



## IMPLEMENTATION OF CHARACTER EDUCATION IN THE ISLAMIC EDUCATION CURRICULUM AT MADRASAH IBTIDAIYAH TELUK BINJAI, NORTH LABUHANBATU

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**Abstract:** This study aims to describe the implementation of character education in the Islamic education curriculum at Teluk Binjai Elementary School, North Labuhanbatu. This study uses a qualitative approach with a descriptive research type. Data were obtained through observation, in-depth interviews, and documentation involving the principal, Islamic Religious Education teachers, and students. Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions with triangulation techniques to ensure data validity. The results show that the implementation of character education has been effectively integrated into the Islamic education curriculum through planning, implementation, and evaluation of learning. Character values such as religiosity, discipline, honesty, responsibility, and social care are instilled in every subject and reinforced through habituation activities, teacher role models, and the religious culture of the school. The main supporting factors for successful implementation are the commitment of the leadership, teacher professionalism, and parental participation, while obstacles faced include limited facilities, learning time, and the lack of involvement of some parents. This study concludes that the success of character education is highly dependent on the synergy between the curriculum, educators, and the school environment. Thus, madrasahs play a strategic role in forming students who are knowledgeable, faithful, and have good morals through the implementation of a character-based Islamic education curriculum.

**Keywords:** Character education, Islamic education curriculum, implementation, elementary madrasah.



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## INTRODUCTION

Education plays a strategic role in shaping the personality and character of the nation's generation (Nuryadi et al., 2024). In the context of Indonesian education, education is not only oriented towards achieving academic knowledge, but also towards the moral, spiritual, and social development of students (Aziz, Ashshiddiqi, & Ariyanto, 2025). One concrete manifestation of this vision is the implementation of character education at every level of education, especially in Madrasah Ibtidaiyah (MI) as an Islamic elementary educational institution. Madrasahs function not only as institutions for transferring knowledge but also as institutions for forming Islamic morals and personalities from an early age. Therefore, the implementation of character education integrated into the Islamic education curriculum is an urgent need and relevant to the goals of national education.

Character education in the context of Islam, the concept of character education is identical to the formation of *noble morals* as emphasized in the hadith of the Prophet Muhammad SAW: "*Innama bu'itstu liutammima makarimal akhlaq*" (Indeed, I was sent to perfect noble morals). This principle emphasizes that Islamic education has a primary orientation towards the formation of Islamic character and personality (Rahmad & Kibtiyah, 2022).

Madrasah is an Islamic educational institution that is important in responding to the needs of society. (Mursal Aziz. et al., 2019). The Islamic education curriculum in madrasahs has explicitly included character dimensions through subjects such as Akidah Akhlak, Fiqh, Al-Qur'an Hadith, and Islamic Cultural History (SKI). However, implementation in the field does not always run according to expectations. The implementation of character education often faces obstacles, both in terms of curriculum planning, learning strategies, and the consistency of the application of character values in the school environment. Therefore, this study focuses on how the implementation of character education is truly integrated into the Islamic education curriculum at the Teluk Binjai Labuhanbatu Utara Elementary Madrasah, as well as the factors that support and hinder the process.

Teluk Binjai Elementary School is an Islamic educational institution that plays a crucial role in instilling Islamic values in students in North Labuhanbatu. Based on initial observations, this school is committed to developing student character through intracurricular, co-curricular, and extracurricular activities. Values such as discipline, responsibility, honesty, and religiosity are the primary focus of teaching and learning activities (Aziz et al., 2024). However, the implementation of character education depends not only on curriculum policies but also on the roles of teachers, the principal, the school environment, and parental involvement.

The importance of this research also lies in the effort to strengthen the function of the curriculum as a means of integrating character values in Islamic education. The curriculum is not merely a formal document, but rather a living educational plan (*living curriculum*) actualized through daily learning. The implementation of character education is expected to be able to make students not only intellectually intelligent but also have a high moral and social awareness. This is in line with the goals of national education as stated in Law Number 20 of 2003 concerning the National Education System, namely, to develop the potential of students to become human beings who believe in, fear God Almighty, have noble morals, are healthy,

knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Further strengthening of character education in madrasas is also part of the implementation of the Character Education Strengthening Policy (PPK) launched by the Ministry of Education and Culture and the Ministry of Religious Affairs. This policy emphasizes that character education must be integrated into all aspects of education, including the curriculum, school culture, and learning activities. The core values emphasized in the PPK include religiosity, nationalism, independence, cooperation, and integrity. In the context of Islamic education, these values align with Islamic principles such as *faith*, *good deeds*, *brotherhood*, *trustworthiness*, and *sincerity*. Therefore, integrating character values into the Islamic education curriculum is a strategic effort to strengthen students' moral and spiritual identity.

