

IMPLEMENTATION OF CHARACTER EDUCATION IN DEVELOPING STUDENTS' ISLAMIC PERSONALITY

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ABSTRACT

Character education implementation in schools requires evaluation to determine its effectiveness in developing students' Islamic personalities, values, and moral behavior. The study aims to analyze and describe the implementation of character education in fostering students' Islamic personalities through comprehensive curricular and extracurricular activities. A qualitative case study design was employed using interviews, triangulation, data reduction, data presentation, and conclusion drawing involving principals, teachers, parents, and students. The findings demonstrate that character education effectively promotes the development of Islamic personalities through both curricular and extracurricular activities. Curricular programs enable students to internalize essential Islamic values, including honesty, kindness, humility, compassion, responsibility, and respect. Extracurricular activities further strengthen patience, empathy, tolerance, and altruism through practical experiences and collaborative participation. The implementation also enhances students' social competencies, particularly communication, cooperation, teamwork, and leadership skills, which support positive interpersonal relationships. Overall, integrating classroom instruction with extracurricular experiences provides meaningful opportunities for students to consistently practice Islamic moral values in both school and everyday life. The study concludes that integrated curricular and extracurricular character education successfully strengthens Islamic personalities, moral values, social competencies, and positive student behavior sustainably. Furthermore, the findings provide practical guidance for schools to strengthen Islamic character education through comprehensive curricular and extracurricular implementation strategies effectively.

Keyword: Character education; Islamic personality; Curricular activities; Extracurricular activities.

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INTRODUCTION

Character education plays a fundamental role in elementary schools by fostering students' discipline, responsibility, honesty, and social awareness, enabling them to face future challenges with strong moral values and sustainable life skills (Maulana & Purba, 2024). Schools strategically integrate character education through classroom learning, teacher role modeling, extracurricular activities, and school culture to cultivate students with noble character and high competencies for the modern era (Anggraeni et al., 2024). In Islamic education, contextualizing religious teachings through cultural resilience, supported by Islamic scholars and traditional leaders, strengthens Islamic values, local wisdom, and the development of moderate, tolerant, and ethical learners (Sulaiman et al., 2025). Islamic Religious Education teachers also improve students' understanding of *nabwu* and *shorof* by implementing interactive, effective, and contextual instructional approaches that enhance Arabic language proficiency and deepen Islamic knowledge (Anggraeni et al., 2026).

In early childhood education, discipline is developed through habitual practices, teacher role modeling, and structured activities that encourage responsibility, orderliness, and independence (Alhan & Supriyani, 2023). Positive communication between educators and young children further supports moral, social, and emotional development through respectful language and warm interactions (Siskawati, 2023). Islamic guidance introduces religious values through daily prayers, worship, and moral habituation to strengthen honesty, discipline, social care, and spiritual awareness from an early age (Rofiki et al., 2022). Additionally, beading activities contribute to children's fine motor development while promoting patience, accuracy, and discipline through meaningful educational play (Farida & Yanti, 2023).

The implementation of character education in Early Childhood Education (ECE) is hindered by insufficient professional training, inadequate learning resources, and the absence of systematic evaluation frameworks. These factors hinder the successful implementation of character education (Mufidah & Jamain, 2020). Family involvement also remains a significant barrier because inconsistencies between values taught at school and those reinforced at home reduce the continuity of children's character development (Hasanah et al., 2020). Furthermore, institutional constraints such as limited administrative support, time allocation, and curriculum integration make it difficult for educators to implement character education comprehensively (Zurqoni et al., 2018). Recent evidence also suggests that sociocultural diversity and rapid technological changes require educators to continuously adapt character education strategies to children's evolving developmental contexts (Arif et al., 2025). Finally, the successful implementation of character education depends on sustained collaboration among teachers, families, and educational institutions to create a consistent environment that supports children's moral and social development (Lee, 2016).

The strategies used by schools to instill character education in Early Childhood Education (ECE), teachers play a central role by modeling positive behavior, guiding children through habituation, and using reinforcement techniques to strengthen values such as honesty, responsibility, and discipline (Ni'amah et al., 2023). In addition, classroom management strategies such as rule-setting, learning routines, and reflective storytelling are used to help children understand and practice good behavior in real-life situations (Munafiah & Novianti, 2023). Schools also implement structured character education programs through collaboration between teachers, parents, and the wider school community to ensure consistency between home and school environments (Rohman & Mentari, 2024). Furthermore, Islamic and moral-based education strategies, including religious practices and value reinforcement, are widely applied to develop early spiritual and ethical character in children (Nuraini et al., 2025). Overall, effective character

education requires continuous interaction, modeling, and systematic integration of values across all school activities.

