

## Character Education Model in Islamic Higher Education

Alimron<sup>1</sup>, Syarnubi<sup>2</sup>, Maryamah<sup>3</sup>

<sup>1</sup> Universitas Islam Negeri Raden Fatah, Palembang, Indonesia; alimron\_uin@radenfatah.ac.id

<sup>2</sup> Universitas Islam Negeri Raden Fatah, Palembang, Indonesia; syarnubi@radenfatah.ac.id

<sup>3</sup> Universitas Islam Negeri Raden Fatah, Palembang, Indonesia; maryamah\_uin@radenfatah.ac.id

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### ABSTRACT

The purpose of this study was to explore the character education model in the Islamic religious education study program at the Faculty of Tarbiyah and Keguruan Sciences, Raden Fatah State Islamic University Palembang. This research is descriptive qualitative research with a case study approach. This research was conducted at the Islamic Education Study Program, Faculty of Tarbiyah and Keguruan, Raden Fatah State Islamic University Palembang. Data analysis used in this research is data reduction, data presentation, and the last step, conclusion drawing and verification. The results showed that the Islamic Education Study Program curriculum is a culture-based curriculum, which is oriented towards preparing cultured graduates, meaning that each individual is able to display behavior in accordance with human values that develop in society. The process of character building in the Islamic Education Study Program is through teaching and learning activities in the classroom. Character education is carried out through the integration of teaching and learning activities in the classroom that produce moral knowledge, moral feelings, and moral actions. In the end, the output of teaching and learning activities in the classroom is graduates with character. Therefore, it is concluded that the character education model in the Islamic Education Study Program applies an integration model, which unites the values and characters to be formed in each course.

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### Corresponding Author:

Syarnubi

Universitas Islam Negeri Raden Fatah Palembang; [syarnubi@radenfatah.ac.id](mailto:syarnubi@radenfatah.ac.id)

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## 1. INTRODUCTION

The socio-cultural situation of society these days is very concerning. In the world of education, authority seems to be lost due to the many cases committed by students in the school environment. This is a concern for the school community, especially school principals and educators. Head of the Education, Sports and Youth Agency (Disdikpora) Ahmad Zulinto was very disappointed when he read the news that Palembang City was categorized as the implementer of the 2015 UN Cheating by Puspendik, this was conveyed at a meeting of school principals at SMKN 2 Palembang. (Syarnubi, Mansir, Purnomo, Harto, & Hawi, 2021). In addition, in the 2014 National Examination for senior high schools in Palembang, South Sumatra, hundreds of students raised 7 million in a joint venture to purchase answer keys for all lessons and even question packets, which were obtained from Palembang City Education Office officials

(Ujian Nasional (UN) Tingkat SMA Sederajat Di Kota Palembang Sumsel, 2017). In addition, cases of dishonesty plagiarism in scientific papers made by students and even professors have stumbled over plagiarism cases (Lestarini, 2014). The digital era is one of the main components in shaping student character. The digital era is not a matter of being ready or not, nor is it an option, but it is a consequence. The presence of technology in the current era is like a double-edged knife. On the one hand, it has great benefits. On the other hand, it can cause negative things. One of these negative impacts is shaping people to be anti-social. "The nation's current problems such as violence, juvenile delinquency, the threat of terrorism, drug abuse, corruption, and cybercrime can come from easier access to information, especially pornographic content. The impact of this pornography causes brain damage so that it cannot distinguish between wrong and shame," he added. Not to mention that students often brawl, commit immoral acts on campus, commit acts of violence, forge signatures, are involved in robberies known as begals and so on. Therefore students, it is very important to get character education, this aims to strengthen morals and praiseworthy traits for students (in this case, students). Because intelligence in the field of education alone is not enough without the provision of strong morals and character. So that when students plunge into society later, there is no misuse of the knowledge learned during school.

In this case, research conducted by Hany Nurpratiwi (Nurpratiwi, 2021) explains that character education in higher education must be implemented to strengthen and spread noble character among students. Lecturers have a role in developing student character and morals. Through the example taught by lecturers in the academic environment, students will carry out the imitation process and tend to make lecturers role models in action. In line with this, Rosa Susanti (Susanti, 2013) explained that character education in higher education is needed to shape and build students to become individuals with character in accordance with the noble ideology of the Indonesian State, and strengthen the character obtained by students at the previous level of education. In addition, character education is very important to implement in higher education because there are many smart scholars who do not have character, so they cannot compete with scholars from other countries. The above statement is emphasized by Wanda Chrisiana (Chrisiana, 2005) that student character can be developed and grown slowly through the educational process. Higher Education as a formal place for students to carry out the educational process and play a role in continuing the process of character cultivation. Student character can be developed and grown slowly through the educational process. Higher Education as a formal place for students to carry out the educational process and play a role in continuing the process of character cultivation.

