

## The Strategy of Islamic Religious Education Teacher in Instilling Character Values in Al-Azhar Mandiri Palu Junior High School

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### ABSTRACT

This study discusses the strategy of Islamic religious education teachers and manners in instilling character values at Al-Azhar MandiriPalu Junior High School. The formulation of the problem in this study is 1) what are the strategy of Islamic religious education and morals teachers in instilling character values at Al-Azhar MandiriPalu Junior High School? 2) what are the obstacles and solutions provided in instilling character values in Al-Azhar MandiriPalu Junior High School? The objectives of this study are 1) to find out the strategies used by Islamic religious education and morals teachers in instilling character values at Al-Azhar MandiriPalu Junior High School. 2) to explain the constraints and solutions provided in instilling character values in Al-Azhar MandiriPalu Junior High School. This study used a qualitative approach with descriptive informant exposure techniques, and this study used data collection techniques through observation, in-depth interviews and analysis of documentation. Then the data obtained were analyzed using data reduction techniques, data presentation, data verification, and draw conclusions. The results of this study indicate that 1) the strategy used by Islamic religious and moral education teachers in instilling character values both inside and outside the classroom is a) habituation, so that students get used to carrying out the characters being taught, such as discipline, arriving on time at school and others, b) giving advice so that students are motivated and encouraged to do things that the teacher advises during learning, c) set a good example for students with regard to educational values character, d) emphasis strategy, emphasizing doing or applying the material that has been taught in everyday life such as justice and honesty material, e) role-playing, so that students can emulate the role-playing 2) the obstacles faced namely a) some students are spoiled, b) have not been able to understand all students, c) students are less focused on following the lesson learning, d) the network is difficult and long. 3) solutions to overcoming these obstacles include a) taking a personal approach, b) giving a warning to students who make mistakes such as dressing untidy and others, and c) coordinating with class teachers and guidance counsellors in overcoming problems faced by students.

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### ARTICLE INFORMATION

#### **Keywords:**

Strategy, Islamic  
Religious  
Education,  
Teachers, and  
Character Values.

## 1. Introduction

Education is an important part of human life, and this shows that everyone has the right to education. In the future, the development of time will be strongly influenced by the good and bad of today's education. In general, education is an understanding of all processes in developing the potential that exists in students. Law number 20 of 2003 explains that 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 and spiritual strength, personal self-control, intelligence, noble character, and the skills needed by them, society, nation and state (UU SINDIKNAS, 2006).

Education has a big responsibility to provide good changes for students so they can lead better lives in the future. Education also makes a major contribution to the progress of a nation. Thus education must be directed to produce quality human beings in the sense of mastering science and technology, virtuous, intelligent, intellectual, creative, skilled, honest, disciplined, highly moral, mutual respect between others and noble characters.

In the school or educational environment, the role of a teacher is needed as a professional educator, providing materials that are relevant to needs, appropriate methods to achieve goals, evaluation as a tool for measuring abilities and infrastructure to support learning activities. Likewise, students and their environment greatly determine the success of education. Therefore, education and the teaching presented to

students get a good response or the occurrence where there is a balance between the cognitive, affective, and psychomotor domains. Educators or teachers must be able to carry out and use appropriate methods and provide a conducive and pleasant atmosphere in learning activities at school so that all students are able to understand the lessons taught well (Muhammad Ali, 2010).

Teachers as educators have a major influence on achieving learning outcomes and educational goals, and teachers are also an essential factor in determining students who succeed and fail in learning. In the development of character education, teachers as educators are required to have activity, creativity and good manners to produce students who have personal competence in accordance with educational goals. The role and duties of the teacher as an educator not only convey material when learning in class but also make themselves a facilitator who is expected to make it easier for students to understand learning. In addition, teachers must also be able to create learning conditions that are active, innovative, creative, effective, and interesting (PAIKEM) so that students can easily digest and understand learning<sup>1</sup>.

