the lives of Muslims to strengthen the character of each muslim, In relation to this, the researcher first conducted an interview with Ustadz H. Saefudin, who is a Class IV teacher at Madrasah Diniyah Baabussalam, Kemukten Village, who said that:

“Material that is a problem when learning about faith and morals is on the material about understanding the attributes of Allah, the attributes of the Prophet, as well as the material on praiseworthy morals. On praiseworthy morals There are some students who cannot yet apply commendable morals in everyday life”¹³

Figure 2

Interview with a Grade IV Teacher at Madrasah Diniyah Baabussalam, Kemukten Village



Character education receives special attention from society and the government. Schools need to be more *intensive* in implementing The character building program is its main program. As expressed by Ustadz Wahyudin, Head of the Baabussalam Islamic School in Kemukten Village, who said that support from the government and community is very important in shaping students' character through the learning of faith and morals at the Baabussalam Islamic School in Kemukten Village.¹⁴

¹³Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

¹⁴Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

Figure 3

Interview with the Principal of Madrasah Diniyah Baabussalam, Kemukten Village



Considering how important character formation is owned by every Muslim, especially Class IV Students of Madrasah Diniyah Baabussalam, Kemukten Village, of course based on the Al-Quran, this is very important and needs to be explored more deeply to be used as a reference and guideline for the life of Muslims to strengthen the faith and morals of every Muslim.

Data collection related to the formation integration process Character in learning Aqidah Akhlaq at Madrasah Diniyah Baabussalam, Kemukten Village, as expressed by Ustadz H. Saefudin in his interview say that "The most effective and efficient characters used in the integration of Aqidah Akhlaq learning are religious, disciplined, hard working, creative, independent and democratic characters.¹⁵

Character values are important to be integrated into students at the Baabussalam Islamic School in Kemukten Village, especially for fourth grade students in aqidah akhlaq learning activities.

From the results of the interview with Ustadz Wahyudin as the Head of the Baabussalam Madrasah, Kemukten Village, he said that:

"At Madrasah Diniyah Baabussalam, character values are instilled in students to the best of the madrasa's capabilities, both inside and outside of class. Character is closely linked to morals, ethics, and values rooted in morality, which have a positive impact on students."¹⁶

As stated by Ustadz H. Saefudin, the fourth-grade Aqidah Akhlaq teacher, character is a crucial aspect of human life. However, what is happening among today's Gen Z children is that many students are disrespectful to teachers, lack respect for others, and are unwilling to share and help others. Among the fourth-grade students at Madrasah Diniyah Baabussalam, 85% of the students behave well and have good morals, while the remaining 15% lack morals.¹⁷

¹⁵Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

¹⁶Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

¹⁷Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

Based on the author's observations in Class IV of Madrasah Diniyah Baabussalam, 75% of students exhibited good and moral behavior, such as honesty, fairness, responsibility, caring, respect, and citizenship. The remaining 25% of students exhibited poor moral behavior, such as a lack of politeness towards teachers, a lack of willingness to share and help, being late to school, sleeping, and chatting in class. This was identified through, for example, when the bell rang and students had not yet entered the classroom, the teacher reminded them to immediately enter the classroom. When educators discover that students have behaved inappropriately and are less orderly, they must immediately correct them. This way, students will not repeat the same actions and will become more orderly in the future.¹⁸

Figure 4

Observation in Classroom IV of Madrasah Diniyah Baabussalam, Kemukten Village



As stated by Ustadz H. Saefudin in an interview, he revealed that:

"The results of the assessment of student attitudes in the learning of Aqidah Akhlaq in grade IV at Madrasah Diniyah Baabussalam by identifying the strengths and weaknesses of attitudes in behavior. The results of the attitude assessment using journal records of daily grades and attitudes of Madrasah Diniyah Baabussalam, educators need to recognize and pay attention to student behavior during learning in class and outside the classroom."¹⁹

Based on observations of student character, the author validated the data by examining the daily assessment results and attitudes of 48 fourth-grade students. The findings revealed that 38 students exhibited good behavior, including honesty, fairness, responsibility, caring, respect, and citizenship. The remaining 10 students exhibited moderate behavior, including a lack of politeness toward teachers, a reluctance to share and help others, a tendency to chat in class, and being late to school.²⁰

Allah SWT created humans with varying degrees of blessings, such as jobs, wealth, status, health, and income. These conditions underlie the diversity of students at each school level. As Ustadz Wahyudin explained, students come from varying social and economic backgrounds. Several factors influence a student's social status, including family, peer influence, school, and socioeconomic status. Some students come from

¹⁸Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

¹⁹Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

²⁰Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

well-off, moderately well-off, and less well-off families. Therefore, these differences do not hinder the learning process.²¹

Ustadz H. Saefudin, as the Aqidah Akhlaq subject teacher for class IV of Madrasah Diniyah Baabussalam, revealed that in the Teaching and Learning activities (KBM) that take place in class, the characteristics of students during the learning process vary, which can be seen from the way students communicate, some children ask questions, are active in discussions and in doing assignments, and the way students behave, some are relatively calm, there are a few children who are naughty and disturb the class, their friends and so on. Students' learning interests are also not the same, some have high, medium, and even low learning interests. This can be seen through feelings of joy and enthusiasm in learning, students' interest in learning, concentration in learning, and active participation of students in learning.²²

At Madrasah Baabussalam, we always strive to develop good character in students in accordance with the Madrasah's Vision, Mission, and Goals. As Ustadz Wahyudin stated:

"During the learning process, educators instill character values in students, such as being friendly to fellow school members and admonishing and counseling unruly students. Teachers adapt their admonitions and counseling to the students' age and character development, ensuring they remain polite and firm."²³

