

# Implementation Of Strengthening Haracter Education At Madrasah Diniyah Al-Hidayah Karangnongko Klaten, Central Java

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## **Abstrak:**

Pendidikan yang dikembangkan di Indonesia bertujuan menjadikan warga belajar (peserta didik) memiliki empat karakter pokok, yaitu selaku manusia beragama, manusia individu, manusia sosial, dan selaku warga negara. Dewasa ini permasalahan sosial yang sangat serius terjadi di sekitar kita adalah rusaknya tatanan nilai-nilai moral atau akhlak mulia (dekadensi moral). Madrasah Diniyah Al-Hidayah merupakan satu dari tiga komponen utama pendidikan (tri pusat pendidikan) yakni masyarakat, yang bergerak di bidang keagamaan yang diselenggarakan oleh masyarakat untuk masyarakat (swadaya masyarakat) yang mana memiliki concern terhadap pentingnya pendidikan karakter. Maka penelitian ini bertujuan untuk mendeskripsikan terkait implementasi Penguatan Pendidikan Karakter di Madrasah Diniyah Al-Hidayah Kanoman Karangnongko Klaten. Teknik pengumpulan data yang digunakan peneliti adalah observasi, wawancara dan dokumentasi. Setelah itu, dilakukan triangulasi data baik secara metode maupun sumber lalu disimpulkan. Hasil penelitian menunjukkan bahwa Implementasi penguatan pendidikan karakter di Madrasah Diniyah Al-Hidayah mencakup Perencanaan pembelajaran yang yang mana mengacu pada Dasar Filosofis hingga Dasar Empiris. Kemudian pelaksanaan proses yang mana dimanifestasikan melalui pendekatan berbasis kelas, pendekatan berbasis budaya madrasah diniyah, dan pendekatan berbasis masyarakat. Terakhir adalah pembiasaan yang mana mencakup aspek Ibadah, perilaku (karakter), dan keteladanan.

**Kata kunci:** *Implementasi, Pendidikan Karakter, Madrasah Diniyah, Al-Hidayah Klaten*

## **Abstract:**

The education developed in Indonesia aims to make learning citizens (students) have four main characters, namely religious humans, individual humans, social humans, and citizens. Currently, a very serious social problem occurring around us is the destruction of the order of moral values or noble character (moral decadence). Madrasah Diniyah Al-Hidayah is one of the three main components of education (tri-educational centers), namely the community, which operates in the religious sector and is organized by the community for the community (self-help community) which is concerned with the importance of character education. So this research aims to describe the implementation of Strengthening Character Education at Madrasah Diniyah Al-Hidayah Kanoman Karangnongko Klaten. The data collection techniques used by researchers are observation, interviews, and documentation. After that, data triangulation was carried out both in terms of methods and sources, and then conclusions were drawn. The results of the research show that the implementation of strengthening character education at Madrasah Diniyah Al-Hidayah includes learning planning which refers to the philosophical basis to the empirical basis. Then the implementation of the process is manifested through a class-based approach, a culture-based approach at Madrasah Diniyah, and a community-based approach. Lastly is habituation which includes aspects of worship, behavior (character), and example.

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**Keyword:** *Implementation, Character Education, Madrasah Diniyah, Al-Hidayah Klaten*

## **Introduction**

Education in Indonesia aims to make learning citizens (students) have four main characters, namely religious humans, individual humans, social humans, and citizens. Educational institutions that refer to these 4 (four) main characters are expected to be able to develop habituation of thinking and acting based on 18 (eighteen) life values (character), namely, religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curiosity, national spirit, love of the country, respect for achievement, friendly, loves peace, likes reading, cares about the environment, cares about society, and is responsible. These 18 (eighteen) characters are included in the Strengthening Character Education (PPK) program initiated by the government as stated in Presidential Decree Number 87 of 2017 Article 03 concerning Strengthening Character Education (Suryana & Rusdiana, 2015).

