

CHARACTER DEVELOPMENT BASED ON NOBLE MORALS AT MAS PLUS AL-ULUM SCHOOL MEDAN

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ABSTRACT

The development of character based on noble morals at MAS Al-Ulum Medan is a strategic effort to shape students who are not only academically excellent but also possess strong moral integrity. This program is designed through the integration of Islamic values into learning activities, daily routines, and exemplary behavior demonstrated by all members of the school community. Through a holistic approach that encompasses spiritual, emotional, and social aspects, the school is committed to instilling values such as honesty, responsibility, discipline, and respect for others. The results of this implementation show positive changes in students' attitudes and behaviors, which are reflected in their daily interactions both within and outside the school environment, thereby supporting the creation of a morally upright generation ready to face future challenges.

Keywords: Character Development, Noble Morals, MAS Plus AL Ulum Medan.

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INTRODUCTION

Education functions not only as a mechanism for knowledge transmission, but as a primary medium for student character construction. Amid rapid technological advancement, socio-cultural transformation, and globalization, the imperative to cultivate individuals possessing both intellectual mastery and moral integrity has become increasingly critical. Consequently, character education based on noble morals stands as a foundational priority in producing ethically grounded, socially responsible youth. Noble character serves as a core human benchmark, governing individual interactions with the Divine, fellow human beings, and the broader natural environment. Within institutional education, ethical virtues must be cultivated systematically from an early stage to foster

respectful, empathetic, and civic-minded individuals. This process requires a deliberate, structured framework engaging all institutional stakeholders.¹

As formal educational institutions, schools occupy a strategic position in student character development. Character construction extends beyond classroom instruction, relying on daily habituation routines, value internalization, and educator role modeling. MAS Plus Al-Ulum Medan exemplifies an institution dedicated to character development rooted in Islamic moral values. The school systematically embeds Islamic values across all dimensions of educational life. This commitment is reflected in a value-oriented curriculum, co-curricular character programs, and an institutional climate reflecting Islamic culture. Through this integrated approach, students do not merely memorize religious doctrines theoretically, but practice them within their daily routines.²

Character development at MAS Plus Al-Ulum Medan employs various strategies, including habituated congregational prayers, daily Quranic recitation, routine devotional prayers, and social service initiatives designed to build empathy and civic responsibility. Executed consistently, these routines help form positive behavioral habits in students. Teachers play a vital role in this ecosystem, functioning as both instructors and moral exemplars. Drawing from Bandura's Social Learning Theory, learners observe and model the behaviors, attitudes, and emotional responses of authority figures. Educators must demonstrate integrity, courtesy, and moral accountability in their daily conduct. Character education cannot operate in isolation; it must become a pervasive school culture involving leadership, teaching faculty, administrative staff, and parents.³ Furthermore, continuous evaluation of moral habituation routines ensures that character education remains effective and resilient against changing student dynamics.⁴

Nevertheless, implementing character education presents ongoing operational challenges, such as competing external social influences, unmonitored digital content exposure, and resource constraints. Overcoming these challenges requires continuous pedagogical innovation and home-school alignment to ensure moral values remain firm in students despite external influences. In this regard, integrating modern digital media thoughtfully within the curriculum can help

¹ Aqib, Z. (2015). Pendidikan Karakter di Sekolah: Membangun Karakter dan Kepribadian Anak. Bandung: Yrama Widya, hlm. 83

² Ramayulis. (2008). Ilmu Pendidikan Islam. Jakarta: Kalam Mulia.

³ Muslich, M. (2011). Pendidikan Karakter: Menjawab Tantangan Krisis Moral di Dunia Pendidikan. Jakarta: Erlangga, hlm. 71

⁴ F. Rozi, Y. A. U. Ansya, dan T. Salsabilla (2024), Strategi Pendidikan Karakter untuk Siswa Sekolah Dasar dalam Mewujudkan Tujuan SDG 4: Pendidikan Berkualitas (PT. Penerbit Naga Pustaka).

reinforce moral education in ways that resonate with digital-native students.⁵ This study examines the pedagogical strategies, implementation processes, and outcomes of character development based on noble morals at MAS Plus Al-Ulum Medan. Employing a qualitative case study methodology, this research provides a comprehensive account of character education practices within the institution, offering insights for comparable educational settings.

METHOD

This study utilizes a qualitative approach with a case study design to examine character development based on noble morals at MAS Plus Al-Ulum Medan. Data collection techniques included direct observation of instructional and habituation activities, in-depth interviews with the school principal, teachers, and students, and documentary analysis of institutional character programs. The collected data were analyzed descriptively through data reduction, data display, and conclusion verification. This qualitative framework enabled a detailed examination of the strategies, implementation processes, and operational outcomes of the school's character education practices.