Muhammad Nur, when becoming the minister of education and culture of the Republic of Indonesia in the era of President Susilo Bambang Yudoyono (SBY), again reminded and strengthened

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<sup>1</sup> Mulyasa. (2007), *Kurikulum Tingkat Satuan Pendidikan*. Bandung: Remaja Rosdakarya.

character education precisely when one of the speeches that were brought on National Education Day (HARDIKNAS) in 2011, explained the importance of character education as an effort to build the character of the Indonesian nation. Furthermore, that same year, the ministry of education and culture issued a book on training and development of national character cultural education compiled by the Research and Development Agency for the Curriculum Center of the Ministry of National Education of the Republic of Indonesia<sup>2</sup>. A character is a form that gives identity to each person. Meanwhile, character as a concept includes actions, attitudes, and practices that will shape one's personality to become better. In addition, we can draw an understanding that character is a comprehensive ethical mental cultivation that has shaped a person's personality pattern and even a group. Meanwhile, character education itself is an educative endeavour to change the personality of students for the better.

Character education does not only teach what is right and what is wrong to students. But character education is to instill good habits so that students understand, are able to feel, and want to do things or habits that are good<sup>3</sup>.

Character education is a system of inculcating character values in school

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<sup>2</sup> Safrudin Aziz. (2015). *Pendidikan Keluarga konsep dan Strategi*. Yogyakarta: Gava media.

<sup>3</sup> Achdiyaradzan, M., Nurdin, N., & Alhabsyi, F. (2022). *Application of Extracurricular Activities in Shaping the Character of Students in Gontor Poso Modern Islamic Boarding School*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

members, which includes components of knowledge, awareness or will, and actions to carry out these values both towards God, oneself, others, the environment, and the nation so that they become human with *Insan Kamil*<sup>4</sup>.

According to the Ministry of National Education, the values contained in character education include 18 character values: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit or nationalism, patriotism, respect for achievements, communicative, peace-loving, fond of reading, caring for the environment, social care and responsibility<sup>5</sup>. Of the eighteen character values, it is hoped that students will have commendable habits and behaviours that align with Indonesian religious and cultural values.

Al-Azhar Mandiri Palu Junior High School, according to initial observations, is a good school in terms of administration. It can be seen that Al-Azhar Mandiri Palu Junior High School has received an A accreditation and has excelled in both academic and non-academic fields. Al-Azhar Mandiri Palu Junior High School is a school that has carried out character education well, and this can be seen in the students who have characters such as discipline, respect for friends and teachers, honest, tolerant, democratic, hard-working, appreciating achievements, caring for the

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<sup>4</sup> Muchlas Samani dan Hariyanto. (2012). *Konsep dan Model Pendidikan Karakter*. Bandung: Remaja Rosdakarya.

<sup>5</sup> Makmur, M., Nurdin, N., & Pettalongi, A. (2022). *Islamic Education Values In Sintuwu Maroso Culture*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

environment, caring socially and being responsible.<sup>6,7</sup>

From some of the explanations above, the focus of this research is, what is the strategy of Islamic religious education and morals teachers in instilling character values at Al-Azhar Mandiri Palu Junior High School? What are the obstacles and solutions to instilling character values at Al-Azhar Mandiri Palu Junior High School?

The purpose of this study was to find out the strategies used by Islamic religious education and morals teachers in instilling character values at Al-Azhar Mandiri Palu Junior High School. To explain the obstacles and solutions in integrating character values by Islamic religious and moral education teachers at Al-Azhar Mandiri Palu Junior High School.

## 2. Literature Review

### 1.1 Islamic Education and Character

Etymologically, the definition of a *teacher* is a person who gives guidance to students. According to the Indonesian Dictionary (KBBI), a teacher is a person whose job is to teach. Teachers are also people who are willing to spend most of their time teaching and educating

students<sup>8</sup> because the duties and responsibilities of a teacher are not only to guide and educate within the school environment but also to cover outside the school, where guidance is carried out by the teacher not only in groups but also individually.