Character Education itself came to the fore during the era of President Susilo Bambang Yudhoyono's administration in his speech, stating "...The target of education is not only intelligence, intelligence, science, and knowledge. But also morals, character, character, values, behavior, mentality and personality that are strong, superior and noble..." (Soebahar, 2013). This speech was made by Mr. Susilo Bambang Yudhoyono at the peak of the 2011 National Education Day commemoration in Jakarta. According to him, three conditions must be met for the Indonesian nation to progress in the 21st century, namely the nation's independence must be higher, the nation's competitiveness must be higher, and we (the Indonesian people) must be able to build a superior and noble civilization. and the third condition is what is called character (Nurhuda, Engku Ab Rahman, et al., 2023). Based on the foregoing, it appears that if you want to become a great, advanced, and civilized nation, you should not only focus on intellectual education alone but also need and be concerned about the development of human character.

That's it. The importance of attaching the internalization of good values to the cultural elements of the Indonesian nation, this is because the Indonesian nation as an Eastern nation upholds the noble values of customs and culture in all movements of its life. So good character building and development must and needs to be fostered and developed as early as possible in various sectors of life, especially through the education sector (Azami, Nurhuda, Aziz, et al., 2023). Currently, a very serious social problem occurring around us is the destruction of the order of moral values or noble character (moral decadence). This is very clearly visible before our eyes, such as the destruction of families (broken homes), the loss of decency in everyday life, greed, and the culture of sexual spectacle that fills television shows, which seems to be a signal for teenagers to engage in sexual activity ever since. early childhood, as well as rampant sexual abuse of children (Nurhuda, Ansori, et al., 2023). Apart from that, as explained by Indri, "there is also the phenomenon of juvenile delinquency which has become increasingly widespread recently, and the symptoms, as shown by data collected in magazines, include family disputes, lack of love from parents. , values, including interactions with friends who are far from each other. - Religious values, immoral behavior, free sex, drinking alcohol, consuming marijuana (drugs), causing trouble (fights, illegal bicycle racing, etc.) (Wardiani & Suryatman, 2018)."

strengthening the regulatory statement above, Unang Wahidin stated that it is necessary and important for character formation to be carried out by all stakeholders at the level of the Indonesian nation because only character education can make this nation advanced and dignified (Wahidin, 2017). MomDrasah Diniyah is a community organization because it is organized by people who care about the urgency of religious education for the community (especially the nation's next generation). Apart from that, Madrasah Diniyah is also a non-formal religious education institution which also contributes to it. As explained in the National Education System Law no. 20 of 2003 Article 55 paragraph 1 "The community has the right to provide community-based education in formal and non-formal education by the characteristics of religion, social environment, and culture for the benefit of the community."

Madrasah Diniyah also has the distinction of being a religious education that adopts Islamic boarding school (Salaf) style learning systems and values with several Salaf methods which are still often used in the process of learning activities, such as halaqah, sorogan, bandongan or wetonan. as well as the Madrasah Diniyah curriculum which is independent (the private curriculum of the Madrasah Diniyah institution concerned). The education system according to Ki Hajar Dewantara is *Ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani* (Yamin, 2008). According to him, education must also be national. The aim of education is that apart from transferring knowledge, it is also intended as a means of transferring values that can shape the development of students' character. Education is a shared responsibility of the three main components of education (tri educational centers), namely family, Madrasah, and community (Susanti et al., 2023).