RESULTS AND DISCUSSION

1. The Role of Teachers as Role Models in Character Development Based on Noble Morals at MAS Plus Al-Ulum Medan

Character development based on noble morals forms an integral component of the educational model at MAS Plus Al-Ulum Medan. The school treats character education as a core pedagogical priority. Within this framework, teachers serve a central operational role in character delivery. Beyond delivering academic subjects, educators function as primary moral exemplars whose daily conduct guides student development. Teachers carry a professional and ethical responsibility to demonstrate conduct reflecting Islamic virtues. At MAS Plus Al-Ulum Medan, educators are expected to demonstrate personal integrity, professional discipline, honesty, accountability, and respectfulness. Because observational learning plays a significant role in student development, direct teacher modeling serves as an effective mechanism for moral transmission.⁶

Every interaction between a teacher and a student presents an opportunity for character reinforcement. How teachers greet students, deliver instructions, address behavioral errors, and manage personal emotions

⁵ R. L. Fitri dan A. Ridwan (2024), "Pendidikan Akhlak di Era Digital: Pengaruh Konten Islami di Instagram terhadap Pembentukan Karakter Remaja dalam Perspektif Sosial," *Social Studies in Education*, 2(2), 157–172.

⁶ Sauri, S. (2014). *Pendidikan Karakter dalam Perspektif Islam*. Bandung: Remaja Rosdakarya

provides direct behavioral models for learners. Demonstrating patience, emotional regulation, and fair treatment fosters a positive learning environment. At MAS Plus Al-Ulum Medan, faculty members receive guidance on integrating moral values across subject matters. Educators are encouraged to embed ethical principles directly into academic lessons. For instance, during social science instruction, teachers highlight principles of justice, social responsibility, and community empathy, rendering academic content morally meaningful.⁷

Furthermore, teachers act as motivators who encourage continuous personal growth. Through positive reinforcement, constructive feedback, and individual mentoring, educators support student self-confidence and reinforce positive behaviors. This aligns with classical Islamic pedagogical principles, which emphasize moral development through personal rapport, empathy, and exemplary behavior. The implementation of teacher role modeling is supported by the school's religious environment. Educators participate actively in institutional worship routines, including congregational prayers, communal Quranic recitation, and brief religious talks. Active teacher participation demonstrates that religious values are operational practices within the school community.⁸ Such active involvement demonstrates that moral teaching is most persuasive when backed by authentic instructional management and leadership.⁹

To maintain professional and personal conduct, the institution provides routine faculty training and spiritual development sessions. These programs encourage teachers to reflect on their instructional practices, professional ethics, and personal conduct. Consequently, teacher role modeling is supported through continuous institutional development. Managing diverse student backgrounds, external societal influences, and operational time constraints remain ongoing challenges. Faculty members address these challenges using empathetic, student-centered approaches that emphasize guidance and personal counsel. This supportive environment helps students remain receptive to behavioral guidance.

Through these combined initiatives, faculty members at MAS Plus Al-Ulum Medan fulfill an essential role in student character formation. Their daily

⁷ Zubaedi. (2015). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana Prenadamedia Group, hlm. 47

⁸ Tilaar, H. A. R. (2002). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Jakarta: Grasindo, hlm. 62

⁹ Z. Abidin dan E. A. Latif (2021), "Pengaruh Kepemimpinan Autentik terhadap Kinerja Guru SMP Man Ana Kecamatan Pamijahan Bogor," *RESLAJ: Religion Education Social Laa Roiba Journal*, 3(2), 199–206.

conduct offers clear behavioral reference points for students. As a result, students develop academic competencies alongside moral habits aligned with Islamic principles. Teacher modeling thus serves as a primary foundation for building student character and personal integrity.¹⁰

2. Strategies for Character Development Based on Noble Morals at MAS Plus Al-Ulum Medan

Character development rooted in noble morals represents a core focus at MAS Plus Al-Ulum Medan. To address contemporary social challenges, the school emphasizes moral and spiritual development alongside academic instruction. The institution's educational strategy integrates cognitive understanding with affective and behavioral development, in accordance with Islamic ethical standards. A primary strategy involves embedding moral values directly into academic curricula. Faculty members are instructed to integrate ethical principles into lesson plans across subject areas. For example, language instruction incorporates moral themes through analytical narrative texts, while mathematics lessons emphasize accuracy, personal responsibility, and academic integrity. Character education is thus embedded across the academic curriculum.

A second strategy focuses on habituating routine religious practices. Activities such as congregational Dhuha and Zuhr prayers, morning Quranic recitations, and daily devotional memorization form part of the regular school schedule. These structured activities aim to build personal discipline and spiritual awareness into students' daily routines. Exemplary conduct by faculty and staff remains a key element of this strategic design. At MAS Plus Al-Ulum Medan, educators are expected to demonstrate the values taught in the classroom. Because students learn through observation, consistent teacher behavior provides direct reinforcement for character growth.¹¹

A third strategy centers on building an institutional culture that supports moral development. Schoolwide habits—such as exchanging traditional greetings, demonstrating respect toward elders and peers, maintaining clean classrooms, and observing time management—are consistently reinforced. Furthermore, systematic implementation of character education programs plays a crucial role in embedding core values such as tolerance and mutual respect into daily school practices.¹² The school maintains clear guidelines and

¹⁰ Ramayulis. (2008). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia, hlm 50

¹¹ Zuhairini et al. (2011). *Pendidikan Islam*. Jakarta: Bumi Aksara, hlm. 56.