2. ImplicationsThe Results of Integrating Character Education in Aqidah Akhlaq Learning for Fourth Grade Students of Madrasah Diniyah Baabussalam, Kemukten Village

Based on the results of observations, interviews, and documentation of the author in Class IV of Madrasah Diniyah Baabussalam Kemukten Village, that character education is an effort to develop the noble character of students in relationships both in the school environment and in society. Important components of character education are learning, introduction of values, awareness and integration of values into student behavior through the learning process. In addition, learning activities are also designed and carried out to develop morals, value education, fostering concern, and various school development programs that lead to the internalization of character education values. As stated by Ustadz Wahyudin in his interview, he said that in Madrasah Diniyah Baabussalam, the values of character education have been implemented as hard as possible according to the capabilities of the madrasa that can be done in learning and outside of learning.²⁴

Ustadz H. Saefudin, as the fourth grade teacher, said in his interview that:

"Character education is important to implement in the teaching of Aqidah Akhlaq. Because character education is a crucial aspect of human life, it needs to be instilled in students, especially through Aqidah Akhlaq lessons. Character education is closely related to morality, ethics, or values rooted in morality, which have a positive impact on students."²⁵

²¹Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

²²Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

²³Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

²⁴Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

²⁵Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

As stated by the Head of the Madrasah, Ustadz Wahyudin, the implementation of character education values is in accordance with the provisions of the curriculum used. All teachers are required to apply character education values in classroom instruction, as this is a crucial part of the learning process.²⁶

Ustadz Wahyudin as the Head of the Baabussalam Diniyah Madrasah, Kemukten Village, said that:

"The goal of integrating character education values within the madrasah environment is to achieve the vision, mission, and goals of a superior and competent madrasah. The relevant parties include the madrasah principal, teaching staff, and school staff. All components of the madrasah work together to integrate character education values within students."²⁷

Madrasah Diniyah Baabussalam, Kemukten Village, is one of the madrasahs that implements character education in its learning. The integration of character education in grade IV at Madrasah Diniyah Baabussalam, Kemukten Village, involves several stages: planning, implementation, and evaluation.²⁸

a. Planning Stage

At Madrasah Diniyah Baabussalam, Ustadz H. Saefudin, as an educator, strives to improve the quality of learning to foster students who are religious, disciplined, hardworking, creative, independent, and democratic. Educators need to plan to determine the success of the learning process.²⁹

Educators must instill a positive attitude that can stimulate students' motivation to learn. Therefore, learning success is also determined by educators who can determine appropriate learning methods and media. As stated by the Head of the Madrasah, Ustadz Wahyudin, he said:

"Educators' planning for implementing character education values to improve the quality of learning involves evaluation in the form of written tests, observations of student behavior during learning and socializing with peers, assignment notes, and periodic reports. To improve the quality of learning, there is guidance from mentors and evaluation of individual teachers through teacher council meetings."³⁰

Educators' preparation in character education planning before teaching involves preparing several things related to the process of integrating character education values into Aqidah Akhlaq learning in the classroom. When planning Aqidah Akhlaq learning, attention must be paid to selecting learning formats that are tailored to the students' conditions, characteristics, and abilities so that learning proceeds according to the expected goals.

To achieve quality learning, every educator is required to integrate character education values into all subjects. Therefore, educators need to consider the learning methods they will use. The choice of learning method should not be limited to lectures but should be tailored to the situation, conditions, and timeframe. One such example is as expressed by Ustadz H. Saefudin, a fourth-grade teacher at Madrasah Diniyah Baabussalam, who said:

²⁶Wahyudin, Head of Madrasah...

²⁷Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

²⁸Wahyudin, Head of Madrasah...

²⁹Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

³⁰Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

"Every teacher strives to help students understand by using various innovative, active, and responsible learning methods. For this reason, I use the exemplary story method using a whiteboard, markers, the Aqidah Akhlaq module book, and a laptop as a substitute for an LCD projector in the Aqidah Akhlaq subject in grade IV to avoid boredom during learning, teachers must be extra creative in utilizing lesson time to integrate character education values."³¹

In the Aqidah Akhlaq (Islamic Creed) learning process, educators use the exemplary story method, presenting the exemplary story of the Prophet Muhammad (peace be upon him) as a valuable role model for students. They then show a video about the exemplary behavior of the Prophet Muhammad (peace be upon him), who patiently spread the message and demonstrated his honest, just, responsible, environmentally conscious, and respectful morals. Students then draw conclusions and learn from the video.³²

In this way, students do not only listen to the teacher's teachings but are also trained to be brave and actively participate and develop commendable behavior in learning Aqidah Akhlaq, such as faith and obedience to Allah SWT, trust in all of Allah SWT's decrees, and believe that Allah will provide help for His pious servants.³³

Teacher planning before teaching involves preparing several things related to the learning process in the classroom. Planning itself involves creating a written plan that contains learning objectives, the material to be taught, the methods used, the time, and the media used in the learning process. To achieve good results, educators prepare and complete learning administration before the learning process. As expressed by Ustadz H. Saefudin, a fourth-grade teacher at Madrasah Diniyah Baabussalam, he said that in order for learning to achieve good results, learning preparation is carried out through learning steps, namely initial activities, core activities, and closing activities. Then prepare the material to be taught.³⁴

b. Implementation Level

The integration of character education into Aqidah Akhlaq learning in grade IV of Madrasah Diniyah Baabussalam, Kemukten Village, has been going quite well and has clear objectives. The integration of character education into Aqidah Akhlaq learning involves incorporating eighteen character values as developed by the Ministry of Education and Culture.