Madrasah Diniyah Al-Hidayah is one of the three main components of education (tri-educational centers), namely the community. Madrasah Diniyah is a non-formal educational institution operating in the religious sector which is organized by the community for the community (self-help community). because it has a religious education background, the content of learning materials at Islamic madrasahs is related to religious education and teaches moral values or good character (*akhlakul karimah*) and other religious knowledge, namely Tauhid, Akhlak, Hadith, Fiqh, Tajwid, Tarikh, Arabic, Nahwu, and Sharf. So the existence of Madrasah Diniyah for the PPK program is the participation of community-based education centers to strengthen the development and character formation of the nation's children, through the content of the religious materials they teach.

this regard, researchers see that Madrasah Diniyah Al-Hidayah is one of the non-formal religious education institutions that is concerned with the importance of character education. Apart from that, considering the extraordinary challenges of life today with various developments in technological progress and very significant shifts in values. making the administrators of Madrasah Diniyah Al-Hidayah feel that it is important to internalize noble moral values to the younger generation in general, especially Madrasah-aged children in the surrounding environment, through Madrasah Diniyah learning activities, apart from being a form of support for the character education strengthening program (PPK).

## **Theory, Literature Review, And Hypothesis Development**

### **a. Educatoran Character**

The terminology of character education consists of two phrases, namely education and character. Education, as the concept stated in PP RI Number 47 of 2008 concerning

Compulsory Education, is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence ", noble morals, and skills needed by himself, society, nation, and state"(Ubaidah, 2014).

Meanwhile, the character is a manifestation of good behavioral habits in everyday life which include commendable character, noble morals, mental attitude, and noble character. Character can also mean the basis for a person's way of thinking, behaving, and acting, thus making a person have their characteristics and be different from other people (Laksana, 2016). where the foundation of good character will bear fruit not only for society at that time but also for future generations.

Character can mean "the stable and distinctive qualities built into an individual's life which determines his response regardless of circumstances." situation and condition). So it can be understood that character is what differentiates a person from another in responding to impulses that occur suddenly around them without being planned (Kurniawan, 2021).

Aristotle, a Greek philosopher, said that character is living by carrying out correct actions about oneself and others. then a person's behavior in everyday life that is considered appropriate (correct) about themselves and other people can be called character (Mohammad, 2017). Regarding character, Lickona generally formulates it into three components: moral knowledge, moral feelings, and moral behavior. This means that good character is born from good habits in thinking (knowing the good), good habits in the heart (wanting good things/feeling good), and good habits in acting (doing good things/ doing good).

Al-Ghazali's concept of character, which is better known as Akhlak, is that morals are "characteristics inherent in a person who can produce good deeds without considering their thoughts first."(Amrona et al., 2023). like When someone sees a stone in the middle of the road and then removes it, his mind only anticipates things that could cause harm to himself or others, then this behavior is a manifestation of morals (good character). As indicated by a Hadith of the Prophet Muhammad SAW. "From Abu Hurairah ra. he said: Rasulullah SAW. said: "... and you removing dirt (something painful) from the road is charity". HR. Bukhari and Muslim.

**b. Strengthening character education (PPK)**

In [https://cerdasbercharacter.kemendikbud.go.id/?page\\_id=733](https://cerdasbercharacter.kemendikbud.go.id/?page_id=733) it is said that "Personality Strengthening Education (PPK) as part of the national revolutionary movement is an initiative under the responsibility of the education unit to strengthen the character of students through harmony of mind, soul and emotions, with the participation and cooperation of educational units, families and communities. It is an educational movement which was carried out at Rohani (GNRM)."Maka is a shared duty and responsibility to mobilize elements of the nation, both from government levels, to civil society, state and private parties, and formal and non-formal educational institutions. This is also carried out from basic education to higher education, everyone participates, takes part, and is responsible for developing the nation's next generation of superior and civilized (character/morals) through the door of character education which needs to be strengthened again (Sholihah & Maulida, 2020).

**c. Diniyah Madrasah**

Madrasah Diniyah is an Arabic word that consists of two words, madrasah and diniyah. Putri explained that the word madrasah in the Al-Munawir dictionary is the term for the word darasa-yadrusu-darsan-wa durusan-wa dirasatan. Which has the meaning of being erased, having lost its trace, erasing, becoming obsolete, training, and studying (Rachmadyanti, 2017). In the Big Indonesian Dictionary (KBBI), the word madrasah means school or college (usually based on the Islamic religion). Meanwhile, the word diniyah (diniah) has a meaning related to religion; religious in nature. So it can be understood based on the definitions mentioned above, that Madrasah Diniyah means a place to study various religious studies (sciences) which aim to eradicate or eliminate ignorance and train good habits or behavior according to the guidance of religion (Islam) (Sari, 2017).