Teacher is someone whose job is to teach others, which means providing knowledge and culture to others that are cognitive, training physical skills in others is psychomotor, also instilling values and beliefs in others that are effective<sup>9</sup>.

Teachers are one of the human components in the learning process that play a role in efforts to form human resources (HR) who have potential in the field of development. Therefore, teachers are the elements of educators who must play an active role and place their position as professionals<sup>10</sup>.

A teacher is one of the determining components in the implementation of a learning strategy. Without a teacher, even if there are good and ideal strategies, the strategy would not be able to be implied because a teacher is a professional at their job. It requires a certain skill that demands a teacher to really master the ins and outs of education and teaching. Based on the above understanding, it can be concluded that a teacher is not just giving knowledge to their students in front of the class but is a teacher who can make

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<sup>6</sup> Sutejo, E., Nurdin, N., & Syahid, A. (2021). The Implementation of Islamic Education in Building Preprimary Disabled Students Character *International Journal of Contemporary Islamic Education*, 3(2), 41-58.

<sup>7</sup> Wahyuddin, W., Nurdin, N., & Pettalongi, A. (2022). *Strategy for Developing Honesty and Caring Attitude in Students*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

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<sup>8</sup> Ngainun Naim. (2011). *Menjadi Guru Inspiratif*. Yogyakarta: Pustaka Pelajar.

<sup>9</sup> Mihibbin Syah. (2010). *Psikologi pendidikan dan Pendekatan baru*. Bandung: Remaja rosdakarya.

<sup>10</sup> Sardiman. (2000). *Interaaksi dan motivasi Belajar Mengajar*. Jakarta: Raja Grafindo Persada

their students able to plan, analyze and conclude the problems they face.

Whereas in terminology, the meaning of teacher, according to Saiful Bahri is a leader or figure who can shape the soul and shape the character of students who aim to build the personality of students to become people who are useful for religion, nation and state. So, a teacher has responsibility for all attitudes, behaviour and actions in order to foster the soul and character of students<sup>11</sup>.

Meanwhile, according to Abdul Mujib, the meaning of a teacher in Islam is a spiritual father (spiritual father) for students who nourish the soul with various knowledge, fosters noble character and stay away from bad behaviour<sup>12</sup>.

Furthermore, according to Ahmad Tafsir explained that teachers in Islamic educational philosophy are people who carry out education consciously. People who have the responsibility to consciously provide guidance on the development of the personality and abilities of students both in the physical and spiritual aspects as individuals and as social beings (Ahmad Tafsir, 2010).

In particular, Islamic religious education is a series of planned and comprehensive systematic processes in an effort to transfer values to students and develop the potential that exists in students so that they are able to carry out their duties on earth as well as possible with Islamic values based on religious teachings, namely the Qur'an and Hadith

in all dimensions of life. Islamic education, in particular, is sourced from values in instilling and forming attitudes to life imbued with Islamic religious values and developing scientific abilities in line with the Islamic values that underlie it. In this case, apart from containing the attitudes and behaviour of society towards individual and collective life, Islamic education also contains abilities in the knowledge that is in line with Islamic values on which it is based.

The objectives of Islamic religious education include increasing the faith, understanding, appreciation, and experience of students about the Islamic religion. So students who study Islamic religious education and morals become Muslims who believe and fear Allah SWT and have good morals in personal, community, national and state life<sup>13</sup>.

Meanwhile, according to Al-Syaibani explained that the highest goal of Islamic religious education is to prepare for the life of the world and the hereafter. At the same time, the ultimate goal is to develop the nature of students, both spiritually and physically. Their mind would dynamically be transformed as a whole and be formed and support the implementation of the function as *khalifah fi al-ardhi*.<sup>14</sup>

Furthermore, the explanation regarding *budi pekerti*, the meaning of *budi pekerti* (character) consists of two words, namely mind, and character, which cannot be separated from one

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<sup>11</sup> Syaiful Bahri Djamarah. (2010). *Guru dan Anak Didik Dalam Intraktif Edukatif*. Jakarta: Rineka Cipta.