This research has both academic and practical relevance. Academically, it contributes to contemporary Islamic education studies, highlighting the synergy between curriculum and character education. Practically, the results are expected to serve as a reference for madrasahs in developing effective and contextual strategies for implementing character education. Effective implementation requires alignment between curriculum planning, learning methods, and a conducive educational environment.

Theoretically, the implementation of character education in the Islamic education curriculum can be studied through a humanistic and constructivist approach, where the educational process is seen as the formation of meaning and values in students through social interactions and learning experiences (Aziz, Napitupulu, & Khairani, 2025). Teachers act as facilitators who guide students to understand moral and spiritual values through contextual learning (Aziz, Napitupulu, & Siregar, 2025). Thus, the implementation of character education is not only carried out declaratively, but through reflective and applicable learning experiences.

However, in practice, several obstacles are often encountered that hinder the effective implementation of character education. These include teachers' lack of understanding of the concept of character education, limited availability of relevant learning resources and media, and minimal parental involvement in supporting the instillation of values at home. This results in character education sometimes remaining merely a formality in curriculum documents without significantly impacting student behavior. Therefore, it is important to identify the extent to which Teluk Binjai Elementary School has successfully integrated character values into Islamic education teaching and their strategies for addressing these challenges.

This study aims to describe the implementation of character education in the Islamic education curriculum at Teluk Binjai Elementary School, North Labuhanbatu, covering aspects of planning, implementation, and evaluation of learning. This study also seeks to uncover supporting and inhibiting factors in its implementation, as well as its impact on the character formation of students. The results of this study are expected to contribute to the development of an Islamic education curriculum that is more oriented towards the formation of character and noble morals. Thus, character education implemented in the Islamic education curriculum is not merely a slogan or additional program but becomes the soul of the entire educational process at the madrasah. Through this study, it is hoped that a more comprehensive understanding will emerge of how character values can be internalized in every aspect of education at the Madrasah

Ibtidaiyah, thereby producing a generation of Muslims who are faithful, knowledgeable, and have noble morals.

## **RESEARCH METHODS**

This study uses a qualitative approach with a descriptive research type, because it aims to describe in depth the process of implementing character education in the Islamic education curriculum at the Teluk Binjai Labuhanbatu Utara Elementary School. The qualitative approach was chosen so that researchers can understand the phenomenon holistically through direct observation of behavior, attitudes, and interactions between subjects in the madrasah environment. The research subjects include the madrasah principal, Islamic Religious Education (PAI) teachers, and upper-grade students who are part of the character formation process. Data were collected through three main techniques, namely observation, in-depth interviews, and documentation. Observations were used to examine learning practices and school activities related to character formation; interviews were conducted to explore the views and experiences of informants regarding the application of character values in learning; while documentation includes analysis of the curriculum, syllabus, lesson plans, and records of madrasah activities related to character education.

The data obtained were analyzed using the Miles and Huberman interactive analysis model, which includes three stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting and focusing information relevant to the research focus, while data presentation was carried out in the form of narrative descriptions to display patterns of character implementation in the curriculum. Furthermore, conclusions were drawn based on field findings linked to character education theory and the concept of the Islamic education curriculum. To maintain data validity, this study used source and method triangulation techniques, namely comparing data from observations, interviews, and documentation to obtain a valid and reliable picture. With this method, the study is expected to provide an objective and in-depth description of how character education is implemented in the Islamic education curriculum at the Teluk Binjai Labuhanbatu Utara Elementary School.