Based on the concept regarding Madrasah Diniyah, regarding the role of formal and non-formal education in efforts to support the character education movement, it can be concluded that the implementation of PPK at Madrasah Diniyah institutions is a form of effort to participate in non-formal religious education institutions in supporting the implementation of PPK to build a knowledgeable generation of the nation. and personality. where Madrasah Diniyah itself is a non-formal religious educational institution initiated by the community and for the community (Muslims) with a curriculum content of Islamic teachings, which can be said to be rich in teaching good values (akhlakul karimah) (Nurhuda, 2023).

writes that Madrasah Diniyah is a product of Islamic education, where according to Zainuddin the aim of Islamic education itself is not only to strive to increase religious awareness but also to see social changes from a transcendental perspective, as well as placing faith as a source of motivation for development in learning. and appreciate modern science. and is an effort to integrate reason and conscience in facing problems of social change (Nashir, 2013).

Islamic education itself requires the formation of people with Muslim personalities in all aspects of life based on Islamic teachings, as a form of service as a servant. The Muslim personality referred to here can be interpreted as good behavior or character values (praiseworthy morals) because the characteristics of a Muslim are faith and good character (Azami, Nurhuda, & Murjazin, 2023). The Madrasah Diniyah Takmiliyah model referred to in this research is Madrasah Diniyah Takmiliyah, as stated in Government Regulation (PP) Number 55 of 2007 concerning Religious and Religious Education, that Madrasah Diniyah Takmiliyah is non-formal religious education whose existence grows and develops in society. so that Madrasah Diniyah Takmiliyah is given the freedom to modify the management and implementation of the curriculum system, to suit environmental conditions. Madrasah Diniyah Takmiliyah is organized in a structured and tiered manner and its function is to complement the implementation of religious education (Nurhuda, Fajri, et al., 2023).

PP Number 55 of 2007 concerning Religion and Religious Education

## Paragraph 2

### non-formal early education

#### Pasal 21

- (1) Non-formal diniyah education is held in the form of book recitation, Taklim Assembly, Al-Qur'an Education, Diniyah Takmiliyah, or other similar forms.

#### Pasal 25

- (1) Diniyah takmiliyah aims to complement Islamic religious education obtained at SD/MI, SMP/MTs, SMA/MA, SMK/MAK, or in higher education to increase students' faith and devotion to Allah SWT.

The existence of Islamic Islamic boarding schools that exist today is an evolution of the learning system from Salafiyah (traditional) Islamic boarding schools. It was from the "Rahim" Islamic boarding schools that madrasas were born with their characteristic content of religious knowledge.

## Methods

Based on the focus and objectives of the research, this research uses a qualitative approach. According to Denzin and Lincoln, qualitative research is research that uses natural settings, to interpret phenomena that occur and is carried out using various methods (Sugiyono, 2016). In qualitative research, the researcher is the human instrument, who determines the research focus, selects informants as data sources, then collects data, assesses the quality of the data, interprets the data, and makes conclusions. Therefore, the researcher is the key instrument in the research (Nurhuda & Azizah, 2022).

The research was carried out at Madrasah Diniyah Al-Hidayah which is located in Wonolangu Hamlet, Kanoman Village, Karangnongko District, Klaten Regency. Madrasah Diniyah Al-Hidayah was chosen, because it is one of the Madrasah Diniyah educational institutions that is concerned with character education which takes the form of non-formal religious education services for the surrounding community, namely in the form of Madrasah Diniyah. The data collection technique is collecting data in the form of categorized symptoms from interviews or observations or other forms such as photos, documents, artifacts, and field notes during research.