<sup>12</sup> Abdul Mujib. (2008). *Ilmu Pendidikan Islam*. Jakarta: Kencana Perdana Media Group.

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<sup>13</sup> Muhaimin. (2002). *Paradigma pendidikan Islam Upaya Mengefektifkan Pendidikan Agama di Sekolah*. Bandung: Rosdakarya.

<sup>14</sup> Samsul Nizar. (2008). *Filsafat Pendidikan Islam, Pendekatan historis, teoritis dan Praktis*. Jakarta: Ciputat pers.

another. These two words are interrelated parts. *Budi*, which means a blend of reason and feeling in weighing good and bad. Furthermore, *pekerti* means temperament, behavior, and morals.<sup>15</sup> So character is the awareness displayed by someone in their daily behavior.

In Sanskrit, *budipekerti* means behavior or an action that is in accordance with common sense. Namely, all actions or behavior that are in accordance with the values and morality of society which are formed as customs<sup>16</sup>.

The meaning of character is also understood as essentially behavior. Character is centered on ethics or moral philosophy. The word ethics is etymologically very close to morals. The word ethics comes from the Greek word "ethos" which means custom or habit. The word moral comes from the Latin "mos" which also means customs. Characters are the values of human behavior which will be measured according to their good and bad through religious norms, legal norms, manners and manners, cultural norms, and community customs.<sup>17</sup>

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<sup>15</sup> Zulkarnaim, Z., Sidik, S., & Nurdin, N. (2022). *Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

<sup>16</sup> Sutarjo Adisusilo. (2013). *Pembelajaran Nilai Karakter Konstruktivisme, dan VCT Sebagai Inovasi Pendekatan Pembelajaran Aktif*, Jakarta: Raja Grafindo Persada.

<sup>17</sup> Nurul Zuriyah. (2011). *Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan: Menggagas Platform Pendidikan Budi Pekerti Secara Konseptual dan Futuristik*. Jakarta: Bumi Aksara.

The essence and meaning of character are the same as moral education and moral education. In the context of education in Indonesia, character education is value education, namely noble value education, which originates from the culture of the Indonesian nation in order to foster the personality of the younger generation. (Abdul Majid. 2013).

## 1.2 Learning Strategy

The word strategy means the science of war tactics (Mohammad Daud Ali, 2004). There are different opinions suggesting that the term strategy is used in the military world. Strategy comes from the Greek "strategos" which means general or commander in chief. Therefore, strategy is defined as the science of generals or the science of commander-in-chief.<sup>18</sup> The Dictionary of Indonesia Language explains that strategy means a careful plan regarding activities to achieve specific goals.

Saiful Bahri "Djamarah explained strategy as a way or method; in general, strategy is an outline of a direction to move in an effort to achieve predetermined goals<sup>19</sup>. The word strategy is also defined as the term tactic, tactic, or politics or it is a pattern that is designed and implemented intentionally to carry out activities or

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<sup>18</sup> Amiruddin, A., Nurdin, N., & Ali, M. (2021). *Islamic Education Teacher Communication Strategy in Increasing Students' Learning Interest*. *International Journal of Contemporary Islamic Education*, 3(1), 41-61.

<sup>19</sup> Syaiful Bahri Djamarah dan Aswan Zain. (2002). *Strategi Belajar Mengajar*. Jakarta: Rineka Cipta.

actions.<sup>20</sup> Includes the objectives of the activity, who is involved in the activity, the contents of the activity, the activity process, and the facilities used in the activity. Meanwhile, according to Nanang Fattah explained that the strategy is systematic steps to implement a plan as a whole (macro) and long-term in achieving a goal. In addition, Nanang added that strategy is also a conceptual, realistic, and comprehensive thinking about the steps needed to achieve the goals and objectives that have been set or predetermined<sup>21</sup>.

