

## CHARACTER EDUCATION STRATEGIES THROUGH THE ISLAMIC PERSONAL DEVELOPMENT PROGRAM AT IT ANNIDA LUBUKLINGGAU JUNIOR HIGH SCHOOL

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### Abstract

The purpose of the study is to determine the strategy of character education through the Islamic personal development (BPI) program in shaping the personality of students. The research approach is skin research. The effectiveness of the research used is phenomenology which examines how the implementation of the Islamic personal development program. The concept of purposeful sampling is used in qualitative research where the researcher selects individuals and research locations for a study because these choices can provide information to answer the researcher's problems. The samples and participants of the study were principals, vice principals, BPI chief coordinators, and BPI teachers. Data collection with interviews, observations, and documentation. The results showed that SMP IT Annida Lubuklinggau has carried out a character formation strategy for students by making habituation and exemplary program, this is a good character building so that students are more religious and always apply discipline. SMP IT Annida Lubuklinggau applies character education based on good habituation. Starting from coming to school to returning home from school, even when at home, it is still implemented. The Islamic personal development program evaluates the activities of students daily starting with their worship, attitudes, and other activities that have been received by students from the results of BPI activities.

Keywords: Islamic Personal Development, Education, Character

### Abstrak

Tujuan penelitian adalah untuk mengetahui strategi pendidikan karakter melalui program pengembangan pribadi Islami (BPI) dalam membentuk kepribadian peserta didik. Pendekatan penelitian yang digunakan adalah penelitian kulit. Keefektifan

penelitian yang digunakan adalah penelitian fenomenologi yang mengkaji bagaimana pelaksanaan program pengembangan diri Islami. Konsep purposeful sampling digunakan dalam penelitian kualitatif dimana peneliti memilih individu dan lokasi penelitian untuk suatu penelitian karena pilihan tersebut dapat memberikan informasi untuk menjawab permasalahan peneliti. Sampel dan peserta penelitian adalah kepala sekolah, wakil kepala sekolah, koordinator ketua BPI, dan guru BPI. Pengumpulan data dengan wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa SMP IT Annida Lubuklinggau telah melakukan strategi pembentukan karakter pada siswa dengan membuat program pembiasaan dan keteladanan, hal ini merupakan pembentukan karakter yang baik agar siswa lebih religius dan selalu menerapkan kedisiplinan. SMP IT Annida Lubuklinggau menerapkan pendidikan karakter berbasis pembiasaan yang baik. Mulai dari datang ke sekolah hingga pulang sekolah, saat di rumah pun tetap dilaksanakan. Program pengembangan pribadi Islami mengevaluasi kegiatan siswa sehari-hari mulai dari ibadah, sikap, dan kegiatan lain yang telah diterima siswa dari hasil kegiatan BPI.

Kata Kunci: Pengembangan Pribadi Islami, Pendidikan, Karakter

## Introduction

As stated by Mohammad Natsir, that the key to the strength of the Indonesian nation has been found, namely the change in the character of the Indonesian people.<sup>1</sup> Through good habits, the goal of character education will be achieved. As stated by the originator of character education Thomas Lickona said that the legal basis of morality must be applied in the world of education in accordance with the principles of religious teachings in the scriptures and the implications of this legal basis of morality are universally applicable.<sup>2</sup> For Muslims, this expression can be believed to be true because it is based on the belief in the words of the Apostle Muhammad saw that he was sent as a moral perfection to glory.

The value or source of character can be obtained from the following: First, from the religious teachings adopted by a nation.<sup>3</sup> The value of this source is the main

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<sup>1</sup> Achmad Ridho, Rasyid, *Manajemen Operasional Bina Pribadi Islami*. (Surakarta: BPI JSIT Indonesia, 2019); G. A. Zakaria, "Nasir. Pondok Pesantren; Changes and Its Future Dalam.," *Journal of Islamic and Arabic Education* 2, no. 2 (2010); Anzar Abdullah, "Mohammad Natsir, Character Education, and Its Relevances to the National Education System: A Study of the Educational Thought in Effort to Build the Students' Noble Characters in Indonesia.," *TAWARIKH* 5, no. 1 (2013).

<sup>2</sup> Thomas Lickona, "What Does Moral Psychology Have to Say to the Teacher of Ethics?," in *Ethics Teaching in Higher Education* (Boston, MA: Springer, 1980), 103–32; Thomas Lickona, "What Is Good Character?," *Reclaiming Children and Youth* 9, no. 4 (2001); Dalmeri Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating For Character)," *Al-Ulum* 14, no. 1 (2014): 269-288.