As stated by Ustadz Wahyudin (Head of Madrasah), that:

"During the teaching and learning process, teachers consistently strive to foster positive character in students, in accordance with the Madrasah's vision and mission. These include religious, disciplined, hard-working, creative, independent, and democratic character education. In the learning process, character education is not merely theoretical but rather practical, fostering positive attitudes consistent with the values of character education."³⁵

There are many character education values developed by the Ministry of Education and Culture, namely eighteen values. However, here the author only discusses six of the eighteen existing character education values, because according to

³¹Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

³²Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

³³Saefudin, Grade IV Teacher...

³⁴Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

³⁵Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

the author, there are only six character education values that are closely related to the learning of Aqidah Akhlaq in grade IV students at Madrasah Diniyah Baabussalam, Kemukten Village, namely as follows:

1) Religious

Based on the results of the author's observations, it can be seen that character education in Aqidah Akhlaq learning for religious values in grade IV students at Madrasah Diniyah Baabussalam, Kemukten Village, includes:

- a) Before starting class, students read a prayer together.
- b) At 15.00 WIB the teacher encouraged students to perform the Asr prayer in congregation.
- c) When closing the lesson, the teacher and students close the lesson by reciting hamdalah and praying together.³⁶

During the learning process, educators use role models to teach students, explaining that obedience to Allah SWT is paramount and must take precedence over worldly concerns. Educators are role models who must first exemplify obedient behavior, not just commanding and ordering, but also taking the lead in educating students about religious obedience.³⁷

2) Discipline

The integration of the character education values of discipline in grade IV at Madrasah Diniyah Baabussalam Kemukten Village is that students are accustomed to orderly actions and obey the rules, namely being present on time, getting used to obeying madrasa rules, wearing clothes according to madrasa rules. For example, students who arrive late are gathered in front of the madrasa to be given directions and sanctions. In the implementation of the integration of character education in Aqidah Akhlaq learning, students arrive on time in class, and before learning begins, the teacher checks the students' readiness from the way they dress, neatness of hair for boys and nails which is a manifestation of discipline character education.³⁸

3) Hard Work

Integration of hard work character education in learning Aqidah Akhlaq class IV at Madrasah Diniyah Baabussalam Kemukten Village in terms of achievement in class, students are required to be serious in overcoming learning obstacles, completing assignments as well as possible, and working hard to meet the minimum completion criteria (KKM), specifically for the subject of Aqidah Akhlaq, the KKM value is 65. Students cannot relax to achieve these achievements; hard work is required. In addition to daily tests and final exams, students must complete independent or structured assignments. The value of hard work character education in other Aqidah Akhlaq learning can be seen from carrying out tasks given by the teacher.

No matter how difficult the assignment given by the teacher, students must complete it with hard work, that is, with sincerity. Therefore, students must never give up without trying their best.³⁹

4) Creative

Integration of creative character education values in learning Aqidah Akhlaq in Madrasah Diniyah Baabussalam, namely a teacher in educating students must understand the development of the soul faced, create a learning situation that can foster creative thinking and mastery of the use of interactive learning methods so as to attract

³⁶Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

³⁷Observation at Madrasah...

³⁸Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

³⁹Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

students' interests and talents for enthusiasm in learning Aqidah Akhlaq. Teachers are required to summarize and appreciate the exemplary story of the Prophet Muhammad SAW in their own language as creatively as possible, thus students' creativity can develop and be able to provide something useful for themselves and society.⁴⁰

5) Independent

That is, attitudes and behaviors that do not easily depend on others in completing tasks. The indicators for implementing independent character education in the classroom are creating a classroom atmosphere that provides opportunities for students to work independently. The integration of independent character education in learning Aqidah Akhlaq in grade IV students is that students are given independent assignments. These assignments can be done in class or at home. The collection time is determined and agreed upon by all students in the class. The integration of independent character education values is through giving Aqidah Akhlaq assignments, teachers ask students to do them individually and are not allowed to cheat or depend on their friends' answers. In addition, educators always remind students that to do something they do not have to wait for orders from parents or teachers, but do it themselves if they can do it, such as maintaining the tidiness, beauty of the class and others.⁴¹

6) Democratic

The value of democratic character education in the learning of Aqidah Akhlaq for fourth-grade students at Madrasah Diniyah Baabussalam is a way of thinking, acting, and behaving that values the equal rights of oneself and others. In the learning process in the classroom, teachers pay attention to students' aspirations regarding the exemplary story of the Prophet Muhammad SAW. This is seen in the learning, educators involve students' opinions, after which the teacher concludes. In addition, in the collection of assignments, teachers voice their aspirations, from these aspirations there is a final decision on the collection of assignments to be decided by the teacher. Thus, teachers dare to express aspirations and respect each other's opinions, thus creating a democratic attitude to mutually respect the opinions of friends with a full sense of responsibility.⁴²As stated by Ustadz H. Saefudin in an interview, he said that:

"The integration of character education values in Aqidah Akhlaq learning by applying the exemplary story method increases teacher enthusiasm so that they do not get bored during learning, and increases cohesiveness and activity in the classroom."⁴³

This is in line with what was said by Mr. Tarjani as the guardian of class IV students at Madrasah Diniyah Baabussalam, that:

"Learning with the exemplary story method in implementing the character education values of Aqidah Akhlaq learning enables students to take wisdom from the exemplary stories of the Prophet Muhammad SAW and can emulate good examples to apply in everyday life."⁴⁴ From the results of the interview, Mr. Tarjani, as the student's guardian, said that:

⁴⁰Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

⁴¹Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

⁴²Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

⁴³Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁴⁴Tarjani, Parent of Class IV Student at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

"The integration of character education values in Aqidah Akhlaq learning makes students more polite and respectful towards their parents, more obedient and diligent in performing worship on time."⁴⁵

Figure 5
Interview with the Parents of Madrasah Diniyah Baabussalam, Kemukten Village