The data collection technique used by researchers in this research is data triangulation, namely a data collection technique that combines various existing data collection techniques and data sources. By using participant observation, in-depth interviews, and documentation for the same data source simultaneously. According to Bogdan & Biklen, data analysis is an effort to organize, sort, and synthesize data, then look for and find patterns, what is important and what has been learned, then decide, and tell it to others (J. Moelong, 2007). According to Syaodih, data analysis in qualitative research is qualitative narrative, namely looking for similarities and differences in information and then interpreting it by aiming to find the essence or basic things of reality. The data analysis used by

researchers is the Miles and Huberman type of data analysis, namely data reduction, data display, and verification.

## **Analysis dan Result**

### **A. Planning for Strengthening Character Education (PPK) in Madrasah Diniyah Al-Hidayah**

The concept of character according to Al-Ghazali as adapted by Abd. Halim Soebahar is better known as akhlak. Al-Ghazali defines morals as the inherent temperament of a person who can give rise to good actions spontaneously, without prior consideration and thought to carry them out. So character here can be interpreted as a reflection of good deeds that come from the instructions of conscience (Ni'am et al., 2023).

Alima Shidiq defines character education as an effort to educate children so they can make wise decisions, apply them in everyday life, and make a positive contribution to their environment. So, in implementing the character concept, students (santri) for example get material about mahmudah morals in Islamic schools, such as being honest, caring socially (generous), fond of reading, and so on. So that they know what are examples of commendable morals (mahmudah morals). ) the. There is also a desire (interest) in students' minds to be able to apply these simple examples of moral behavior (Shidiq & Raharjo, 2018). And little by little, I demonstrate integrity in every word, deed, and deed. He also enjoyed interacting with other people and was interested in reading, which later became his hobby. The learning planning at Madrasah Diniyah Al-Hidayah which is in sync with the character education strengthening program (PPK) refers to:

#### **1. Philosophical reasons**

##### ***a. Sejdirection of the birth of Madrasah Diniyah Al-Hidayah***

It is important to instill moral education (character) in children from an early age, to ensure that they have good character (akhlakul karimah). This was agreed with by Ki Hadjar Dewantara regarding the emphasis on character education from early childhood to adulthood, to instill the habit of commendable behavior. According to Imam Ghazali, these characteristics include courage, patience, humility, respect for elders, politeness, obedience to parents, and respect for teachers.

Based on the functions and objectives of National Education as stated in the Law on the National Education System (Sisdiknas) Number 20 of 2003, which includes forming a generation of people who are civilized and dignified, who have faith and are devoted to God Almighty, and have noble character. This is the basis for the Jamhariyah Foundation to establish Islamic Madrasah educational institutions, which can be viewed as a civilized and dignified nation in terms of its character. The main character values contained in PPK are religious, an attitude that tends towards the values of faith and devotion to God Almighty (Marishane, 2013).

Jamn that the cultivation of character education must be carried out from an early age, as stated by the Head of Madrasah Diniyah Al-Hidayah. So it is hoped that at least according to him, the existence of a madrasah diniyah in Klaten district can represent an environment with a santri (religious) atmosphere, and the realization of pious and competent individuals in their religious knowledge.

***b. Visi Madrasah Diniyah Al-Hidayah Mission***

Madrasah Diniyah Al-Hidayah has the aim of creating a Qur'anic generation that is intelligent, independent, accomplished, and also has a noble character. So that in the future it can give birth to the quality of students who are faithful, pious, and have good morals, guided by the teachings of Ahlul-sunnah wal Jama'ah, with content learning based on yellow books (salaf books) which also aims to fortify the younger generation from an early age against the negative influences of current developments. This goal is very much in line with the government program, namely strengthening character education (PPK). As a form of manifestation of the implementation of PPK which is based on a philosophical basis within the framework of the vision and mission mentioned above, Madrasah Diniyah Al-Hidayah presents it by providing Moral subjects in each class. which refers to the curriculum published by the FKDT Central Java Region. namely, in class 1 they use the book *Ala La*, in class 2 they use the book *Al-Muntakhabat Volume I*, in class 3 they use the book *Al-Muntakhabat Volume II*, and in class 4 they use the book *Washaya al-Aba' Li al-Abna'*.