The word learning which is synonymous with the word "teaching," comes from the basic word "*ajar*," which has the meaning of instructions given to someone to understand something.<sup>22</sup> The word learning which has the root word "*ajar*," has the prefix *pe* and the suffix *an*, which becomes the word learning, has the meaning as a process, deed, way of teaching, or teaching so that students want to learn<sup>23</sup>. In essence, a learning process is a learning process that occurs in students. The success of learning can be seen from the learning process carried out by students, and the learning process will occur if there is a change in

behavior, including cognitive, affective, and psychomotor.<sup>24</sup> Behavior change will occur if there is motivation to learn in students. Furthermore, motivation will appear in students if students feel the need for what they will learn. They feel the need because they know that what they learn is important and useful for their lives in the future<sup>25</sup>.

Furthermore, learning strategies can be interpreted as a plan that contains a series of activities designed to achieve educational goals. According to Wina Sanjana, "learning strategy" can be understood in two ways: "First, learning strategy is a plan of action or a series of activities including using a method and utilizing various resources in learning. Formulation of a new strategy until a work plan process has yet to reach action. Second, the strategy is structured to achieve certain goals. Thus, the preparation of learning steps and the use of various facilities and learning resources are all directed toward achieving a goal. Therefore, before determining a strategy, it is necessary to formulate clear objectives. This means that the direction of all strategic decisions is the attainment of goals. Thus, the preparation of learning steps and the use of various facilities and learning resources are all directed toward pursuing educational goals. "Therefore, it is highly emphasized that before determining the strategy to be

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<sup>20</sup> Nurdin, N. (2019). Knowledge Integration Strategy in Islamic Banks. In A. Helena & S. Bernardete (Eds.), *The Role of Knowledge Transfer in Open Innovation* (pp. 118-138). Hershey, PA, USA: IGI Global.

<sup>21</sup> Nanang Fattah. (2004). *Konsep Manajemen Berbasis Sekolah dan Dewan Sekolah*. Bandung: Pustaka Bani Quraisy.

<sup>22</sup> Nurdin, N., Nurliana, N., & Mashuri, S. (2022). Online Islamic Religious Education Learning During Covid-19 Pandemic *International Journal of Contemporary Islamic Education*, 4(1), 38-52.

<sup>23</sup> Ahmad Susanto. (2013). *Teori Belajar dan pembelajaran di Sekolah Dasar*. Jakarta: Kencana.

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<sup>24</sup> Nurfaiah, N., Nurdin, N., & Alhabsyi, F. (2022). *Management of Al-Qur'an Learning at One Day One Juz Palu Community*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

<sup>25</sup> Ainul Mufarokah. (2013). *Strategi dan Model Pembelajaran*. Tulungagung: Tulungagung pers.

used, it must first determine clear goals, and success can be measured because the goal is the spirit of implementing the strategy used<sup>26</sup>. Up to the evaluation stage, as well as a follow-up that takes place in an educative situation to achieve the learning goals.

Furthermore, learning strategies consist of all components of learning materials and procedures or stages of activities used by teachers in order to help students achieve certain learning objectives<sup>27</sup>.

### 1.3 Character Education

In the Indonesian dictionary, the word character is defined as *watak*, *tabiat*, psychological traits, morals, or character that distinguishes one person from another.<sup>28</sup> This character has the meaning of psychological traits that become a person's character which is shown in their daily life. It shows that people with character are people who have qualities, personalities, characters, or morals. Personality is a characteristic of a person that originates from formations obtained from the environment, for example, childhood

family, and is also innate from birth so that it becomes a habit in daily life<sup>29</sup>.