One effective strategy is ethnopedagogy, where local cultural values are embedded into learning activities to strengthen children's character and make moral lessons more meaningful in their real-life context (Sakti et al., 2024). In addition, schools apply habituation methods, role modeling, and reinforcement techniques to consistently instill values such as honesty, discipline, and responsibility in young learners (Aisyah, 2023). Character education is also strengthened through religious-based activities and moral teachings that are systematically integrated into early childhood learning programs to build spiritual awareness and ethical behavior (Isom et al., 2021). Furthermore, collaborative management involving teachers, parents, and school leaders ensures that character values taught at school are reinforced at home, creating a consistent environment for children's development (Norrahrman, 2023). Overall, effective implementation of character education requires continuous interaction, contextual learning strategies, and strong institutional support to ensure that values are internalized by children from an early age (Rahmi et al., 2025).

Based on the results of observations at TK Alief Darurrahma, character education has been implemented through the values of mutual affection, helping one another, cooperation, empathy, and respect for others. Teachers also show care by visiting parents or friends when they are sick and by using creative and non-monotonous teaching methods. Habit-forming activities are carried out outside the classroom such as greeting others, shaking hands, and reciting basmalah and hamdalah before and after learning activities. Teachers serve as role models by arriving early at school as an example of discipline. However, some children are still found to lack independence, responsibility, punctuality, and honesty when making mistakes. Therefore, character education is very important in shaping children's morals and personality in the future. The implementation of character education emphasizes the values of love for God, independence, responsibility, honesty, helping others, forgiveness, and cooperation so that children grow into individuals with noble character and good responsibility in the future.

The aim of this research is to analyze and describe the implementation of character education in shaping an Islamic personality within the school environment. This study contributes a deeper understanding of the application of Islamic character values in curricular and co-curricular activities as well as how these processes shape students' attitudes. Another contribution is serving as a reference for teachers and schools in developing character-based learning strategies. The impact of the research shows that the implementation of character education is able to foster values of honesty, compassion, humility, tolerance, empathy, as well as social skills such as cooperation, communication, and leadership. In addition, character education also strengthens students' Islamic personality by making them more disciplined, responsible, and socially caring. These findings are expected to encourage schools to continuously optimize character education programs in a sustainable manner in order to form a generation with noble character who are well-prepared to face future life challenges in an optimal and continuous way in elementary education.

RESEARCH METHODOLOGY

The research location is TK Alief Darurrahma, which is situated at Perumahan Nanggela Anugrah Pratama Block C7/25, Sukmajaya Tajurhalang, Bogor. The research subjects consist of one principal and two classroom teachers. The research method used is a qualitative method. The type of qualitative research applied in this study is a case study. The case study approach was chosen because this research requires in-depth and detailed analysis. The study on the implementation of

character education in shaping Islamic personality at TK Alief Darurrahma needs to be conducted thoroughly to understand the extent of character education development in learning.

Table 1. Data to be Collected

Data Collection Technique	Data to be Collected	Implementation in the Study
Observation	Data on the implementation of character education in learning activities and school practices.	Conducted using a participatory approach, where the researcher is directly involved in activities carried out by the principal of TK Alief Darurrahma, especially those related to the implementation of character education in learning.
Interview	Information from informants regarding the implementation of character education, including planning, execution, and evaluation.	Conducted through structured, face-to-face interviews between the researcher and selected informants.
Documentation	Supporting evidence such as documents, photos, videos, and files related to character education implementation.	Used to document the implementation of character education in learning through relevant documents, files, photos, and videos related to the research focus.

Data analysis consists of several stages. The first stage is data reduction, which involves selecting, simplifying, and abstracting relevant data from field notes. This process is carried out continuously from the beginning of data collection until the end of the study. The next stage is data display, where the data is organized in narrative form accompanied by images, tables, or diagrams to facilitate analysis. Finally, data verification and conclusion drawing are used to strengthen the initial findings by confirming them with additional collected data, so that the conclusions become more valid and convincing.

Data validity checking is conducted in two ways. First, source triangulation is used to validate the research results by involving various related parties, including the school principal, parents of students, and classroom teachers. By involving different perspectives, the implementation of character education in shaping Islamic personality can be evaluated comprehensively, ensuring a high level of data validity. Second, technique triangulation is applied by using multiple data collection methods simultaneously, such as participatory observation, in-depth interviews, and documentation.