The conclusion is that in the implementation of the integration of character education values in the learning of the Aqidah Akhlaq, the manners of the students' behavior is getting better and increasing as seen from the enthusiasm of the students when they follow the learning by using the method of exemplary stories and the students have more good manners towards their parents.

c. Evaluation Stage

The evaluation stage of character education integration in Aqidah Akhlaq learning for fourth grade students at Madrasah Diniyah Baabussalam, Kemukten Village, according to Ustadz Wahyudin, said that:

"The evaluation is conducted to ensure students develop good character, in line with the vision and mission of Madrasah Diniyah Baabussalam, Kemukten Village. Students with poor character and problems, such as violating rules, will receive sanctions from their teachers and guidance from their homeroom teachers."⁴⁶

In evaluating the integration of character education in Aqidah Akhlaq learning in class IV of Madrasah Diniyah Baabussalam, Ustadz Wahyudin revealed that there are four aspects that need to be looked at, namely input, process, results, impact.⁴⁷

The first input, namely the integration of character education into Aqidah Akhlaq learning, is the teacher. The input from the Aqidah Akhlaq educators is excellent. This is because the qualifications of the Class IV teachers at Madrasah Diniyah Baabussalam are bachelor's degree graduates in Islamic Religious Education. By exemplary behavior, Aqidah Akhlaq teachers can serve as role models for students.⁴⁸

The second process, in the process of integrating character education into Aqidah Akhlaq learning for fourth-grade students at Madrasah Diniyah Baabussalam, begins with lesson planning. This is followed by the process of integrating character

⁴⁵Tarjani, Parent of Class IV Student at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁴⁶Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁴⁷Wahyudin, Head of Madrasah...

⁴⁸Baabussalam Islamic Elementary School, Kemukten, May 17, 2025.

education into Aqidah Akhlaq learning, which is implemented by instilling religious values, discipline, hard work, creativity, independence, and democracy.⁴⁹

Third, the results of integrating character education into Aqidah Akhlaq learning can be said to be good, as seen in terms of subject scores, both in terms of material understanding and attitude skills. Students are more diligent and enthusiastic in learning, and their attitudes are more devoted to their teachers, polite, and have good morals.⁵⁰

Fourthly, the impact of integrating character education in Aqidah Akhlaq learning for fourth grade students at Madrasah Diniyah Baabussalam has had a positive impact on students, including providing motivation to always act honestly and not lie, respecting elders, changing bad attitudes to be better and training students to be creative and independent.⁵¹

Based on the evaluation, it can be concluded that the implementation of the integration of character education in Aqidah Akhlaq learning for Class IV students at Madrasah Diniyah Baabussalam, Kemukten Village, has been carried out well, starting from the input, process, results and impact of the integration of character education in Aqidah Akhlaq learning.

3. Factor Supporters, Obstacles, and Solutions to the Integration of Character Education in Aqidah Akhlaq Learning for Grade IV Students of Madrasah Diniyah Baabussalam, Kemukten Village

a. Supporting Factors

Educators are the most important factor in student success in learning. Educators provide services to students in line with educational goals. Educators are the main factor responsible for educating. Educators play a crucial role that must be carried out as they are responsible for the results of student learning activities through teaching and learning interactions. Educators influence the success or failure of the learning process and therefore teachers must master the principles of learning. In addition to mastering the material to be taught, in other words, educators must be able to integrate the values of character education to students and create the best possible learning conditions. To improve the quality of student learning, a learning process is needed, namely important efforts made to optimally utilize students' cognitive and affective potential, so that in integrating the values of character education in learning Aqidah Akhlaq using the exemplary story method, students are more active in participating.

The commitment and active role of all parties in the madrasah is very important in supporting the process of integrating character education, as Utadz Wahyudin said:

"The commitment and active role of all parties in the madrasah, from the principal to teachers and other educational staff, must be strong in their commitment to character education. Their active role in modeling positive behavior and providing concrete examples for students is crucial."

In an interview with Ustadz H. Saepudin as a class IV teacher at Madrasah Diniyah Baabussalam, he said that:

"Regarding the factors that support the integration of character education values in Aqidah Akhlaq learning, namely, role models from teachers (educational staff), as well

⁴⁹Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

⁵⁰Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁵¹Observation at the Baabussalam Diniyah Madrasah, Kemukten, May 17, 2025.

as the availability of quality books to support the success of theories such as books about exemplary stories of the Prophet and Ulama.⁵²

As also expressed by Mr. Tarjani as the guardian of a fourth grade student in his interview, one of the supporting factors for the integration of character education in Aqidah Akhlaq learning is that students become more active in participating, dare to express their opinions, and have good morals.⁵³

The supporting factors that have been explained by the Head of Madrasah and the class IV teacher of Madrasah Diniyah Baabussalam are as follows:

- 1) The commitment and active participation of all parties in the madrasah, from the principal to teachers and other educational staff, must be strong in their commitment to character education. Their active role in modeling positive behavior and providing concrete examples for students is crucial.
- 2) There are role models from teachers and educational staff to help apply character education values in everyday life.
- 3) There are supporting books to help during the learning process.
- 4) A conducive, safe, and comfortable school environment will encourage students to develop positive character and avoid negative behavior.
- 5) Students are more confident and teachers in teaching expect all students to be enthusiastic in learning and can integrate character education values in everyday life.

b. Inhibiting Factors

The integration of character education into the teaching of Aqidah Akhlaq for fourth-grade students at Madrasah Diniyah Baabussalam certainly faces obstacles. Among them, Ustadz Wahyudin (the Headmaster) stated that there are obstacles to the integration of character education, namely the limited availability of adequate facilities and infrastructure.⁵⁴

As in the interview with Ustadz H. Saefudin as a fourth grade teacher, the inhibiting factors in the process of integrating character education include:

- 1) Lack of Motivation and Awareness. Students need to be motivated and aware to cultivate character values internally.
- 2) The Difficulty of Building a Mindset. Changing students' mindsets or thoughts about character values requires time and consistent effort.
- 3) Students differ in their intelligence levels when learning or teaching, with some quickly grasping material and others slowly. This hinders character education, particularly as teachers must truly integrate positive character values into both instruction and outside of it.
- 4) Lack of Parental and Community Support. Parents and the community play a crucial role in supporting the integration of character education in madrasahs, but they often don't fully understand its importance or are less active in supporting madrasah activities.
- 5) Social media can also influence children's behavior and character values.⁵⁵

⁵²Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁵³Tarjani, Parent of Class IV Student at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁵⁴Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁵⁵Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

Ustadz Wahyudin, the head of the Madrasah, also stated that a teacher (educator) must be innovative in their teaching. Students also have an influence, as they are only in fourth grade, which is still considered children, so some students are certainly not used to daring to be different. Another obstacle is the environmental factors of family, friends, and the community in general, which cause the fourth-grade students of Madrasah Diniyah Baabussalam, Kemukten Village, to think differently.⁵⁶

c. Solution

There are several solutions to address the challenges faced in integrating character education values. In this regard, Ustadz Wahyudin, the head of the madrasah, stated that the madrasah is making every effort to equip the facilities and continue implementing character education within the madrasah's capabilities.⁵⁷

Teachers are figures who are respected and emulated. Therefore, educators should be able to instill good character education values in their students. An educator must exemplify and implement good things first before ordering and commanding their students. Likewise, in this case, Ustadz H. Saefudin as a fourth grade teacher, said that efforts made to integrate character education values include teachers and homeroom teachers providing more motivation and attention to students both in class and outside the classroom, and communication relationships between educators and students' parents to monitor student behavior at the Madrasah as well as in the family and community environment to be further improved.⁵⁸

A. Discussion

1. The Process of Integrating Character Education in Aqidah Learning Morals in Grade IV Students at the Baabusalam Islamic School, Kemukten Village

Character includes attitudes such as the desire to do one's best, intellectual capacities such as crisis and moral reasoning in situations of injustice, interpersonal and emotional skills that enable one to interact effectively in a variety of circumstances, and a commitment to contribute to one's community and society.⁵⁹

At the Baabussalam Islamic School in Kemukten Village, character education is instilled in students to the best of the school's capabilities, both within and outside of school. Character education is closely linked to morals, ethics, and values rooted in morality, which have a positive impact on students. Therefore, to instill good character that leads to good values in students, good character education must be instilled to positively impact them.

Character education is a conscious effort to help students understand and internalize moral, ethical, and good values in their daily lives. Character education encompasses the process of teaching and learning about values considered good by society, such as honesty, responsibility, respect for others, and independence.⁶⁰ In Class IV of Madrasah Diniyah Baabussalam Kemukten Village according to Ustadz H. Saefudin there are 85% of students who behave well and morally, the remaining 15%

⁵⁶Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁵⁷Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁵⁸Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁵⁹ Zubaedi, *Character Education Design: Concepts and Applications in Educational Institutions*, (2012).

⁶⁰Ministry of Education and Culture, *Character Education Guide in Elementary Schools*, (Jakarta: Ministry of Education and Culture of the Republic of Indonesia, 2020).

of students are lacking in morals. Based on the author's observations, there are 75% of students who behave well and morally such as religious, disciplined, hardworking, creative, independent and democratic. The remaining 25% of students are lacking in morals such as lack of courtesy towards teachers, less willing to share and help, late, sleeping and chatting in class. This can be proven by checking the daily grades and attitudes of students, that the attitudes of 48 fourth grade students can be said to be good, because there are 38 children who behave well, the remaining 10 children behave quite well.

Thus, each student has their own individual character, as seen from the characteristics of teaching and learning activities, such as interests, attitudes, learning motivation, thinking skills, and initial abilities, which allow them to grow and develop. Instilling character education values in students, such as religiousness, discipline, hard work, creativity, independence, and democracy, will have a positive impact, improving their knowledge, attitudes, and skills.

Learning is an effort to make students learn, so that the situation is a learning event. (*event of learning*) namely, efforts to change student behavior. Behavioral changes can occur due to interactions between students and their environment.⁶¹ In Grade IV of Madrasah Diniyah Baabussalam, students' learning interests vary; some have high, medium, and even low levels of interest. This can be seen through feelings of enjoyment and enthusiasm for learning, student interest in learning, concentration, and active participation. Therefore, to increase student interest in learning, teachers not only convey material but also convey and extract values from the material to benefit students.

Based on the description above, it can be concluded that character is a universal human behavioral value that encompasses all human activities, both in relation to God, oneself, fellow human beings, and the environment. The results of interviews with fourth-grade teachers show that the character of students at Madrasah Diniyah Baabussalam is that 85% of students behave well and morally, the remaining 15% are lacking in morality. The results of observations show that 75% have good and moral behavior such as being religious, disciplined, hardworking, creative, independent, and democratic. The remaining 25% are lacking in morality such as a lack of politeness towards teachers, less willing to share and help others, like to chat in class, and being late to school. From the results of these observations, it is proven again through journal notes on daily grades and attitudes, that the attitudes of 48 fourth-grade students can be said to be good, because there are 68 children who behave well, the remaining 10 children behave quite well.

2. Implications of the Results of Integrating Character Education in Aqidah Akhlaq Learning for Fourth Grade Students of Madrasah Diniyah Baabussalam, Kemukten Village

Character education is education that develops the noble character of students by practicing and teaching moral values in civilized decision-making in relationships with fellow humans and with God.⁶²

According to Ustadz Wahyudin, instilling character education values in teachers at Madrasah Diniyah Baabussalam aims to develop good character in accordance with

⁶¹Sunhaji, "The Concept of Class Management and Its Implications in Learning", *Journal of Education*, Vol. 2 No. 2, 2014, pp. 32-33.