Character is like an ocean that is unfathomable and cannot be intervened. This statement means that a person's character is different from the character of other people. People who have strong characters are those who do not want to be controlled by a set of realities or facts that just exist.<sup>30</sup> Meanwhile, people who have weak characters are people who are subject to a set of conditions that have been given to them without being able to master them. In this way, a person's character is obtained through continuous efforts to become accustomed or become a habit so that it is embedded in the soul and can be realized in everyday life<sup>31</sup>.

Meanwhile, character is also mean as *tabiat*, psychological traits, morals, and manners that distinguish them from others or are called *watak*. People with character mean people who have personality traits of character or morals. Personality is a characteristic or characteristic of a person that originates from formations obtained from the environment<sup>32</sup>.

Character education is one of the educational discourses considered capable of providing answers to

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<sup>26</sup> Wina Sanjana. (2008). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana.

<sup>27</sup> Hamzah B. Uno. (2013). *Belajar Dengan pendekatan PAIKEM, Pembelajaran Aktif, Inofatif, Kreatif, Efektif, dan Menarik*. Jakarta: Bumi Aksara.

<sup>28</sup> Santoso, F. N. C., Nurdin, N., & Pettalongi, A. (2022). *Implications of the Implementation of Multicultural-Based Islamic Education in SMA Negeri 4 and SMKN 1 Poso*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

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<sup>29</sup> Doni Koesoema A. (2007). *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. Jakarta: Grasindo

<sup>30</sup> Pratama, M. W., Pettalongi, S. S., & Nurdin, N. (2022). *Integrated Curriculum in Pondok Pesantren with the Mu'allimin System (Study the Curriculum of Pondok Modern Ittihadul Ummah Gontor 11 Poso)*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

<sup>31</sup> Bambang Q. Annes dan Adang Hambali. (2008). *Pendidikan Karakter Berbasis Al-Quran*. Bandung: Simbiosis Rekatama Media.

<sup>32</sup> Hamdani Hamid dan Beni Ahmad Saebani. (2013). *Pendidikan Karakter Perspektif Islam*. Bandung: Pustaka Setia.

deadlocks in the current education system.<sup>33</sup> In line with that, character education is also interpreted as an effort and effort in cultivating intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is in accordance with the noble values that become their identity, manifested in interactions with god, himself, society. And the environment" around it<sup>34</sup>.

In the Qur'an, Allah SWT explained the importance of character education to be instilled in children starting when the child is still young. Precisely in sura Lukman sura 31 verses 12-19. Starting from Lukman, who taught them not to associate partners of Allah SWT, to be devoted to both parents, always to be grateful, to uphold prayers and practice good deeds, not to be arrogant, and to speak gently. This is the importance of character education so that it can be instilled in students, and these students can practice it in their daily lives.

Furthermore, the term character education was introduced in the 1900s by Thomas Lickona, who was mentioned as its promoter, especially when Thomas Lickona wrote a book entitled *The Return of Character Education*, then followed by the next book named *Education for Character and how Our School Can Teach Respect and Responsibility*. Thomas Lickona explained that character education

contains three main elements, namely, knowing the good, desiring the good, and doing the good. Character education not only teaches what is right and what is wrong to students, but more than that, character education instills good habits so that students understand, are able to feel, and want to do good<sup>35</sup>.

These three components can be used as implementation references in the process and stages of character education. Furthermore, the mission or goals that must be aimed in character education include: The first is about cognitive, filling the brain, teaching them from not knowing to understand, and in the following stages can cultivate the mind so that they can function their mind to become intelligent. Second, effective relates to feelings, emotions, and the formation of attitudes in a person's self with the formation of attitudes, sympathy, antipathy, love, hate, and so on. These attitudes can all be classified as emotional intelligence. Third, psychomotor is related to actions, deeds, behavior, and so on.

When the three components are combined, it can be seen that someone has knowledge about something, has an attitude about it, and behaves according to what they know and responds to it. Therefore, character education includes the three aspects above, and a student must know what is good and what is bad. The problem that arises is how a person has an attitude towards good and bad, where a person reaches the level of loving good.