<sup>3</sup> and Agus Indiyanto Abdullah, Irwan, Bambang Hidayana, Pande Made Kutanegara, "Beyond School Reach: Character Education in Three Schools in Yogyakarta, Indonesia.," *Journal of Educational and Social Research* 9, no. 3 (2019): 145-145.; A. Ikhwan, A., Biantoro, O. F., & Rohmad, "The Role of

value whose truth is absolute or *qath'i*, besides that the value for a character can also be obtained from the values of science, science provides a consequence to an action carried out by humans. People or nations that do good will get good results. Character values can also be obtained from the culture of a nation.<sup>4</sup>

Thus, Islamic religious education should be the spearhead of the process of character education. It integrates not only various competencies, but also the demands to play various roles that lead to the formation of the character of learners. In line with the optimization of character education, SMP IT An-Nida Lubuklinggau is one of the schools that is concerned about implementing character education. Through planned coaching so that the educational goals can be achieved, a program called the Islamic personal development program was formed. This program creates a systematic, massive, and structured coaching system.

Through the Islamic personal development program, fostered students are expected to not only transfer of knowledge but also transfer of value. The main transfer of value is carried out through personality coaching which includes aspects of beliefs, morals, and customs, physical, thinking, soft and hard skills. Therefore, researchers are interested in researching character education strategies through the Islamic personal development program at SMP IT An-Nida Lubuklinggau. The purpose of this study is to find out the strategy of character education through the Islamic personal development program at SMP IT Annida Lubuklinggau. To find out the implications of the Islamic personal development program at SMP IT An-Nida Lubuklinggau in shaping the personality character of students. And to find out the supporting and inhibiting factors of the Islamic personal development program at SMP IT An-Nida Lubuklinggau in shaping the personality character of students.

## Method

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the Family in Internalizing Islamic Values,” *Dinamika Ilmu* 19, no. 2 (2019): 323-335.; U. Widodo, A., Maulyda, M. A., Fauzi, A., Sutisna, D., Nursaptini, N., & Umar, “Tolerance Education Among Religious Community Based on the Local Wisdom Values in Primary Schools,” in *1st Annual Conference on Education and Social Sciences (ACCESS 2019)* (Atlantis Press, 2020), 327–30.

<sup>4</sup> R. R. Terracciano, A., Abdel-Khalek, A. M., Adam, N., Adamovová, L., Ahn, C. K., Ahn, H. N., ... & McCrae, “National Character Does Not Reflect Mean Personality Trait Levels in 49 Cultures,” *Science* 310, no. 5745 (2005): 96-100.; Ida Bagus Putrayasa, “Literature as Media Education Nation Character Values,” *International Journal of Linguistics, Literature and Culture* 3, no. 3 (2017): 1-9.

Judging from the type of data, the approach used in this study is a qualitative approach. Qualitative proximity as a research procedure that produces descriptive data in the form of written or spoken words of people and observed behaviors.<sup>5</sup> This type of research is descriptive analysis. According to Nurul Zuriah, descriptive research is research directed at providing symptoms, facts, or events systematically and accurately, regarding the properties of a particular population or area.<sup>6</sup>

The type of qualitative descriptive research used in this study is intended to obtain information about character education strategies through the Islamic Personal Development Program at SMP IT 'An-Nida' Lubuklinggau, as well as to obtain information on the implementation of the implications of the Islamic Personal Development Program at SMP IT 'An-Nida' Lubuklinggau in shaping the personality character of students and also obtain information about the supporting and inhibiting factors of the Islamic Personal Development Program at SMP IT 'An-Nida' Lubuklinggau in shaping the personality character of students in PAI lessons.

The subjects in this study are informants who are sources of data and matters related to the implementation of character education strategies through the Islamic personal development program at SMP IT 'An-Nida' Lubuklinggau. Includes principals, teachers, administrative staff, students, teaching materials, implementation sites, learning activities and documents related to this research.

In this study, peneliti used three kinds of data collection techniques; observation, interview, and documentation.<sup>7</sup> Meanwhile, data analysis is a step to find and systematically compile data obtained from the results of interviews, field notes, and documentation. And interpret the data analysis in this study following the concept given by Miles and Huberman.<sup>8</sup>

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<sup>5</sup> Iskandar, *Metodologi Penelitian Kualitatif* (Jakarta: Gaung Persada Press, 2009); C. N. Creswell, J. W., & Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (Sage Publications, 2016); Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2008).

<sup>6</sup> Nurul Zuriah, *Metodologi Penelitian Sosial Dan Pendidikan* (Jakarta: Bumi Aksara, 2009).

<sup>7</sup> S. Jamshed, "Qualitative Research Method-Interviewing and Observation.," *Journal of Basic and Clinical Pharmacy*, 5, no. 4 (2014); L. Elliott, R., & Timulak, "Descriptive and Interpretive Approaches to Qualitative Research," *A Handbook of Research Methods for Clinical and Health Psychology*, 1, no. 7 (2005): 147–59; W. L. Koh, E. T., & Owen, "Descriptive Research and Qualitative Research," in *Introduction to Nutrition and Health Research* (Boston, MA: Springer, 2000), 219–48.