⁶²Rosidatun, *Character Education Implementation Model*, p. 21.

the Madrasah's Vision and Mission. Character education is an effort to develop students' noble character in relationships both at school and in the community.⁶³

According to Sundari and her colleagues, the implementation of character education aims to create a generation of students who are superior and resilient and have competitiveness, by providing good moral and religious training to students.⁶⁴ At the Baabussalam Madrasah in Kemukten Village, the implementation of character education fosters good students in accordance with the madrasah's vision and mission. The parties involved in implementing the integration of character education include the madrasah principal, teachers, and educational staff within the madrasah community.

All components of the madrasah work together to integrate character education values into students. Therefore, the implementation of character education at Madrasah Diniyah Baabussalam aligns with its goal of transforming people for the better, developing knowledge to develop good students in accordance with the madrasah's vision and mission.⁶⁵

Learning is a process, a way of doing things that makes people or living things learn. Interactions between students, teachers, and learning resources take place in the learning environment as part of the educational process.⁶⁶ An important component of character education is learning, namely the introduction of values, awareness, and integration of character values into student behavior through the Aqidah Akhlaq learning process using exemplary story learning methods. Student enthusiasm in learning has increased rapidly. Therefore, to acquire knowledge, skills, and develop attitudes in students, internalization of character values in student behavior is necessary.

a. Planning Stage

From the results of the interview with Ustadz H. Saefudin, educational planning in integrating character education values includes evaluation in the form of written tests, observations of student behavior in learning and socializing with peers, assignment notes and periodic reports.⁶⁷ According to the objectives of character education put forward by Jamal Ma'mur Asmani, the objective of character education is to improve the quality of educational outcomes and the implementation of education in schools in order to direct towards the successful formation of character and noble morals of students in a complete, integrated and balanced manner.⁶⁸ In improving the quality of the success of the integration of character education in Aqidah Akhlaq learning, there is guidance from companions and evaluation of an educator through teacher council meetings.⁶⁹

⁶³Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁶⁴Sukadari, et al., "Ethnographic Research on School Culture in Character Education in Elementary Schools." *Journal of Foundational and Applied Educational Development* 3.1 (2015), pp. 58-56.

⁶⁵Wahyudin, Head of Madrasah...

⁶⁶Hidayat Ginanjar, Learning Aqidah Akhlaq and Its Correlation with the Improvement of Students' Al-Karimah Morals, *Journal of Islamic Education*, Journal of Islamic Education, Vol. 6 No. 12, (2017), p. 7.

⁶⁷Saefudin, Grade IV Teacher at Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁶⁸Jamal Ma'mur Asmani, *Guidebook for Internalizing Character Education in Schools*, p. 43.

⁶⁹Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

Educators are the agents of learning, and therefore, they are a crucial factor in the success of learning. According to Nata Abuddin, educators are adults responsible for assisting their students in their physical and spiritual development, enabling them to reach maturity, become independent in fulfilling their duties as servants and caliphs of Allah SWT, and perform their duties as social beings and as independent individuals.⁷⁰ Through learning activities, educators' efforts in planning the integration of character education values into the preparation of the Aqidah Akhlaq lesson plan for grade IV at Madrasah Diniyah Baabussalam include creating a lesson plan. An important guideline for an educator in preparing a lesson plan is to understand and understand the character education values that will be developed in the lesson.

b. Implementation Level

Learning is closely related to the development of human potential (students), changes and development of the dimensions of students' personalities.⁷¹ The results of the interview with Ustadz Wahyudin, that in the implementation of teaching and learning activities (KBM), educators (teachers) try to form good character in students in accordance with the Vision and Mission of the Madrasah.⁷²

Among them are religious character education, discipline, hard work, creative, independent, and democratic. In the learning process, the implementation of character education is not only in a theoretical form but more in practice in the form of a good attitude that matches the values of character education. In this way, to acquire knowledge, skills, and habits, as well as the formation of attitudes in learning Aqidah Akhlaq, teachers integrate the value of character education in order to be embedded in students, including:

1) Religious

The primary task of educators is to teach students. The primary issues they face and must solve are what to implement and how to do it. Therefore, teachers need to understand and internalize the learning performance of their students.⁷³

Educators in understanding and experiencing the learning performance of students in learning Aqidah Akhlaq for religious values in class IV of Madrasah Diniyah Baabussalam, namely:

a) Before starting class, students read a prayer together.

b) At 15:00 the teacher organizes the students to perform Asr prayer in congregation at the mosque.

c) When closing the lesson, the educator and students close the lesson by reading the closing prayer together.

2) Discipline

Character education is education that has the same direction and goals as moral education, namely as a means to make fundamental and basic changes because character education will change individuals down to their roots.⁷⁴ The implementation of character education in the subject of Aqidah Akhlaq is to develop the habits and behavior of students to arrive on time in class, and before learning begins, educators

⁷⁰Nata Abuddin, *Islamic Education Science*. (Jakarta: Prenada Media Group, 2010).

⁷¹Anwar Hafid, et al., *Basic Concepts of Educational Science*, (Bandung: Alfabeta, 2013), p. 179.

⁷²Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁷³Moh. Suardi, *Learning & Learning*, (Yogyakarta: Deepublish, 2018), p. 8.

⁷⁴Zubaedi, *Character Education Design: Conception and Application in Educational Institutions*, (Jakarta: Kencana Prenadan Media Group, 2012), p. 18.

check the readiness of students from the way they dress, neatness of hair for men and nails which is a manifestation of disciplined character education.