**2. Empirical (practical) objectives**

The Center for Pedagogical Studies at the Indonesian University of Education (P3 UPI) studies that character comes from values about something and is attached to give birth to behavior. The character needed by the Indonesian nation, considering the multidimensional crisis experienced by this nation, from the economic crisis since 1997, then accompanied by other crises in the social, cultural, political, religious, defense, and security sectors of the nation, is the value of -values of honesty, hard work and sincerity (Sari, 2017).

Thomas Lickona stated, "The main reason for the character education movement lies in the emergence of things that destroy the stability of the comfort and security of everyday life: including acts of violence, greed, corruption, decline in civility, drug abuse, fornication (deviance), and low ethics (ethos) works." That is the current phenomenon where things are seen and heard that degrade moral values such as murder, rape, gambling, brawls, pornography and pornography, hate speech, mutual insults, bullying, and so on. as, crime on social media (cybercrime) and so on.

Thus, it can be analyzed that the establishment of Madrasah Diniyah Al-Hidayah was the first, to respond to the influence of technological developments and the unavoidable flow of globalization, and ultimately had an impact on changes in the character values of the nation's children, causing the emergence of moral decadence.

*Second*, the lack of parental control and role in the development of education (religion) and the behavior of their sons and daughters is due to the busyness of parents with worldly matters, such as work. And also their lack of knowledge regarding religious education. which leads to indifference and not involving their children in Koran recitation activities (madrasah diniyah).

*Third*, to accommodate the minimal time allocation for religious (Islamic) education learning materials in formal schools. This becomes unbalanced with the time allocation for general subjects which receive a more intense portion in one week.



## **B. Proses Strengthening Character Education (PPK) at Madrasah Diniyah Al-Hidayah**

### **1. Shortclass-based learning**

The approach to implementing PPK implemented by Madrasah Diniyah Al-Hidayah is class-based and can be analyzed from the provision of Morals subjects, which refer to the curriculum published by the FKDT Central Java Region. namely in class 1 using the book *Ala La*, in class 2 using the book *Al-Muntakhabat Volume I*, in class 3 using the book *Al-Muntakhabat Volume II*, and in class 4 using the book *Washaya al-Aba' Li al-Adha*

The test of class management carried out by Al-Hidayah Diniyah Madrasah teachers at the beginning before learning activities begin is to separate the rows of seats for male students and female students, even if they are in the same class. Apart from adhering to sharia commitments (not to be *ikhtilat*, mixing between men and women who are not *mahram*), also because of the limited classroom space and teaching staff available. Implementation of the two things above upholds the noble character value of integrity.

### **2. Short at an based on Islamic madrasah culture**

PPK implementation efforts are also integrated into the daily culture of Madrasah Diniyah Al-Hidayah, in the form of:

- 1) *Mujadahah*, *Yasin* and *Tahlil* reading activities periodically by the students are held once a week on Thursdays, and for the guardians of the students once a month on Thursdays. as well as the participation of the Madrasah Diniyah Al-Hidayah institution in the implementation of Islamic holidays, such as the 1 Muharram Parade (Islamic New Year/Hijriyah), commemorating the birthday of the Prophet SAW, and the *Isra' Mi'raj* of the Prophet SAW. So these activities are an indication of the implementation of PPK's main value, namely a religious attitude.
- 2) And Madrasah Diniyah's participation in commemorating National Holidays, such as the Independence Day of the Republic of Indonesia (17 August) and Santri Day (22 October) is a form of implementing PPK's main value in the form of an attitude of nationalism.
- 3) Santri is trained to apply an attitude of responsibility, in the behavior of taking their chair and returning it to its original place, after completing the learning activity. So the implementation of the main character value in the form of independence is visible in this attitude. Students can directly apply an attitude of independence and responsibility at the same time.
- 4) carrying out the picket task of cleaning the class created and assigned to all students, ultimately educating them directly or indirectly, to uphold noble character, in the form of an attitude of cooperation.