RESULTS AND DISCUSSION

Implementation of Character Education in Forming an Islamic Personality Through Curricular Activities

Improving reading and memorization skills of the Qur'an through murojaah activities can also enhance the ability to read and memorize the Qur'an, which is an important aspect of Islamic character education. In addition, learning Iqro also provides essential Qur'an reading skills in the daily life of a Muslim, apart from shaping character values. Dhuha prayer activities in the curricular context can also strengthen social bonds and togetherness among students, so they learn to support each other in worship and daily life. Therefore, curricular activities as a whole aim to increase spiritual awareness. Extracurricular activities that focus on Islamic values can also increase students' spiritual awareness and help them understand the role of religion in daily life.

Character education in Islamic schools is implemented through curricular activities to shape students' Islamic personality by integrating moral values into classroom learning. Recent studies show that Islamic Religious Education effectively builds discipline, spirituality, and

character formation when teachers design structured lesson plans aligned with religious values (Ginanjar & Rahman, 2025). Curricular integration of Islamic values also strengthens students' moral behavior through daily learning activities and reflective practice in the classroom (Saputra et al., 2023). Furthermore, character education embedded in Islamic curriculum supports holistic personality development and reinforces ethical conduct through consistent instructional practices (Syarnubi et al., 2021).

Implementation of character education in Islamic schooling through curricular activities plays a crucial role in forming students' Islamic personality. Recent studies show that integrating Islamic values into classroom learning enhances moral behavior, discipline, and spiritual awareness among students (Komariah & Nihayah, 2023). Curricular implementation supported by structured lesson plans and teacher guidance strengthens character building within formal Islamic education settings (Furqon & Hanif, 2022). Additionally, extracurricular integration reinforces values learned in class and helps students apply Islamic ethics in daily life (Siregar et al., 2020).

Implementation of Character Education in Forming an Islamic Personality Through Co-curricular Activities

First, Character Formation: Through co-curricular manasik hajj activities, participants can develop strong Islamic character, such as honesty, tolerance, leadership, and social skills. These co-curricular activities can also help participants develop important social skills in character education. Second, Religious Awareness: Participants can develop a deeper understanding of Islamic teachings and the importance of manasik hajj as part of Islamic worship. This can increase their religious awareness. Early childhood is the first step in shaping children's morals and introducing good values so they become individuals with character. According to Law No. 20 Article 1 Paragraph 14 of 2003 concerning Early Childhood Education (PAUD), PAUD is an effort of guidance aimed at children from birth to 6 years of age through educational stimulation to help physical and spiritual growth and development so that children are ready to enter further education. Law No. 20 of 2003 Article 9 Paragraph 1 states that every child has the right to obtain education and teaching in order to develop their personality and intelligence according to their interests and talents. The reasons for the importance of PAUD are: early childhood is a sensitive period with very rapid physical, motor, intellectual, and social development. The variability of adult intelligence levels, 50% is formed in early childhood (the first 4 years), the next 30% up to the age of 8 years, and the remaining 20% after reaching 18 years of age. Early childhood is the foundation-building period for a child's growth and development.

Implementation of character education in forming Islamic personality through co-curricular activities plays an important role in students' moral and spiritual development (Khodijah et al., 2024). Co-curricular activities connect classroom learning with real practice by strengthening Islamic values through mentoring, group tasks, and school religious programs (Supadi & Fauzi, 2024). Participation in co-curricular programs helps students internalize Islamic values and improve their moral behavior and responsibility in school life (Anggyana & Komalasari, 2023). In addition, co-curricular mentoring activities support the development of disciplined, ethical, and spiritually grounded Islamic student personalities through continuous guidance and reflection (Pane & Nasution, 2024). Implementation of character education in forming Islamic personality through co-curricular activities plays an important role in students' moral and spiritual development (Furqon & Hanif, 2022). Co-curricular activities help connect classroom learning with real-life practice by strengthening Islamic values through mentoring, discussions, and school religious programs (Muthohar, 2021). These activities also encourage students to internalize ethical values

and apply them consistently in daily behavior within the school environment (Siregar, 2021). In addition, co-curricular mentoring supports the formation of disciplined, responsible, and spiritually aware Islamic student personalities through continuous guidance and supervision (Firmansyah & Nurdin, 2023). Therefore, co-curricular activities serve as an effective medium for strengthening Islamic character education by integrating cognitive understanding, moral practice, and spiritual development in a structured educational

Results of the Implementation of Character Education in Forming an Islamic Personality in Children Through Curricular Activities