## **RESULTS AND DISCUSSION**

### **Character Education of Teluk Binjai Elementary School, North Labuhanbatu**

Teluk Binjai Elementary School is an elementary Islamic educational institution under the auspices of the Ministry of Religious Affairs of North Labuhanbatu Regency. This school has a vision to shape students who are faithful, knowledgeable, and have good morals, as well as possessing balanced academic and spiritual abilities. Based on observations and interviews with the headmaster, it is known that this institution has a strong commitment to strengthening character education, especially through the integration of Islamic values into the educational curriculum. The headmaster stated that: "We strive to ensure that all learning activities at this school not only emphasize cognitive aspects, but also on the formation of students' morals and character."

This madrasa also implements various routine activities such as Quran recitation, Dhuha prayer, daily prayer memorization, and weekly religious activities, which are part of the madrasa culture and a means of implementing character values. The religious environment, along with the support of teachers and parents, are essential foundations for realizing the character education vision at MI Teluk Binjai.

Character education at the Teluk Binjai Elementary School, North Labuhanbatu, is implemented comprehensively and integrated into all teaching and learning activities. The school emphasizes the formation of religious values, discipline, responsibility, honesty, environmental awareness, and respect for others through the Islamic Religious Education curriculum, extracurricular activities, and daily habits (Rahmad & Kibtiyah, 2022). Teachers act as role models (*uswah hasanah*), guiding students through practical practices such as pre- and post-study prayers, mealtime etiquette, class duty, cooperation, and the LISA (See Trash, Pick Up) program. Students learn through examples, direct experience, and routine repetition. This approach makes character values not merely theoretical, but embedded in student behavior, forming individuals who are religious, disciplined, socially concerned, and responsible.

Character education in this madrasa also emphasizes students' social-emotional and moral development (Aziz, Ashshiddiqi, & Ariyanto, 2025). The values of anti-bullying, cooperation, and empathy are instilled through classroom interactions, group activities, and harmonious communication between teachers, students, and parents. These habits are reinforced through school rules, routine practices, and consistent socialization of moral values (Azmiy et al., 2024). Thus, Teluk Binjai Elementary School not only emphasizes academic achievement but also produces students with a holistic character that balances faith, knowledge, and morals, so that they are ready to face social challenges while becoming civilized and pious individuals.

### **Planning the Implementation of Character Education in the Islamic Education Curriculum**

Islamic education in particular is physical and spiritual guidance based on Islamic teachings (Aziz, 2025). The planning for the implementation of character education at Teluk Binjai Elementary School is carried out systematically through the integration of character values in curriculum documents and learning tools. Based on the results of documentation and interviews with religious teachers, it is known that character values such as religiousness, discipline, honesty, responsibility, and cooperation have been integrated into the Lesson Implementation Plan (RPP) and syllabus for each religious subject. The Fiqh teacher, for example, explained that: "In every Fiqh lesson, we always insert character values. For example, in the prayer material, we emphasize discipline and responsibility, while in the zakat and alms material, we instill the value of social care."

This planning is also evident in character-building activities outside of class hours, such as *the tahsinul akhlaq program*, Clean Friday activities, and community service. This demonstrates that character education is not merely a supplement, but rather the primary focus of the Islamic education curriculum at the madrasah. This thorough planning reflects the

alignment between the institution's vision and the character education goals as outlined by the Ministry of Religious Affairs.

The planning for the implementation of character education in the Islamic Education curriculum at Teluk Binjai Labuhanbatu Utara Elementary School is carried out systematically and structured. Character values such as religiosity, honesty, discipline, responsibility, environmental awareness, and respect for others are integrated into every Islamic Religious Education subject, including Aqidah Akhlak, Fiqh, and Al-Qur'an Hadith (Rahmad & Kibtiyah, 2022). Teachers prepare Lesson Implementation Plans (RPP) and syllabi by combining academic objectives and character building objectives, so that each material taught has moral and spiritual meaning (Sukmara et al., 2025). In addition, the planning also includes habituation activities and real practices in school, such as prayer before studying, eating and drinking etiquette, class duty, cooperation, and the LISA (See Trash Pick Up) program, so that character education is not only theoretical but also implemented in students' daily lives.

In addition to curriculum integration, character education planning also involves learning strategies that emphasize teacher role models, students' direct experiences, and social interactions (Aziz, Napitupulu, & Pasaribu, 2025). Teachers design learning activities that enable students to learn through examples, practice, and reflection, for example, telling stories of the Prophet to instill the values of gratitude, empathy, and honesty, or teaching handwashing procedures and table manners to foster discipline and responsibility. This planning also considers character evaluation, both through observing student behavior and assessing attitudes, so that the success of character education can be measured (Aziz & Nasution, 2021). Thus, the planning for the implementation of character education in this madrasa is holistic, combining the cognitive, affective, and psychomotor aspects of students, and aligns with the objectives of the Islamic Education curriculum to shape a generation of faith, knowledge, and noble character.