### **3. Short community-based care**

LicKona in his book *Character Matters*, states that character education is a shared responsibility of various elements who care and are concerned about the problems of the younger generation. Among them are the duties of the family, community, youth organizations, business networks, government, and also the media. also a strong and solid partnership between families and schools(Divine, 2020). what

was once said by Ki Hadjar Dewantara, is that those most responsible for education (character) are the family, school, and community. Which in the end is famous for the concept of the "Tri-Center of Education"(Elpina & et al, 2021).

An important component in the world of education is synergy between educators (teachers), students, and parents. It is hoped that all of them can work together in the process of education, especially character education which determines the pinnacle of a nation's civilization (Ainscow, 2020). The form of community-based approach carried out by Madrasah Diniyah Al-Hidayah is through the synergy of the Madrasah Diniyah Al-Hidayah teacher board together with the guardians of the santri to align efforts to internalize the main values for students (santri), and also support from related stakeholders, such as administrators foundations, local government, FKDT (Diniyah Takmiliah Communication Forum), fellow educators and educational staff, community leaders, and others.

This community-based approach Madrasah Diniyah Al-Hidayah synergizes with the walisantri through routine activities once a month on Thursdays, in the reading of Istighotsah, Yasin, and Tahlil. Apart from being a moment to establish communication between teachers and walisantri, regarding the development of learning, worship, and morals of their sons and daughters. So in this activity, there is a manifestation of the main values, namely religious attitudes and cooperation.

### **C. Results of the Implementation of Strengthening Character Education (PPK) at Madrasah Diniyah Al-Hidayah**

The significance of increasing the practice of worship and changing the behavior (morals) of the students as a result of implementing learning at Madrasah Diniyah Al-Hidayah is in sync with commendable character values, namely from several indicators:

#### **1. Habituation Worship**

The implementation of religious character values that can be observed in this case is that there is progress in the students after attending Madrasah Diniyah education, their knowledge of prayer readings by prayer movements becomes better, then they can pray on time and istiqomah in congregation in the prayer room. Apart from that, istiqamah in sunnah prayers, sunnah fasting, sunnah prayers (qabliyah and ba'diyah), and reading the Al-Qur'an is getting better.

#### **2. Habitual Behavior (character)**

Implementation of learning at Madrasah Diniyah Al-Hidayah from this point can be seen by the attitude of the students who say goodbye and say hello to their parents when they leave the house as well as shaking hands, speaking politely, being polite to parents and teachers, and looking for good company. Good. This can be synchronized with the integrity value in PPK.

#### **3. Cassavafunds**

The teacher is a role model for his students, so the teacher always displays and exemplifies directly what good morals should be. through polite, kind, patient, honest speech, respect for parents, and avoiding cruel words (such as misuh, Javanese, pen.). This is all an analysis of the character value of integrity in a student.

## Conclusion

Based on the explanation above, it can be said that the implementation of strengthening character education at Madrasah Diniyyah Al Hidayah Klaten includes learning planning which is in sync with the character education strengthening program (PPK) by referring to: first, the philosophical basis (history of the birth and vision and mission of Madrasah Diniyah Al-Hidayah ), secondly Empirical Basis (practical). This was continued with the process of strengthening character education (PPK) at Madrasah Diniyah Al-Hidayah through first a class-based approach, second a culture-based approach at Madrasah Diniyah, and third a community-based approach. Finally, there are the results of the implementation of Strengthening Character Education (PPK) at Madrasah Diniyah Al-Hidayah which includes: habituation to worship, habituation of behavior (character), and role modeling.

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