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<sup>33</sup> Rahmawati, R., Nurdin, N., & Pettalongi, A. (2022). *Science Learning Methods in Kindergarten Schools (Study at: Khalifah Kindergarten in Palu City 2021)*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

<sup>34</sup> Hasbullah. (2017). *Dasar-dasar Ilmu Pendidikan*. Depok: Rajawali Pers.

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<sup>35</sup> Tomas lickona. (2012). *Education For Karakter: Mendidik untuk Membentuk Karakter*, Terj. Juma Wadu Wamaungu dan editor Uyu wahyudin dan Suryani. Jakarta: Bumi Aksara.

Thomas Lickona said there are five approaches that can be taken to instill character education, including: (1). Value inculcation approach, (2) cognitive moral development approach, (3) value analysis approach, (4) value clarification approach, and (5). action learning approach.

According to Azyumardi Azra, character education is an effort that must involve all parties, namely households, families, school residents, and the broader school community.<sup>36</sup>

### 3. Methodology

Researchers used descriptive qualitative methods with a case study approach.<sup>37</sup> This research was conducted in Al-Azhar Mandiri Palu Junior High School.

The qualitative approach aimed at describing and analyzing phenomena, social activities, beliefs, perceptions, attitudes, and thoughts of people individually and in groups.<sup>38,39</sup> Data

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<sup>36</sup> Azyumardi Azra. (2002). *Paradigma Baru Pendidikan Nasional, Rekonstruksi dan Dokumentasi*. Jakarta: Buku Kompas.

<sup>37</sup> Nurdin, N., & Pettalongi, S. S. (2022). Interpretive case study to understand online communication in an e-tendering project implementation. *Jurnal Manajemen Komunikasi*, 7(1), 39-54.

<sup>38</sup> Nurdin, N., & Pettalongi, S. S. (2022). Menggunakan Paradigma Studi Kasus Kualitatif Interpretatif Online dan Offline Untuk Memahami Efektivitas Penerapan E-Procurement. *Coopetition: Jurnal Ilmiah Manajemen*, 13(2), 155-168.

<sup>39</sup> Nurdin, N., Scheepers, H., & Stockdale, R. (2022). A social system for sustainable local e-government. *Journal of Systems and Information Technology*, 24(1), 1-31. doi:10.1108/JSIT-10-2019-0214

was gathered through direct observation, interviews and written document analysis. Observation is "a technique of collecting data in which the investigator makes direct observations (without intermediary tools) of the symptoms of the object that is owned."<sup>40,41</sup>. This technique is used to obtain data related to the strategy of teachers in building students character and islamic values.<sup>42</sup> Written document was collected in the form of archives that researchers use to obtain data about the history of the school policy or other intelligent archives.

### 4. Results And Discussion

#### 4.1 Strategies of Character and Islamic values integration

The strategy used by the Islamic Religious Education and Character Education Teachers at Al-Azhar Mandiri Palu Junior High School in instilling character values both inside and outside the classroom is as follows:

##### a. Habitation Strategy

The habituation strategy is carried out by Islamic Religious Education Teachers and Character teachers so that

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<sup>40</sup> Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. doi:10.1007/s10639-021-10779-7

<sup>41</sup> Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

<sup>42</sup> Nurdin, N. (2022). *Impact of Internet Development on Muslim Interaction with Islam*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

students are accustomed to carrying out the characteristics being taught, such as being disciplined in arriving on time at school, reading prayers when starting and ending learning, and being honest, having noble character, respecting fellow students and teachers and also the personnel at Al-Azhar Mandiri Palu Junior High School and others.

**b. Giving Advice**

Giving advice is done by Islamic Religious Education and Character Teachers so that students are motivated and encouraged to do things that are advised by the teacher both during learning and when outside the classroom. One example of advice given by Islamic Religious Education and Character Teachers is to keep the five daily prayers, always be devoted to both parents, and always be diligent in studying.