<sup>8</sup> Matthew. B and A. Michael Huberman Miles, *Analisis Data Kualitatif Buku Sumber Tentang Metode Metode Baru* (Jakarta: Universitas Indonesia Press, 2007); J. Miles, M. B., Huberman, A. M., & Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Sage Publications, 2018).

## Discussion

The analysis of the results of field research that the author describes in this section refers to the views and theories that already exist. One of them is the theory that states that the educational strategy of the Integrated Islamic School. Departing from that, the analysis of Islamic education strategies in the Islamic personal development program activities at SMP IT Annida Lubuklinggau also refers to these theories.

When discussing education, it will certainly not be separated from how educators provide an appropriate and interesting learning system for students. Learning is not only collecting a certain amount of knowledge, but more than that, because it is related to the formation of attitudes, values, skills, and knowledge, so that learners who learn can react with their environment intellectually, adjusting to go towards progress in making behavioral improvements because of learning.<sup>9</sup>

Integrated Islamic Schools as Suyatno, put strategy as a way in education to form students with Muslim personalities.<sup>10</sup> A person's personality is determined by the quality and quantity of his learning experience. Therefore, good educational activities according to him are a consequence of forming a conducive learning environment. A good learning arena is deliberately engineered in such a way that it can form targeted knowledge, attitudes, skills. To achieve this situation, the educational strategy in the Integrated Islamic School is built in six general concepts, namely *rabbaniyah*, *integrative*, *stimulative*, *facilitative*, *innovative* and *motivative*.<sup>11</sup>

### 1. Character Education Strategies through the Islamic Personal Development Program at SMP IT Annida Lubuklinggau

One of the character education efforts at SMP IT Annida Lubuklinggau is the Islamic personal development program. The Islamic personal development program

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<sup>9</sup> J. C. Johnson, W. L., Rickel, J. W., & Lester, "Animated Pedagogical Agents: Face-to-Face Interaction in Interactive Learning Environments.," *International Journal of Artificial Intelligence in Education*, 11, no. 1 (2000): 47-78.

<sup>10</sup> S. Suyatno, "Integrated Islamic Primary School In The Middle-Class Muslims Indonesia Conception.," *Analisa: Journal of Social Science and Religion*, 22, no. 1 (2015): 121-133.; S. Fuadi, A., & Suyatno, "Integration of Nationalistic and Religious Values in Islamic Education: Study in Integrated Islamic School.," *Randvick International of Social Science Journal*, 1, no. 3 (2020): 555-570.

<sup>11</sup> Aeni Rahmawati, *Kurikulum Sekolah Islam Terpadu* (LovRinz Publishing., 2022); M. Fahmi, "Efektivitas Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Islam Terpadu Kota Langsa" (Universitas Islam Negeri Sumatera Utara, 2019).

is an integral part of PAI subjects. With the activities of the Islamic personal development program, of course, there is hoped to shape the character of students to be even better. The Islamic personal development program has a big goal to produce a generation to be of higher quality. A generation that is not only given knowledge and developed its brain intelligence (*aqliyah*) but is educated and improved by its personality (*sakhsiyah*) and strengthened mentally (*rubhiyah*).

The Islamic personal development program is a special program from JSIT (Integrated Islamic School Network) to form a virtuous, strong, and Islamic character and character.<sup>12</sup> Every school that is incorporated with JSIT, the Islamic personal development program is mandatory.

Islamic personal development education and learning is a process of internalizing Islamic personal values, knowledge, and skills from a series of learning facilities designed and arranged in such a way as to support the learning process of students. Islamic personal development is a study or study of various Islamic life concepts, Islamic doctrines, and life skills related to the role of humans as a caliphate on earth to be a lesson in the life of society and nation. The Islamic personal development program is an inseparable part of the Islamic religious education subject given at the primary and secondary education levels. Islamic personal development has a strategic significance in shaping the character and civilization of the religious Indonesian nation.<sup>13</sup>

The Islamic personal development program is one of the characteristics of the Integrated Islamic School (SIT) where this program is an intensive character-building activity for students.<sup>14</sup> The Islamic personal development program at SMP IT Annida Lubuklinggau is a superior program that must be followed by all students.

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<sup>12</sup> I. Hildani, T., & Safitri, "Implementation of JSIT Curriculum-Based Mathematics Learning in Forming Students Character.," *Daya Matematis: Jurnal Inovasi Pendidikan Matematika*, 9, no. 1 (2021): 66-70.; K. Khasanah, "Evaluation of Management Program at Integrated Islamic Elementary School (SDIT AL-HIKMAH JAKARTA).," *Tawazun: Jurnal Pendidikan Islam*, 10, no. 1 (2019): 119-131.