The results of implementing character education in forming an Islamic personality through co-curricular activities at TK Alief Darurrahma Bogor have produced several impacts. The improvement of Qur'an reading and memorization skills is supported by murojaah activities, which can enhance the ability to read and memorize the Qur'an, an important aspect of Islamic character education. In addition to building character, learning Iqro also provides essential Qur'an reading skills in a Muslim's daily life. Dhuha prayer activities in the curricular context can also strengthen social bonds and a sense of togetherness among students, so they learn to support each other in worship and daily life. Therefore, curricular activities as a whole aim to increase spiritual awareness. Extracurricular activities that emphasize Islamic values can increase students' spiritual awareness and help them understand the role of religion in daily life. Character education is education that supports the social, emotional, and ethical development of students. In simple terms, character education can be understood as all positive actions carried out by teachers that influence the character of the students they teach. This is an effort to build character. Building character is the process of carving or shaping the soul in such a way that it becomes unique, interesting, and different, similar to letters in the alphabet that are never the same as one another.

The implementation of character education through curricular Islamic Religious Education activities shows significant results in forming an Islamic personality in children, particularly in terms of religiosity, discipline, and daily moral behavior. Studies indicate that integrating character values into the learning process enables a more systematic and sustainable internalization of moral principles (Komariah & Nihayah, 2023). In addition, strengthening character education through structured instructional models and school-based activities has been proven effective in shaping students' personalities grounded in Islamic values (Syarnubi et al., 2021). Similar findings reveal that character education embedded in curricular and co-curricular activities enhances students' religious character and sense of responsibility (Furqon & Hanif, 2022). Furthermore, the implementation of Islamic values through an affective learning approach deepens the internalization of Islamic character, which is reflected in children's daily behavior (Muzakki & Nurdin, 2022). Overall, these studies confirm that curricular activities play an important role in forming a consistent and sustainable Islamic personality in children.

The results of implementing character education through curricular Islamic education activities indicate a positive contribution to the development of an Islamic personality in children, particularly in strengthening moral awareness, responsibility, and spiritual behavior. Research shows that character formation can be effectively achieved when Islamic values are embedded not only in classroom instruction but also in structured learning experiences that support holistic development (Saputra et al., 2023). Furthermore, school discipline and Islamic co-curricular activities play an essential role in reinforcing students' character, as they provide consistent behavioral guidance within the school environment (Siregar, 2021). In addition, integrating Islamic values into early childhood and school curricula has been shown to enhance long-term character

development by creating meaningful learning experiences that shape personality traits (Arsyad, 2023). Moreover, affective learning approaches based on Qur'anic values further strengthen students' internalization of Islamic character, resulting in more consistent ethical behavior in daily life (Badri & Malik, 2024). Overall, these findings confirm the effectiveness of curricular activities in forming Islamic personality.

Results of the Implementation of Character Education in Forming an Islamic Personality Through Co-curricular Activities

The results of implementing character education in forming an Islamic personality through co-curricular activities at TK Alief Darurrahma Bogor have produced several impacts as follows: first, religious awareness, students can improve their understanding of Islamic teachings and the significance of manasik hajj as an integral part of Islamic worship. This encourages increased religious awareness among participants. The main objectives of Islamic education first in the physical aspect, Islamic education teaches norms related to manners of physical behavior, such as covering the aurah, polite eating behavior, and proper walking attitudes; second in the spiritual dimension, Islamic education aims to increase a person's faith and piety to Allah SWT; third in the psychological aspect, Islamic education encourages individuals to develop good mindsets toward themselves and others, such as avoiding envy, thinking positively, and rejecting arrogance (Faizah, 2022). Second, the internalization of Islamic values, through participation in manasik hajj, participants can explore and understand Islamic values such as patience, humility, and obedience. They can practice these values in their daily lives. The internalization of Islamic values by a school leader requires the ability to determine appropriate methods according to the object and objectives to be achieved. Thus, when individuals are able to actualize the values they believe in, the internalization process is considered successful (Setyaningsih & Subiyantoro, 2017).