¹² D. Hermawan dan S. A. G. Azizah (2023), "Implementation of Character Education Programs in Instilling an Attitude of Tolerance," *GENIUS: Indonesian Journal of Early Childhood Education*, 4(2), 123-132.

a supportive environment to encourage positive behaviors. Value-based co-curricular activities further support this strategy. Programs such as Quranic recitation groups, memorization circles, Islamic scouting, and community outreach initiatives allow students to develop leadership skills, teamwork, and social responsibility. These experiential programs enable students to apply moral values outside formal classroom settings.¹³

Parental engagement forms an integral part of the school's character education framework. The institution maintains active communication with families through regular progress meetings, character development reporting, and Islamic parenting workshops. Aligning expectations between home and school helps ensure character development remains consistent across environments. Ongoing parent-school collaboration supports student progress across both settings. Parental partnership forms an indispensable foundation in psychological terms, as home environments directly impact student learning, discipline, and moral stability.¹⁴ Institutional evaluations indicate that these strategies have led to increased worship participation, respectful interactions with faculty and parents, and peer support among students. Regular program evaluations help school leadership refine these character education initiatives over time.¹⁵

3. Implementation of Character Development Based on Noble Morals at MAS Plus Al-Ulum Medan

The implementation of character development at MAS Plus Al-Ulum Medan is executed through structured, schoolwide activities designed to foster moral growth. Character formation occurs through classroom instruction, daily habituation routines, administrative support, and experiential learning. The primary objective is to maintain an educational environment that supports character development. A key operational element includes daily religious routines. Students begin each morning with communal Quranic reading, participate in congregational Dhuha prayers, and assemble for Zuhr prayers on campus. These practices build religious habituation, personal discipline, and shared responsibility.

¹³ Aqib, Z. (2015). Pendidikan Karakter di Sekolah: Membangun Karakter dan Kepribadian Anak. Bandung: Yrama Widya, hlm. 83.

¹⁴ F. Syam, M. A. Nova, I. Ridha, R. Matsam, dan M. Subhi (2024), "Kolaborasi Pendidik dan Orang Tua: Kunci Sukses Membangun Karakter Peserta Didik," *Indonesian Journal of Teaching and Teacher Education*, 58–67.

¹⁵ Muslich, M. (2011). Pendidikan Karakter: Menjawab Tantangan Krisis Moral di Dunia Pendidikan. Jakarta: Erlangga, hlm. 71

Alongside daily worship, the school operates dedicated Quranic memorization and recitation programs. Students receive structured guidance to memorize and reflect upon Quranic passages that contain ethical teachings. This program encourages students to understand and apply scriptural guidance in their daily lives. Faculty members serve as primary facilitators in this process. At MAS Plus Al-Ulum Medan, teachers provide direct instruction while modeling honesty, patience, and professional integrity. This direct teacher modeling serves as an effective mechanism for character transmission.¹⁶

Character development is also integrated into formal subject curricula using value-based thematic teaching. Teachers link subject matter to ethical themes such as integrity, diligence, cooperation, and mutual respect. For example, history lessons analyze historical figures through the lens of moral courage and public service. This approach helps students understand character concepts in practical contexts. Outside formal class time, co-curricular organizations including the Student Executive Council (OSIS), Islamic Scouts, and community service projects provide practical leadership and service opportunities. These activities allow students to practice social responsibility and teamwork.¹⁷

The school also utilizes a character assessment system to track student development. Evaluation includes daily observational metrics, homeroom teacher reports, and habituation tracking. Assessment data are used to monitor student progress and guide individual mentoring when needed. Overall, character development initiatives at MAS Plus Al-Ulum Medan show positive behavioral outcomes. Students demonstrate improved discipline, respectful communication, and active peer support. Sustained administrative commitment, active faculty engagement, and parent collaboration support the ongoing implementation of character education across the institution.¹⁸

CONCLUSION

Character development based on noble morals at MAS Plus Al-Ulum Medan is an essential component of the school's educational model, aiming to develop students who are both academically capable and morally grounded. Through the integration of Islamic values into classroom instruction, daily habituation

¹⁶ Lickona, T. (2013). *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. Bandung: Nusa Media, hlm. 79.

¹⁷ Suyanto. (2010). *Urgensi Pendidikan Karakter: Dimensi Internal dan Eksternal Pendidikan Anak*. Jakarta: Bumi Aksara, hlm 58

¹⁸ Kementerian Pendidikan dan Kebudayaan. (2018). *Panduan Penguatan Pendidikan Karakter*. Jakarta: Direktorat Jenderal Pendidikan Dasar dan Menengah, hlm 91

routines, and consistent teacher role modeling, the school maintains an environment supportive of character growth. These initiatives positively influence students' daily conduct, interpersonal interactions, and personal discipline. Sustained implementation of these character programs helps prepare students to navigate future social and educational challenges with moral integrity.

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