<sup>13</sup> F. Shunhaji, A., & Lestari, "Implementation of Moderate Islamic Curriculum in the Establishment of Student Character.," *J. Educ. Pract*, 11, no. 36 (2020): 30-40.

<sup>14</sup> S. Rahman, M. S., Bolotio, R., Gonibala, R., & Puluwulawa, "Implementasi Program Bina Pribadi Islam (BPI) Dalam Menanamkan Nilai-Nilai Karakter Peserta Didik Di SMP Islam Terpadu Harapan Bunda Manado.," *Jurnal Ilmiah Iqra'*, 16, no. 1 (2022): 118-133.; D. I. Putri, "Implementasi Kegiatan Bina Pribadi Islam (BPI) Untuk Membentuk Kecerdasan Spiritual Siswa SDIT AL-AHSAN SELUMA" (UIN Fatmawati Sukarno, 2022).

The educational pattern in the Islamic personal development program is a small class pattern/group consisting of 9-12 people which allows the process of transferring understanding and instilling values much more targeted than large classes. With this pattern, the teacher or coach in the group makes it possible to carry out early detection if there are negative things done by the learners.

The activities of the Islamic personal development program where in one class are usually divided into 2-3 groups, in one group consisting of 9-12 people with one coach in each group. In its implementation each group forms a circle or semicircle. The purpose of the learning system with this model is for each learner to feel placed in the same position and feel that they are not discriminated against by the coach.<sup>15</sup> With this method, learners feel in the same position and circumstances as other learners. Likewise, a coach is also in the same circle with the aim of getting closer to the learners. So that the learning or coaching process becomes more familiar, active, and innovative.

The activities of the Islamic personal development program at SMP IT Annida Lubuklinggau are practically carried out in their respective classes after the schedule is compiled. The implementation of the Islamic personal development program is scheduled every Monday at 13.50-15.00 WIB. The materials provided are in accordance with their respective guidebooks. The activity began with an opening by the previously appointed MC, then reciting the Quranic (*tadarus*) in turn and other students listened, rotating *tilawah* readings as many as 3 verses-1 sheet, followed by *infaq*, then *tausiyah* students in rotation every week, checking student attendance, delivering material from the coach (students noting the material), sharing and questioning, checking and recording *yaumiyah charity* each student for 1 week (5 time prayers, duha prayer, tahajjud, fasting, *almatsurat* morning and evening, *tilawah* and memorization of the Quran), evaluates together the results of *yaumiyah charity*, closing and prayer.

This kind of education model is an approach-based education pattern,

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<sup>15</sup> L. S. Ilmi, "Pendidikan Berbasis Inklusi Dalam Mewujudkan Madrasah Ibtidaiyah Hebat Bermartabat Di Kabupaten Blitar (Studi Kasus Di MI Unggulan Darussalam Desa Gembongan Kecamatan Ponggok Kabupaten Blitar)" (IAIN Tulungagung, 2020).

students will be closer to their respective coaches.<sup>16</sup> With a pattern like this, it will form familiarity with each other both between students and students with their coaches and vice versa. Not only that, during coaching activities, students can tell their personal problems and provide solutions together. So, the author concludes that the Islamic personal development program is like a family that advises each other in the truth.

The emotional approach takes precedence in this pattern of coaching. Multi-roles as teachers, parents, spiritual teachers, older siblings, and other approaches are prioritized to make it easier to transfer positive values to students. No wonder students can express themselves, get closer to brotherhood with their friends and coaches, be taught an attitude of empathy and help each other and of course in the field of syariah.

Based on the results of the author's observations at the Islamic personal development activity on August 1, 2022, the material presented by the coach discussed the cultivation of good character in students. The Islamic personal development a program discusses material related to *aqidah* and *akhlak, ibadah*, the Quran and Hadith, and the history of Islamic culture. The implementation of the Islamic personal development program activities contains 7 graduate competency standards (SKL), namely having a straight creed, doing the right worship, having a mature personality, having a noble character and benefiting others, being a person who means it, being disciplined, and being able to restrain his passions, having the ability to read, memorize and understand Al-Qur'an, has broad insight and has a strong body and life skills (life skill). The four materials summarized from the 7 SKL are study materials that will be transformed in learning activities for one and a half years (three semesters). Thus, the cultivation of character will feel effective and directed with such neatly arranged guidelines.