Third, understanding the hajj process, participants can gain a better understanding of the stages and processes of hajj, enabling them to plan and perform hajj with more confidence and deeper knowledge. Some benefits of this Manasik Training activity include improving students' understanding and skills regarding the hajj pilgrimage, motivating children to complete the pillars of Islam (hajj), and increasing the understanding, skills, and motivation of the community, including educators and parents involved in the training (Ansori et al., 2019). Fourth, character formation, through co-curricular manasik hajj activities, participants can develop strong Islamic character, including honesty, tolerance, and altruism. This helps in forming individuals who are responsible and have integrity in society. Schools, as the main educational environment, need to consistently support character building in students, one of which is through classroom learning activities such as group discussions, guided debates, and two-way presentations that can be used to train and develop students' democratic character. Meanwhile, outside the classroom, almost all extracurricular activities, such as scouting, scientific work, sports, and arts, can also significantly help strengthen students' democratic character (Mustofa & Setiyowati, 2021).

The implementation of character education through co-curricular activities plays a significant role in forming an Islamic personality in students by reinforcing moral values, discipline, and social responsibility beyond classroom instruction. Research shows that co-curricular programs, such as religious mentoring and structured student activities, strengthen character formation by providing practical spaces for applying Islamic values in daily school life (Wulandari et al., 2025). In addition, effective management of co-curricular activities contributes to the integration of character education across curricular and extracurricular domains, ensuring consistent moral development (Muthohar, 2021). Furthermore, participation in co-curricular

activities has been found to positively influence students' personality development and ethical behavior, as it encourages decision-making based on moral and religious principles (Karamat et al., 2024). Similarly, studies highlight that structured engagement in co-curricular programs is closely related to improved moral development and character building among secondary school students (Islam et al., 2026). Overall, these findings confirm that co-curricular activities are essential in strengthening Islamic personality formation in a holistic educational environment.

CONCLUSION

The results of the study on the implementation of character education at TK Alief Darurrahma through curricular and co-curricular activities indicate that Islamic character formation can be effectively developed through the habituation of religious values in learning and supporting school activities. First, the strengthening of Islamic values occurs through the internalization of honesty, kindness, humility, and compassion that are consistently embedded in daily school activities. Second, the formation of noble character is reflected in students' growing attitudes of patience, tolerance, and empathy as part of their Islamic personality. Third, students' social skills improve through collaborative activities that foster cooperation, communication, and leadership abilities. Fourth, co-curricular activities such as *manasik haji* contribute significantly to deeper Islamic character development, particularly in terms of obedience, honesty, and altruism. Fifth, these activities collectively strengthen students' overall character, including perseverance in religious learning, commitment to worship practices, and gratitude in everyday life. Thus, the integration of curricular and co-curricular activities provides a meaningful contribution to shaping a holistic, balanced, and sustainable Islamic personality through continuous moral and spiritual habituation within early childhood education settings.

This study contributes empirical evidence on the effectiveness of integrating curricular and co-curricular activities in forming Islamic character in early childhood education. The findings can serve as a reference for teachers and educational institutions in designing more systematic, contextual, and value-based learning strategies that emphasize moral development, spiritual growth, and students' social skills in a structured educational environment. This study is limited to a single educational institution, which restricts the generalizability of the findings. In addition, the analysis mainly focuses on observable behavioral aspects without deeply examining internal psychological factors or the comprehensive influence of family background and broader social environment on children's Islamic character development.

Future research should involve a larger number of educational institutions to improve representativeness. Longitudinal studies are also recommended to observe long-term character development. Additionally, deeper analysis of family involvement and social environment is needed to better understand their roles in supporting holistic and sustainable Islamic character education outcomes. Overall, the implementation of character education at TK Alief Darurrahma effectively forms an Islamic personality in children through the continuous integration of moral, spiritual, and social values in education.

ACKNOWLEDGMENTS

The authors would like to express their sincere gratitude to TK Alief Darurrahma for granting permission and providing full support during the research process. Appreciation is also extended to the school principal, teachers, and students who actively participated and contributed to the successful completion of this study. Their cooperation and openness in providing data and

information were invaluable in understanding the implementation of character education through curricular and co-curricular activities. The authors also thank their academic supervisors for their guidance, constructive feedback, and continuous encouragement throughout the research process. Finally, heartfelt appreciation is given to family and colleagues for their moral support, motivation, and assistance, which greatly contributed to the completion of this study. Finally, this work may have been supported by AI tools for language editing and structuring. All ideas, data analysis, and conclusions remain fully the responsibility of the authors, ensuring academic integrity.

AUTHOR CONTRIBUTIONS

- Author 1 : Conceptualization, research design, data collection, and drafting the manuscript
- Author 2 : Data analysis, interpretation of results, and literature review
- Author 3 : Validation, supervision, and revision of the manuscript
- Author 4 : Editing, formatting, reference management, and final proofreading
- Author 5 : Review the results and draw conclusions

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