3) Hard Work

Integration of hard work character education in Aqidah Akhlaq learning for fourth grade students at Madrasah Diniyah Baabussalam, students are required to be serious in overcoming learning obstacles, completing assignments as well as possible, and working hard to meet the minimum completion criteria (KKM). No matter how difficult the assignment is, students must work hard, namely earnestly. Thus building student character by developing basic potential so that they behave well, strengthen good behavior and can correct bad behavior and help to filter foreign cultures that are not in accordance with Pancasila values.⁷⁵

4) Creative

Able to solve problems innovatively, flexibly, critically, and dare to take making quick and precise decisions, presenting something in an extraordinary (unique) way, having new ideas, wanting to continue changing, being able to read situations and take advantage of new opportunities are the values of creative character education.⁷⁶

The integration of creative character education in learning Aqidah Akhlaq in class IV at Madrasah Diniyah Baabussalam, namely an educator in educating students must understand the development of the soul faced, create a learning situation that can foster creative thinking and mastery of the use of interactive learning methods so that it can attract the interest and talent of students to be enthusiastic in learning Aqidah Akhlaq.

5) Independent

In integrating independent character values, an educator instills a spirit of leadership and responsibility in students as the next generation of the nation, as well as developing students' abilities to become independent, creative, and nationally aware individuals.⁷⁷ The value of independent character education in class IV of Madrasah Diniyah Baabussalam is an attitude and behavior that is not easily dependent on others in completing tasks, namely through giving assignments related to the material of Aqidah Akhlaq, the teacher asks students to do it alone and not to cheat or depend on their friends' answers. Thus, to develop students' abilities to become independent, creative, and nationally aware people, namely by giving assignments related to the material of Aqidah Akhlaq to be done alone and not dependent on peers.

6) Democratic

Democratic character education values are ways of thinking, acting, and behaving that value the equal rights of oneself and others. In the classroom, teachers pay attention to students' aspirations. This is evident in the learning process, where educators engage with students' opinions and then draw conclusions. This empowers students to express their aspirations and respect the opinions of others, fostering a democratic attitude that fosters mutual respect for each other's opinions with a sense of responsibility.

c. Evaluation Stage

Evaluation is an activity to see whether something that has been planned has been achieved or not, whether it is valuable or not, and the level of efficiency of its implementation.⁷⁸In evaluating the integration of character education in Aqidah Akhlaq

⁷⁵Anas Salahuddin,*Character Education Based on Religion and National Culture*, p. 43.

⁷⁶Muchlas Samani and Hariyanto,*Concept and Model of Character Education*,(Bandung: PT Remaja Rosdakarya, 2011), p. 51.

⁷⁷ Nur Aeni *Character Education for PGSD Students*, p. 30.

⁷⁸Kadek Ayu Astiti,*Learning Evaluation*,(Yogyakarta: Andi Publisher, 2017), p. 2.

learning, there are four aspects that need to be looked at, namely First, input, namely educators. The input of Aqidah Akhlaq educators is very good, because the qualifications of grade IV teachers at Madrasah Diniyah Baabussalam are S1 graduates, so that grade IV teachers become role models for students. Second, the process begins with learning planning, namely preparing a lesson plan. Third, the results, the results of the integration of character education in Aqidah Akhlaq learning are said to be good, this is seen in terms of subject scores, both understanding of the material and attitude skills. Fourth, the impact, has had a good impact on students, including providing motivation to always be honest and not lie, respecting elders, changing bad attitudes to better ones and training students to be creative and independent. Thus, to see whether something planned has been achieved or not, valuable or not, and the level of efficiency of its implementation can be seen through four aspects, namely input, process, results and the impact of the integration of character education on students in Aqidah Akhlaq learning.

Based on the description above, it can be concluded that educators are learning actors, in that case educators are an important factor in the success of learning. To achieve successful learning, educators must integrate the values of character education in Aqidah Akhlaq learning. At the planning stage, learning is carried out according to the RPP designed with learning steps using the exemplary story method to stimulate students' learning motivation to participate more actively. At the implementation stage by integrating 6 character education values into Aqidah Akhlaq learning, including religious, disciplined, hard work, creative, independent and democratic. As for the evaluation stage, the implementation of the integration of character education in Aqidah Akhlaq learning in grade IV at Madrasah Diniyah Baabussalam Kemukten Village has been carried out well starting from input, process, results and impacts.

3. Supporting, Inhibiting, and Solution Factors for the Integration of Character Education in Aqidah Akhlaq Learning for Grade IV Students of Madrasah Diniyah Baabussalam, Kemukten Village

a. Supporting Factors

Educators (teachers) are role models for students and everyone in their environment to develop their potential and abilities.⁷⁹ Factors supporting the integration of character education into Aqidah Akhlaq learning in Grade IV at Madrasah Diniyah Baabussalam include the commitment and active role of all parties in the madrasa, starting from the principal, teachers, and other educational staff, who must have a strong commitment to character education. Their active role in modeling positive behavior and providing real examples for students is very important. Role models from educators and educational staff. The existence of quality books to support the success of theories such as books on exemplary stories of the Prophet and Ulama. Thus, educators in teaching require learning media such as books on exemplary stories of the Prophet and Ulama to support the application of character education values in order to develop potential and abilities.

Aqidah Akhlaq learning is an important learning in shaping the character of students who are in accordance with Islamic values in behaving and interacting with God, others and nature, vertically and horizontally.⁸⁰ The existence of role models from educators, educational staff, and adequate books supporting Aqidah Akhlaq learning certainly adds new enthusiasm to students to create *noble morals* good in the school

⁷⁹Samsul Nizar and Zainal Efendi Hasibuan, *Ideal Educator for Character Building*, (Depok: Prenadamedia Group, 2018), p. 247.

⁸⁰ Kutsiyah, *Moral Belief Learning*, p. 5

environment and society. Thus, to shape the character of students according to Islamic values in behavior and interactions, educators must be role models to increase students' enthusiasm *in have good morals*.