The approach taken in this coaching program is also more inclined to a contextual approach where students are faced with contemporary problems that concern their young souls, this approach is then applied through methods of

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<sup>16</sup> Y. Zhang, H., Huang, T., Liu, S., Yin, H., Li, J., Yang, H., & Xia, "A Learning Style Classification Approach Based on Deep Belief Network for Large-Scale Online Education.," *Journal of Cloud Computing*, 9, no. 1 (2020): 1-17.; Ridho, Rasyid, *Manajemen Operasional Bina Pribadi Islami*.



discussion, *sharing*, and problem-solving together. All implementations certainly receive special attention from start to exemplify a good attitude to students, carry out coaching, familiarize them with discipline, motivate, and encourage students to be excited, evaluate students, give appreciation to good students, and provide punishment for rule breakers. Evaluation of the implementation of Islamic personal development program is always carried out both through the promotion of learning activities in the classroom and outside the classroom in accordance with the established assessment aspects, namely aspects of knowledge, aspects of character, attitudes, and aspects of skills.

The learning strategy of the Islamic personal development program is very effective for forming a good personal character for students.<sup>17</sup> According to the researchers, with this kind of coaching model, students become disciplined in carrying out their obligations and are accustomed to being carefree. Learners are also trained to be responsible for completing the tasks assigned by the coach. In practice, this strategy can cultivate good character from all dimensions, both dimensions of knowledge, practice, worship practices, and morals.

The Islamic personal development program includes several activities that support the optimization of the character education of students. Its activities include:

*First*, daily activities are carrying out obligations –*ilaby* (divine) *and adamy*– in an *ihsan* manner.<sup>18</sup> The learners carry out independent activities by getting used to it. Its mean they grow awareness because of the process of habituation, the process of interaction with the charity of worship that gives rise to peace of mind. So that it can stabilize the emotions and feelings of students.

Thus, according to researchers, this daily activity is considered very effective to support the formation of good character for students because in this activity it can bring out the character of students who are responsible, disciplined, honest and value

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<sup>17</sup> N. Rustam, N., Murniati, M., & Niswanto, "The Principal Strategy for Improving the Quality of Learning at an Integrated Islamic Elementary School.," *AL-ISHLAH: Jurnal Pendidikan*, 13, no. 1 (2021): 776-781.; S. Puspitasari, F. F., Sulaiman, A., & Supriyanto, "The Integrated Islamic School'S Characteristics and Strategies for Human Resource Supervision.," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam*, 5, no. 3 (2020): 304-320.

<sup>18</sup> Ridho, Rasyid, *Manajemen Operasional Bina Pribadi Islami.*; J. K. Mish'Alani, "'Duty', 'Obligation' and 'Ought'.," *Analysis*, 1969, 33-40.

time.

*Second*, weekly activities. This week's activity contains coaching activities or also called *the Islamic Studi Club* (ISC),<sup>19</sup> based on a predetermined schedule, namely on Monday at 13.50-15.00 WIB. The activities of this division also include the activities of *talaqqi madab* and *mutaba'ah* in it.

*Third*, monthly activities, including several activities, namely MABIT (The night of building faith and *taqwa*) and *jalsab rubiyah*.<sup>20</sup> MABIT is a faith and *taqwa* night activity held between coaching groups in accordance with the agreement of the adjusted time and place. The activities at the end of the faith and *taqwa* consist of activities such as *tausiyah*, *qiyamullail* (night prayer), *mubasabah*, *tadarus* of the Qur'an and the recitation of *al-Ma'stsurat*. Students are required to increase thinking and praying and reduce sleep.

Meanwhile, *jalsab rubiyah* is a routine activity carried out at SMP IT Annida Lubuklinggau for one month. The goal is to strengthen the relationship with Allah Almighty. And love for the Messenger of Allah. This *rubiyah jalsab* activity is carried out neatly starting from the opening, recitation of the Quran, *taujib*, prayer to the closing.

*Fourth*, semester activities. The activity this semester is the scout camp of the Integrated Islamic School.<sup>21</sup> Based on the results of the researchers' interview with the principal of SMP IT Annida Lubuklinggau, Mrs. Khoiriyah, M.Pd., scout camps are regularly held every semester. The purpose of this Integrated Islamic School scout camp is to cultivate the character of students who are independent, tough, agile, and become virtuous individuals. Scouting activities like this are mandatory activities that must be followed. According to him, the activities of this integrated Islamic School scout camp will train the independence and skills of the students, so that they can learn to socialize with the community around the camp it will indirectly improve their

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<sup>19</sup> Ridho, Rasyid, *Manajemen Operasional Bina Pribadi Islami*.

<sup>20</sup> L. Ulfarida, "Pengelolaan Program Bina Pribadi Islam Dalam Upaya Menanamkan Kecerdasan Spiritual Peserta Didik Di SMP IT Al-Uswah Surabaya" (UIN Sunan Ampel Surabaya, 2021); N. Rufaidah, M. F., Salshabila, N., & Hizbullah, "Analisis Campur Kode Bahasa Arab Dalam Grup Whatsapp Lembaga Dakwah Kampus Universitas Al Azhar Indonesia.," *PRASASTI: Journal of Linguistics*, 6, no. 1 (2021): 86-105.