### **Implementation of Character Education at Teluk Binjai Elementary School, North Labuhanbatu**

The implementation of character education at Teluk Binjai Elementary School is carried out through an integrative approach and teacher role models. Teachers play a crucial role in curriculum implementation (Aziz, Ashshiddiqi, & Ulfa, 2025). In the learning process, teachers not only transfer knowledge, but also instill Islamic moral and ethical values through habituation, advice, and reflective activities. Based on observations in the Akidah Akhlak class, teachers always begin lessons by reciting prayers and instilling polite values in students. One teacher stated that: "Character education cannot only be preached but must be exemplified. Children learn more from what they see than what they hear."

Implementation of character values is carried out through three main approaches:

1. Integration within Islamic Religious Education (PAI) subjects. Each topic is linked to relevant character values. For example, in a SKI lesson about the struggles of the Prophet Muhammad (peace be upon him), teachers instill the values of leadership, honesty, and courage.

2. Habitual and exemplary activities. Teachers and principals serve as role models in daily behavior such as punctuality, neat dress, and polite speech.
3. Co-curricular and extracurricular activities. Activities such as prayer memorization competitions, Islamic holiday commemorations, and school-based cooperation serve as vehicles for developing students' religious and social character.

The implementation of character education at the Teluk Binjai Elementary School, North Labuhanbatu, is carried out through the integration of moral and religious values into all aspects of teaching and learning activities, both inside and outside the classroom. This process is evident in the learning plan that incorporates character values such as religiosity, discipline, responsibility, honesty, and social care into every Islamic Religious Education subject, particularly Aqidah (Akhlaq), Jurisprudence (Fiqh), and the Qur'an and Hadith. In its implementation, teachers act as role models by accustoming students to polite behavior, performing the Dhuha prayer, reading the Qur'an before the start of class, and maintaining a clean environment (Yusrina, 2021). The school also holds routine activities such as group tadarus (recitation of the Koran), Clean Fridays (Friday Cleansing), and commemorations of Islamic holidays to strengthen character values through direct experience. Evaluation is carried out continuously through observations of student attitudes and behavior at school. Thus, character education at MI Teluk Binjai is not only part of the formal curriculum but has become a school culture that fosters religious personality and noble morals in students.

### **1. The etiquette of eating and drinking is according to the recommendations of the Prophet Muhammad**

The implementation of character education through the practice of table manners at Teluk Binjai Elementary School is carried out using a role model approach and contextual learning with religious values. Teachers not only teach students to finish the food they bring but also instill the spiritual meaning behind this action. Before learning activities begin, teachers often tell inspiring stories from the time of the Prophet Muhammad (peace be upon him), such as the story of the Prophet eating at the home of Jabir bin Abdullah, which illustrates the blessings of food for those who are grateful. Through this story, students are encouraged to understand that every morsel of food is a blessing from God that should be appreciated and not wasted. This learning strategy, which combines exemplary stories and religious reflection, builds moral awareness and fosters religious values and personal responsibility in students (Wibowo et al., 2025).

Furthermore, observations indicate that teachers integrate character education into daily activities by fostering healthy and clean-living habits. Before meals, teachers consistently remind students to wash their hands according to health guidelines, ensuring this practice becomes a routine, observed directly by researchers. Students are also accustomed to reciting prayers before and after meals, a practice taught since first grade and ingrained at home. Teachers explain the benefits of these prayers to students as a way of expressing gratitude and recognizing the importance of Islamic table manners. In interviews, the principal emphasized that teachers are key role models in shaping students' character, as their words and actions

significantly influence children's behavior. Therefore, every mealtime becomes a powerful opportunity for effective moral and spiritual education.