The aim of learning Aqidah Akhlak is to develop aqidah through providing, cultivating, and developing knowledge, appreciation, practice, habits, and experiences of students regarding Islamic aqidah so that they become Muslim people whose faith and piety towards Allah SWT continues to grow.⁸¹ As expressed by Ustadz Wahyudin, that students in learning are more confident and educators expect all students to be enthusiastic in learning and can integrate the values of character education in everyday life. Through providing, cultivating, and developing knowledge, appreciation, and practicing habits, educators apply the values of character education in learning Aqidah Akhlaq to educate students to become good, intelligent, creative, innovative and noble individuals. A conducive, safe, and comfortable school environment will encourage students to develop positive character and avoid negative behavior.⁸²

b. Inhibiting Factors

Regarding the integration of character education, many factors can hinder its implementation, including a lack of motivation and awareness. Students need motivation and awareness to cultivate character values internally. The difficulty of developing a mindset, and changing students' mindsets or thinking about character values, requires time and consistent effort.

Character education teaches students to think intelligently, naturally activating the midbrain. Character education is based on fundamental human traits derived from universal religious moral values.⁸³ Students differ in their intelligence levels when learning or teaching, with some quickly grasping material, while others are slow. This hinders character education, particularly requiring teachers to truly integrate positive character values into both instruction and outside of it. Therefore, to overcome these barriers to character education, we need to teach students to think intelligently and naturally activate the midbrain, enabling them to grasp material quickly.

Lack of parental and community support: Parents and the community play a crucial role in supporting the integration of character education in madrasahs, yet they often don't fully understand its importance or are less active in supporting madrasa activities. Social media can also influence children's behavior and character values.

c. Solution

Character education is defined as value education, character education, moral education, character education, the aim of which is to develop students' abilities to make good and bad decisions, maintain that goodness, and realize that goodness in everyday life.⁸⁴ Ustadz Wahyudin, the head of the madrasah, stated that the madrasah is making every effort to equip the madrasah with adequate facilities and continue to implement character education within the madrasah's capabilities. He emphasized that to instill character education, values, morals, and ethics in students' daily lives, it is necessary to implement character education within the madrasah's capabilities.

⁸¹ Directorate of Madrasah KSKK, Decree of the Minister of Religion Number 183 of 2019 concerning Guidelines for Islamic Education and Arabic Curriculum in Madrasahs, p. 28.

⁸² Wahyudin, Head of Madrasah Diniyah Baabussalam, Personal Interview, Kemukten, May 18, 2025.

⁸³ Yuli Widiyono, *Character Education Values of Songs Compilation of Manthous's work*, p. 234.

⁸⁴ Omer of dice, *The Importance of Character Education in the World of Education*, Journal of Educational Managers 9, No. 3 (2015), p. 466.

Ki Hajar Dewantara defines education as an effort to advance children's character, mind and body so that they can advance the perfection of life.⁸⁵Ustadz H. Saefudin as a fourth grade teacher at Madrasah Diniyah Baabussalam said that the efforts made were that educators with homeroom teachers provided motivation and more attention to students both in class and outside the class, and communication relationships between educators and parents of students to monitor student behavior at Madrasah as well as in the family and community environment. Thus, efforts to advance children's character, mind and body are by providing motivation and more attention to students and good relationships between parents and educators.

From the statement above, it can be concluded that character education is based on basic human character derived from universal religious moral values. In educating students' character, there are supporting factors, inhibiting factors, and solutions. The supporting factors are the commitment and active role of all parties in the madrasah, the role model of educators and education staff, the availability of quality books, that students in learning are more confident and educators expect all students to be enthusiastic in learning. Meanwhile, the inhibiting factors are the lack of motivation and awareness of students, students have difficulty building a mindset, students in learning or teaching have different intelligence powers, lack of support from parents and the community, social media can also influence the behavior and character values of children. The solutions are the madrasah makes every effort to complete madrasah facilities, implement character education according to the madrasah's capabilities, educators provide motivation and more attention to students, and good communication relationships between educators and parents.

⁸⁵Sumiati, *Becoming an Educated Educator*, Tarbawi Journal 2, No. 1 (2018), p. 88.

Conclusion

Based on the discussion in the previous sub-chapter, it can be concluded that the integration of character education in Aqidah Akhlaq learning for fourth-grade students at Madrasah Diniyah Baabussalam, Kemukten Village, has positively impacted the students' character, morals, and ethics. This is evident from the students' increased enthusiasm during lessons that use the exemplary story method, which incorporates six core character values: religious devotion, discipline, hard work, creativity, independence, and democracy. The teacher delivers material on the exemplary behavior of the Prophet Muhammad, presenting him as a role model for students. In addition, videos illustrating the Prophet's noble character and patience in spreading his message are shown, after which students reflect on the content and draw lessons from it. The integration of Aqidah Akhlaq learning in character education has led to improved student achievement and motivation, the cultivation of noble character, a more serious attitude toward overcoming learning challenges, a commitment to completing assignments diligently, greater independence, increased courage in expressing opinions, and a higher level of respect for others' views. Supporting factors for this success include the strong commitment and active participation of all stakeholders in the madrasah, the presence of role models among teachers and staff, the availability of quality learning materials, and increased student confidence alongside teachers' encouragement for active participation. However, there are several inhibiting factors, such as low student motivation and awareness, difficulties in developing constructive mindsets, varying levels of intelligence among students, limited support from parents and the community, and the negative influence of social media on student behavior and character. To address these challenges, the madrasah is making efforts to improve its facilities and infrastructure, implement character education based on its capabilities, provide greater motivation and attention to students, and foster effective communication between educators and parents.

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