**c. Setting an Example**

Conducted by Islamic Religious Education and Character Education Teachers to set a good example for students related to the values of character education. An example or role model is carried out by Islamic Religious Education and Character Teachers, namely by practicing or carrying out the material taught in daily life both when learning in class or when in the school environment, such as having a noble character, honesty, discipline, and others, so that students can emulate the teacher with regard to character values.

According to the Ministry of National Education, the values of character education include 18 character values: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit or nationalism, patriotism, respect for achievements,

communicative, peace-loving, fond of reading, caring for the environment, social care and responsibility.

**d. Emphasis Strategy**

Conducted by Islamic Religious Education and Character Education Teachers to carry out or apply the material that has been taught in everyday life, such as justice, honesty, and other materials. So, students are not only explained about the material. However, emphasized applying the material in everyday life.

**e. Role Playing Strategy**

The role-playing strategy was carried out by Islamic Religious Education and Character Teachers so that students could emulate the role being played, for example, playing the role of the Khulafaur Rasyidin. So, students are expected to be able to emulate the role being played.

**4.2 Obstacles in Instilling Character Values**

In Instilling the Character Values of Islamic Religious Education and Character Education teachers at Al-Azhar Mandiri Palu Junior High School have experienced several obstacles both during face-to-face learning and during online learning, including the following:

There are obstacles during face-to-face learning, such as some students being spoiled and not yet able to understand all students, and constraints on facilities and infrastructure, such as lights that suddenly go out. At the same time, the obstacles when learning online such as difficulty in networking for both teachers and students, which results in slow learning taking place, impolite dress when online learning (online), sleepy during learning takes place, and some students being less focused on

participating in learning because they have to be told by their parents to buy something outside the home even though the student was participating in online learning.

#### **4.3 Solutions to Overcoming Obstacles**

For every problem or obstacle faced by a teacher, of course, there is a solution to the constraints faced. The solutions provided are as follows:

##### **a) Taking a Personal approach**

Islamic Religious Education and Character Education teachers are expected to approach students personally so that students with problems do not feel alone in dealing with the problems they face.

##### **b) Giving a Warning**

Islamic Religious Education and Moral Education teachers are expected to give a warning to students who make mistakes such as dressing untidy and others, and to give a warning to students who behave badly, both during class and when they are in the school environment. For example, some students do not care about themselves in the sense that they behave badly, so the teacher must give a warning to these students so they do not do it again.

##### **c) Coordinating**

Islamic Religious Education and Character Education Teachers are expected to always coordinate with class teachers, counseling guidance (BK) teachers, and school leaders in dealing with student problems that are beyond the control of Islamic Religious Education and Character Education Teachers.

## **5. Conclusion**

The strategy used by Islamic religious education and morals teachers in instilling character values both inside and outside the classroom include habituation to make students get used to carrying out the characteristics being taught, such as discipline, arriving on time at school and others. Students were motivated and encouraged to do things that the teacher advises during learning. Teachers gave good role model to students with regard to character education values.

Some of the obstacles teachers at Al-Azhar Mandiri Palu Junior High School faced in instilling character values both during face-to-face and online learning. There are obstacles during face-to-face learning, such as some students being spoiled and not yet able to understand all students, and constraints on facilities and infrastructure, such as lights that suddenly go out. While the obstacles when learning online such as difficulty in networking for both teachers and students, which results in slow learning taking place, impolite dress when online learning, sleepy during learning takes place, and some students are less focused on participating in learning because they have to tell by their parents to buy something outside the home even though the student was participating in online learning.

Solutions to overcoming these obstacles include taking a personal approach, giving warnings to students who make mistakes such as dressing untidy and others, and coordinating with class teachers, guidance counselors, and school leaders in overcoming problems faced by students.

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