<sup>21</sup> Ridho, Rasyid, *Manajemen Operasional Bina Pribadi Islami*.

ability to communicate in a language that is easily accepted by the community around the camp.

The character education strategy above can be briefly seen in the table below:

Table 1. Character Education Strategies through Islamic Personal Development Program Activities at SMP IT Annida Lubuklinggau

Activity Name	Form of implementation of activities / strategies for implementing activities	Purpose of the activity
Daily activities carry out obligations ( <i>ilahy</i> and <i>adamy</i> ) in an <i>ihسان</i> manner	Independent activities carried out by students include: mandatory congregational prayers with a target of 5 times once, <i>tilawah/murajaah</i> Al-Quran with a target of 10 pages/day, <i>tahajud/qiyamul lail</i> prayers with a target of 2 times/ week, <i>rawatib</i> prayers with a target of 3 times/week, <i>dhiker al-ma'tsurat</i> with a target of 5 times/week, sunnah fasting with a target of 1 time/week, reading thematic books with a target of 20 pages/month, almsgiving, sharing, giving gifts with a target of 4 times/week, <i>silaturahim</i> , visiting the sick, <i>takeziyah</i> , participating in social activities with a target of 1 time/month, exercising with a target of 4 hours/day.	Foster awareness for students for habituation, a process of interaction with worship charities that give rise to peace of mind. Cultivating a responsible, disciplined, honest and time-rewarding character
Weekly activities (Coaching/Islamic Studi Club (ISC), <i>talaqqi madab</i> and <i>mutaba`ah</i> )	Opening, rotating <i>tilawah</i> and <i>talaqqi madab, infaq, tausiyah</i> students, material from the coach, sharing and questioning, checking, and recording the charity of <i>yaumiyah (mutabaah)</i> , evaluating together the charity of <i>yaumiyah (mutabaah)</i> , closing and prayer.	Students are disciplined in following coaching, actively increasing knowledge, <i>istiqamah</i> carrying out mandatory worship and <i>sunnah</i> , being responsible, caring for friends and solutive
Monthly activities (MABIT and <i>jalsah ruhiyah</i> )	<i>Qiyamullail, tilawah</i> Al-Qur' an, <i>tausiyah</i> from teachers, problem solving discussion and <i>shaum sunnah</i>	Fostering the character of obedience and discipline of students in worship, building a <i>silaturahim</i> spirit in students and an intelligent person
Semester activities (Integrated Islamic School Scout Camp)	Camping, <i>tausiyah</i> , discussion, problem-solving	Train a strong physique and spirit/become a strong Muslim, disciplined, stimulate intelligence and foster interest,

## 2. Islamic Personal Development Program at SMP IT An-Nida Lubuklinggau in Forming Student Personality Character

Education essentially has two goals, namely helping humans become intelligent and smart and helping them become good human beings (*Saleh*). Making a man intelligent and intelligent may be simple but making a man good and wise appears to be much more difficult, if not impossible. As a result, it is natural to say that moral problems are acute or chronic diseases that accompany human life at any time and in any place. The character education efforts carried out by SMP IT Annida Lubuklinggau through the Islamic personal development program are a form of endeavor and answer all despair towards the current generation. This effort is carried out with full hope that later it can produce a generation with character and become *Kamil People* as expected from the teachings of the Islamic religion itself by the guidance of the Qur'an and Sunnah.

SMP IT Annida Lubuklinggau as one of the institutions that participate in systemizing character education in every educational activity translates the intentions of The *Kamil People* into their vision and mission. The vision of SMP IT Annida Lubuklinggau is to become a superior school in realizing the SMART generation (*Saleh*, independent, active, diligent, and skilled). From this vision, it is illustrated that this educational institution always strives with all its abilities to educate its students to become a generation that is always close to the Creator of Allah SWT, without forgetting scientific advances that can form intellectual, emotional, and spiritual intelligence.<sup>22</sup>

As outlined above, SMP IT Annida Lubuklinggau has Islamic activities and habituation of Islamic values which in this study is in the form of a coaching activity called the Islamic personal development program, this activity is an effort to educate

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<sup>22</sup> Y. Aristyasari, "Synergizing Progressive Values and Social, Emotional, Spiritual Intelligence in Islamic Education in The Digital Era.," in *Third International Conference on Sustainable Innovation 2019–Humanity, Education and Social Sciences (IcoSIHESS 2019)* (Atlantis Press, 2019), 437–43; I. A. B. Prianthara, I. B. T., Darmawan, N., Adriati, I. G. A. W., & Munidewi, "Emotional Intelligence, Intellectual Intelligence, And Spiritual Intelligence Towards Professional Quality Of Accountant Development Artificial Intelligence As A Moderating Variable In The Era Of Industrial Revolution 4.0.," *Academy Of Strategic Management Journal* 20 (2021): 1-15.