Other findings indicate that teachers consistently teach Islamic rules for eating and drinking, such as using the right hand, moderation, and respect for food. Interviews revealed that students have adopted these habits effectively, often automatically, without needing reminders. Repetition and teacher role models play a crucial role in internalizing these habits, thus fostering a strong religious character within students. Therefore, the implementation of character education at MI Teluk Binjai is not solely cognitive but also encompasses affective and psychomotor aspects through concrete activities that reflect Islamic values. These efforts demonstrate that character education based on practice and role models is more effective in fostering civilized behavior and strengthening students' Islamic identity within the madrasah environment.

## **2. Care for the school environment**

The implementation of environmental awareness character values at Teluk Binjai Elementary School, North Labuhanbatu, is carried out in a planned manner through various routine activities and positive habits involving the entire school community. The principal, Najamuddin Ritonga, explained that the cleanliness of the school environment is a shared responsibility, not only for students but also for teachers and all madrasah staff. He emphasized the importance of teacher role models in instilling environmental awareness in students, as teacher behavior will be directly imitated by students. Through the researcher's observations, it appears that teachers always remind students to dispose of trash properly and give light sanctions to those who violate cleanliness rules. This approach of discipline and role models has proven effective in fostering students' personal responsibility for the cleanliness of the school environment.

In addition to fostering the habit of disposing of trash properly, the madrasah also implements routine activities such as daily duty and twice-monthly community service. The duty schedule is structured so that each student is responsible for cleaning the classroom, sweeping the yard, and tidying the school garden. These activities not only serve to maintain the physical cleanliness of the environment but also develop the values of togetherness, responsibility, and cooperation among students. The cooperation and duty activities also serve as contextual learning media for students to understand the importance of environmental protection as part of their worship and social responsibility. Through direct involvement in maintaining cleanliness, students learn that caring for the environment is a concrete manifestation of the noble character taught in Islam (Jannah, 2019).

The school also implements the "LISA" (See Trash, Pick Up) program as a spontaneous movement to instill environmental awareness in students. Every time they see scattered trash, students are accustomed to immediately picking it up and throwing it in the trash without waiting for the teacher's instructions. This program reflects character education based on real actions, which encourages students to have sensitivity and responsibility for the cleanliness of their surroundings. Based on observations, the LISA program not only makes the school environment cleaner and more comfortable but also forms a positive culture among students to maintain cleanliness wherever they are. Thus, the Teluk Binjai Labuhanbatu Utara Elementary



School has succeeded in instilling the character value of environmental care through a combination of role models, habits, and collective activities integrated into daily life at school.

### **3. Don't bully friends at school**

The results of the study indicate that Teluk Binjai Labuhanbatu Utara Elementary School has implemented anti-bullying character values as an integral part of character education in schools. Based on the results of interviews with AS as a class teacher, bullying behavior is seen as an action that has the potential to damage students' psyche and must be prevented systematically through the involvement of all parties: teachers, students, parents, and all school staff. Preventive efforts are carried out by creating a safe, comfortable, and compassionate learning environment between students (Rambe et al., 2024). Teachers emphasize that behavior of insulting, mocking, or ostracizing friends should not be tolerated in any form, because every student has the right to learn and develop without social pressure (Rahmad & Kibtiyah, 2022). With open communication and a conducive classroom atmosphere, teachers play a role as mediators in building empathy and solidarity among students (Astuti & Hasan, 2020).

The concrete steps taken by madrasas to implement the value of not bullying peers began with socialization activities about understanding bullying to the entire school community. Teachers provided education about the forms of bullying, their impact on victims, and Islamic values that oppose all forms of violence and insults against others. This socialization not only targeted students, but also teachers and school staff, so that all parties had a common understanding in creating an anti-bullying culture (Cici & Supriadi, 2024). In addition, teachers integrated this moral message into teaching and learning activities, especially in the subjects of Aqidah Akhlak and Islamic Religious Education, by emphasizing the importance of compassion, helping each other, and respecting others. These activities indirectly shaped the personality of students to be more empathetic and respectful of the differences in the characters of their friends (Aziz, Napitupulu, & Windari, 2025).

The school also establishes anti-bullying rules and policies as behavioral guidelines for the entire school community. These policies include reporting mechanisms for victims or witnesses of bullying, as well as educational sanctions for perpetrators to help them realize their mistakes. This program is reinforced through counseling activities and parental involvement in character development at home. Furthermore, the school holds extracurricular activities focused on cooperation and solidarity, such as group games and social activities, to strengthen relationships between students. Through these habits, students not only cognitively understand the concept of anti-bullying but also internalize moral and spiritual values in their daily behavior. Observations show that the school atmosphere has become more harmonious, students respect each other, and cases of bullying are almost non-existent. Thus, the implementation of anti-bullying character education at MI Teluk Binjai has succeeded in building a peaceful, inclusive school culture based on Islamic values that emphasize compassion and justice.

#### 4. Pray before studying

Praying before studying has become a consistent practice of religious character at Teluk Binjai Elementary School, North Labuhanbatu. Observations show that all students pray devoutly before starting lessons, demonstrating that this activity has become an integral part of school life. This practice is taught directly by the homeroom teacher, AS, who guides students in understanding the meaning and purpose of prayer, so that students not only recite but also cultivate spiritual awareness and sincere intentions when beginning their learning activities.

The principal of Madrasah NR explained that praying before studying not only shapes students' religious character but also has practical benefits in supporting the learning process. Prayer is considered a mandatory initial step before starting an activity, because in addition to effort and study, humans also need prayer to ask for guidance and blessings from Allah SWT (Aziz, Napitupulu, & Lubis, 2025). This confirms that religious character education in madrasahs is not only formal, but also embedded in daily spiritual practices that are part of the learning routine (Aziz, Napitupulu, & Pasaribu, 2025).

The prayer that students usually recite is: "*Robbi zidnii 'ilmaa warzuqnii fahmaa, waj'alnii minash-shoolihiin*" which means: "O Allah, increase me in knowledge and give me the sustenance of understanding, and make me one of the pious people." This prayer contains the meaning of a request for knowledge, the blessing of understanding, and the formation of pious morals. Thus, the activity of praying before studying not only equips students cognitively, but also instills religious values, spiritual awareness, and sincere intentions in studying, thereby supporting the formation of a holistic character that is balanced between knowledge, morals, and faith.

#### Evaluation and Strengthening of Character Education

Evaluation of character education at Teluk Binjai Elementary School is conducted not only through academic assessments but also through observations of students' daily behavior and habits. Teachers use attitude (affective) assessments that cover aspects of honesty, discipline, responsibility, and cooperation. Based on an interview with the Deputy Head of Curriculum: "We assess the success of character education from changes in student behavior, not just report card grades. For example, a child who used to be often late is now accustomed to arriving early and participating in the Koran recitation."

Meetings between teachers and the principal are also used to assess the effectiveness of character education. The school also developed a student attitude monitoring sheet, which is completed weekly to track individual character development. This form of evaluation is a crucial part of a planned and sustainable curriculum-based character strengthening system.

Evaluation of character education at Teluk Binjai Elementary School, North Labuhanbatu, is carried out continuously through observation, attitude assessment, and reflection on students' behavior in daily life. Teachers not only assess the cognitive aspects of learning outcomes but also monitor how students apply character values in real actions, such as honesty when doing assignments, disciplined attendance on time, and concern for the cleanliness of the school environment (Abd. Mukhid, 2016). This evaluation is carried out

through behavior records, direct observation during the learning process, and discussions with the homeroom teacher or principal. The evaluation results serve as the basis for providing feedback to students and parents so that character development can be carried out synergistically at home and school. Thus, the evaluation process is not merely formal but becomes a means of forming consistent and sustainable behavior.

Strengthening character education is carried out through positive habits, teacher role models, and student self-development activities (Aziz, Napitupulu, & Khairani, 2025). Teachers play an important role as role models who exemplify good behavior in everyday life, such as speaking politely, being disciplined, and empathetic towards others. In addition, madrasas also hold religious activities such as Quran recitation, group prayers, and commemorations of Islamic holidays as a form of strengthening religious values. Social activities such as cooperation, LISA (See Trash Pick Up) operations, and anti-bullying programs become real media for students to practice the values of caring, responsibility, and cooperation. Through this consistent habituation and role model strategy, character education at MI Teluk Binjai is not only understood theoretically but is truly rooted in student behavior and becomes part of the school culture that is religious and has good morals.