students. Islamic personal development activities have a very impact on shaping the character of students. This can also be seen from the results of the researchers' observations and interviews with several students who were respondents to this study. By referring to the theory of comprehensive character education and comparing it with the indicators of character education theoretically, the activities in the Islamic personal development program have an impact on:

a. *Knowing the good*

Character education or moral education is seen as a conscious and planned effort, not a chance.<sup>23</sup> Another word for character education is an earnest effort to understand, shape, and cultivate ethical values, both for oneself and for all citizens of society or citizens. Of the many activities carried out in the Islamic personal development activities, of course, there is an intention to be achieved by compiling a planned implementation of the activities carried out, of course, making it easier for students to be able to understand, pay attention to and carry out core ethical values.

The character we want to build on the learners, he explained that at that time we want them to understand these values, pay deep attention to the truth of those values, and then do what they believe in. Even if they must face challenges and pressures both outside and inside, in other words, they have the awareness to force themselves to do those values.

It is through observations made by the author that the refraction emphasized by the school regarding accustoming learners to perform fasting *sunnah*, *tabajud*, *duba* prayer, and others. For students who have just entered Annida IT Junior High School, it will certainly feel difficult to live it. Because they are not used to it yet but over time, they seem to be able to enjoy the process by being proven in grades 8 and 9 who consider such activities to be an exciting routine activity because they consider that that way their body is a good terrace, learning is more concentrated, and their lives become more disciplined. So, it became their

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<sup>23</sup> M. M. DeRoche, E. F., & Williams, *Educating Hearts and Minds: A Comprehensive Character Education Framework*. (Corwin Press, 2001); N. Noddings, *Caring: A Relational Approach to Ethics and Moral Education*. (Univ of California Press, 2013).

usual thing to do. In the process of habituation, there is a good effect that is obtained so that they think it is a great loss if they do not do so.

It is seen that in terms of worship practices, the effort to be achieved in the form of true worship (*Shahihul Ibadah*) in students at SMP IT An-Nida Lubuklinggau has shown success. Every coaching activity makes the learners know the good they must do.

b. *Desiring the good*

After students know the importance of instilling good character values, of course, every student will get inner peace from every activity carried out. So that the learners begin to love the good (desiring the good). In the habituation of *dhiker* early in the evening, reciting the Qur'an, fasting and other activities have become a routine that has always been carried out. Therefore, it has become a habit. This is how it allows students to feel good or love good (desiring good) by themselves the students feel the need for character education itself. They will realize the importance of the cultivation of character for him. So that they are not burdened and feel compelled to carry out the activities given.

However, there are also efforts made by the coaches so that students like this coaching program by designing it in such a way that students feel happy, fun, and comfortable in it. Because of this atmosphere, the students will be even more excited and easily accept the material. So that the students will consider that this Islamic personal development program can be used as one of the best solutions to strengthen the character and character of the students.

c. *Doing the good*

When there is a sense of loving kindness from the cultivation of good character and feeling a positive impact on students. That's when students will bring out the goodness of the effect of coaching the Islamic personal development program. This is evidenced by the results of the researchers' observations in the activities of the Islamic personal development program, the students are very enthusiastic about coaching. They have prepared the materials in advance of the *tausiyah* material to be delivered. They are responsible for the tasks assigned. They also feel more confident when they follow coaching. When there is a problem,

they will consult the coach and other friends so that they feel open and do not harbor problems on their own.

Evidence from students has carried out daily activities marked by checking the targets achieved. Evaluation of *yaumiyah* practice is seen on the *mutabaah* sheet. Usually, if there are students who do not reach the target, they will get encouragement and motivation from the coach and other friends. So that with this cohesiveness they are motivated to do practice more vigorously and actively again.

In summary, the implications of such programs can be read in the following table:

Table 2. Implications of Character Education Strategies through the Islamic Personal Development Program at SMP IT An-Nida Lubuklinggau in Shaping Student Personality Character