### **Supporting and Inhibiting Factors for Implementation**

Based on the research results, several factors support the implementation of character education at Teluk Binjai Elementary School. The main supporting factor is the commitment of the school's leadership. Teachers' exemplary behavior and a strong religious culture within the school environment. Parental involvement in students' religious activities also reinforces the character values taught in schools. Furthermore, support from the Ministry of Religious Affairs through Islamic Religious Education teacher training helps improve teachers' competency in implementing character education.

research also found several obstacles, such as the lack of learning facilities that support character education, limited learning time, And The lack of optimal synergy between schools and parents in developing children's character. Several teachers revealed that some students still exhibit undisciplined behavior or lack concern for cleanliness, indicating the need for ongoing strengthening of habits. Nevertheless, the madrasah continues to innovate with a collaborative approach between teachers, homeroom teachers, and parents to ensure a more effective character education process.

Supporting factors for the implementation of character education at Teluk Binjai Elementary School, North Labuhanbatu include the commitment of the entire school community, the support of the principal, and the exemplary behavior of teachers in shaping student behavior. The principal actively encourages the implementation of character values through school policies oriented towards religious and moral habits. Teachers act as role models and patient guides instilling values such as discipline, responsibility, and honesty through learning activities and daily interactions. Furthermore, parental support is also a crucial factor in strengthening character education, as habits at home help sustain the development that has been carried out at school (Sari & Malik, 2024). A conducive school environment, routine activities such as group prayer, tadarus (recitation of the Koran), cooperation (gotong royong),

and the LISA program contribute to strengthening the internalization of character values in students in a tangible and sustainable manner.

However, the implementation of character education in this madrasa also faces several inhibiting factors. One of these is the differences in students' family backgrounds, where not all parents apply the same values at home, so character education at school is sometimes inconsistent. Furthermore, limited facilities and infrastructure, such as cleaning facilities and activity spaces, can also hinder the optimal implementation of character education activities. Another factor is the influence of the social environment and digital media, which sometimes carry negative values and conflict with the moral values taught in schools (Hafizatul et al., 2024). Nevertheless, the madrasa continues to strive to overcome these obstacles through a persuasive approach, collaboration between teachers and parents, and ongoing coaching so that character values remain a central part of the educational process at the Teluk Binjai Labuhanbatu Utara Elementary Madrasah.

### **Analysis and Discussion of Research Results**

The implementation of character education at Teluk Binjai Elementary School has been quite successful and aligns with the concept of Islamic education. Teachers play a crucial role in imparting moral knowledge (*knowing*), fostering moral feelings (*feeling*) through habituation and role modeling, and guiding moral actions (*action*) through students' concrete activities within the school environment. From the perspective of Islamic educational theory, this practice is also in line with Al-Ghazali's view, which emphasizes that education must combine aspects of knowledge (*'ilm*) and practice (*'amal*) as a single unit in the formation of morals. Thus, the character education implemented at Teluk Binjai Islamic Elementary School is not only cognitive, but also spiritual and social. The novelty of this research lies in the finding that character education can be successful if the Islamic education curriculum is implemented in an integrative manner, accompanied by teacher role models and a consistent school culture.

The results of this study imply that the success of character education in Islamic elementary schools is largely determined by collaboration between the curriculum, educators, and the school environment. A character-oriented curriculum must be translated into contextual and reflective learning practices. Teachers serve as moral models, not merely transmitters of knowledge. Therefore, schools need to strengthen religious culture, optimize habituation activities, and increase parental participation so that character education becomes an integral part of students' learning lives.

### **CONCLUSION**

Based on the results of research conducted at the Teluk Binjai Elementary School in North Labuhanbatu, it can be concluded that the implementation of character education in the Islamic education curriculum has been carried out in a planned, systematic, and sustainable manner. Character values such as religiousness, honesty, discipline, responsibility, and social care are integrated into every subject, especially in the learning of Aqidah Akhlak, Fiqh, and Al-Qur'an Hadith, and are reinforced through habituation activities and teacher role models in the

madrasah environment. Planning is carried out through the preparation of character-based lesson plans, implementation through an integrative and contextual approach, and evaluation through assessment of student attitudes and observation of behavior. The main supporting factors for the success of this implementation are the commitment of the madrasah principal, teacher role models, religious culture, and parental support, while obstacles faced include limited facilities, time, and coordination between parties. Overall, this study confirms that the success of character education in the Islamic education curriculum is largely determined by the synergy between the curriculum, educators, and a conducive school environment to form a generation of knowledge and noble character.

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