Personality Character Criteria	Emerging Forms of Attitude
1. Has a straight creed	Learners are far from the shirking things that are particularly vulnerable in their teenage years such as asking the genie for help and believing in prophecies. Foster an attitude of sincerity and gratitude for all the gifts of Allah SWT.
2. Doing proper worship	Students are accustomed to the discipline of carrying out prayers in congregations, saying greetings when they meet, reading, memorizing the Qur'an, carrying out other sunnah services, fasting on Mondays and Thursdays, and praying before and after studying.
3. Has a mature personality. Be noble in character and benefit others	Students are accustomed to telling honest words to teachers and friends like to help others in need, always dress modestly, and practice guidebooks of behaving both inside and outside of school.
4. Become a person who means it, is disciplined, and able to restrain his passions	Learners are more enthusiastic about learning, stay away from places of sin, are accustomed to respecting rules, can control emotions, and maintain vision and hearing.
5. Can read, memorize, and understand the Quran	Students have skills in reading the Quran, making it easier for them to memorize, understand and practice it.
6. Has broad insights	Students actively participate in activities to increase their Islamic insights, for example participating in the study of the Qur'an, MABIT and coaching so that they have a

	character that dares to express opinions and can work together in the work of pilgrims
7. Has a strong body and life skill	Students carry out a healthy lifestyle, do not smoke, do not consume illegal drugs, get used to taking care of the body, and exercise diligently

### **3. Factors That Support and Hinder the Implementation of Character Education Strategies through Islamic Personal Development Activities at SMP IT Annida Lubuklinggau**

Judging from the implementation of activities in the field in general, the factors that influence this coaching activity come from internal and external. Internal factors seem very dominant considering that SMP IT Annida Lubuklinggau is an Islamic-based educational institution in every learning activity. Meanwhile, external factors are more in the form of parental and community support as well as stakeholders in the surrounding environment.

Based on the results of observations and interviews in the field, several factors influence the activities of Islamic personal development at SMP IT Annida Lubuklinggau. Therefore, the analysis in this section of the author is described based on the findings in the field.

In general, the supporting factors for the implementation of character education strategies through the Islamic Personal Development program at SMP IT Annida Lubuklinggau are 1) It Junior High School Annida Lubuklinggau as an Educational Institution with an Integrated Islamic System; 2) IT Junior High School Annida Lubuklinggau normatively oriented towards integrating Islamic values in every learning process. Therefore, all activities carried out in the school environment, including the activities of the Islamic Personal Development program, must breathe Islamic values and are an expression of these values in shaping the personality of students; 3) The school is very supportive of this program. the character of the learners is even better. This is evidenced when carrying out activities in coaching, the school strives to provide the best for the success of these activities ranging from providing the best facilities and providing funds that can support the success of all activities. For example, every implementation of school activities provides banners and writing invitations and motivations which certainly require costs in making them.



These costs are provided by the school through existing procedures; 4) Completeness of supporting facilities for implementing activities; 5) The school as a place for the implementation of various Islamic Personal Development activities also actively supports all facilities and infrastructure for these activities. For example, the availability of guidebooks for Islamic personal development programs, the availability of coaching material books, the availability of proper whiteboards and stationery, the availability of implementation journals, the availability of member data, and the availability of adequate places; 6) Parents fully support school programs; 7) Availability of competent coaches; 8) The availability of coaches who are ready to build in the field. To support the implementation of coaching, the school brings in coaches from outside, considering that there are activities outside the classroom. For example, in the implementation of MABIT or Scouts, usually the school brings teachers from outside to fill in *tausiyah* or other materials.

The inhibiting factors in this Islamic personal development program are: 1) Limited implementation time; 2) Environmental factors outside of school; 3) When the coach is unable to attend; 4) Different backgrounds of learners; 5) Coaches who are sometimes volatile, para coaches who can sometimes also be an obstacle in the implementation of Islamic personal development activities because a person's faith can go up and down, including the faith of the coaches in this program. The factor of not being able to carry out the mandate that can dampen the enthusiasm of the students. For example, when children violate the rules, sometimes they are not immediately acted upon, so they seem ignorant and negligent.

Efforts to overcome obstacles in the implementation of Islamic personal development program Activities include: 1) Improving coordination and communication; 2) Maximizing the role and contribution of outside parties; 3) Building cooperation between parents and teachers; 4) Motivating the coaches.

### **Conclusion**

The strategy of character education through the Islamic personal development program at SMP IT Annida Lubuklinggau can be generalized into several activities in it. The activities of the Islamic personal development program as an effort to character education are daily activities to carry out obligations (*ilaby* and *adamy*) in *ibsan*, weekly

activities (Coaching, *talaqqi madab*, and *mutabaah*), monthly activities (MABIT and *jalsah rubiyah*), and semester activities (Integrated Islamic School scout camp). The implication of the Islamic personal development program at SMP IT An-Nida Lubuklinggau in shaping the personality characteristics of students is the formation of personality traits that are by the objectives of each activity. The supporting factors for the implementation of activities are the Annida Lubuklinggau IT Junior High School as an educational institution with an integrated Islamic system, furthermore, the completeness of supporting facilities for implementing activities is very adequate, parents fully support school programs, the availability of competent coaches, and the availability of coaches who are ready to foster in the field. As opposed to the activity are limited implementation time, environmental factors outside the school, when the coach is unable to attend, the background of different students, and the coach who is sometimes fluctuating.

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