Research on character education in higher education is not new, but from all the existing literature, no one has specifically examined the character education model in higher education. Previous studies are more about the implementation and application of character values in higher education. Therefore, there is a gap for researchers to explore the model of character education in higher education. For students, character education is indispensable. Today, students are quite active in face-to-face lectures with a number of credits, able to analyze theories with various types of problems related to their scientific fields. However, few pay attention to the meaning and value contained behind the whole process of teaching and learning activities. So do not be surprised if students from various universities are still engrossed in anarchic demonstrations, damaging public facilities, brawls between faculties, study programs and organizations, quarrels over different opinions, and plagiarism. Character building for students is not new.

In Indonesia, the character-building model has been implemented in several universities with the hope that students can have a strong character so that the character is automatically manifested in themselves and others. Each university has different forms and patterns to shape the character of its students. There are universities that include character building to shape the character of their students. There are universities that include character building in the activities of campus organizations, there is also character building incorporated into the learning process which is an integral part of the curriculum (Syarnubi et al., 2021). This research aims to look at a model of character education in higher education. This research is important because of the role of the younger generation as a component of the nation's

most strategic position in playing the process of transforming the character and values of Pancasila in the era of globalization, especially in Islamic universities, character development cannot be carried out instantly, but it takes a long time to form it. One component that plays an important role in this great effort is the character development of the young generation of the Indonesian nation in Islamic universities, it cannot be denied that Islamic universities are role model for character building or morals for the nation's children. The contribution of this research is to provide a pilot or role model, especially for Islamic universities and universities in general.

## 2. METHODS

This type of research is descriptive qualitative research. The selection of this type of research is based on the data needed to achieve the research objectives, namely the character education model at Islamic Higher Education. This research uses a type of qualitative research that is caused by the analysis used in the form of written or spoken words while still considering the opinions of others. Qualitative research, according to (Creswell, 2010). Qualitative research is a method for exploring and understanding the meaning that some individuals or groups of people ascribe to social or human problems. Denzin and Lincoln in Emzir suggest an a priori approach based on philosophical assumptions (interpretative naturalistic approach) to qualitative research and plural sources of information and a narrative approach that is available to researchers. (Emzir, 2014)

The approach in this research is to use a case study approach. Case studies focus on case specifications in an event, whether it includes individuals, cultural groups, or a portrait of life. The case study approach is carried out to obtain an in-depth understanding of the situation and meaning of something or the subject under study (Creswell, 2010). The type of case in this research is an intrinsic case study. Intrinsic case studies are conducted when the researcher wants to understand better about a typical case, such as the nature, characteristics, or problems of an individual. (Creswell, 2010). In this study, researchers tried to examine cases to gain an in-depth understanding of the situation or meaning of the character education model in Islamic Higher Education, including the learning process of the Islamic Religious Education study program.

The selection of data sources or informants in this study was carried out by purposive sampling and snowball sampling. Purposive sampling is intended to assist researchers in deciding research samples independently with logical considerations. While snowball sampling, namely the key informant will appoint people who know the problem to be studied to complete the information and the appointed people will appoint other people if the information provided is inadequate and so on. (Matja, 2003). To be able to obtain data holistically and integratively, data collection in this study uses three techniques offered by Bogdan and Biklen, namely; 1) in-depth interviews, 2) participant observation, 3) study documentation (C Bogdan & Biklen, 1992).

In-depth interviews were chosen to explore information to its roots. Applicatively, in this in-depth interview after the interview with the first informant is considered sufficient, then the researcher asks to be shown the next informant who is considered to have the information needed and conducts sufficient interviews. And so on until information is obtained that can answer the research focus. Participant Observation was chosen because the researcher wants to directly observe every process of teaching and learning activities in the Islamic Religious Education Study Program so that the necessary data is obtained by researchers by means of researchers involving themselves or interacting in activities carried out by research subjects in class, besides that, they also collect data systematically in the form of field notes. (Sugiyono, 2010). In this study, the documentation method was used to find data on character education in Islamic universities. Documentation is used to complement the previous data obtained from in-depth interviews and field observations. Documents here can be in the form of photographs, institutional documents, or interview transcripts. While the instrument in this study in accordance with the nature of qualitative research, the main instrument is the researcher himself, assisted by tools such as notebooks, cameras, tape recorders and other tools that support the achievement of the desired data (Spradley, 1980). Data analysis of the results of this study was carried

out based on descriptive analysis, as developed by Miles & Huberman. The data analysis consists of three interacting analysis flows, namely data reduction, data presentation and conclusion drawing (Miles et al, 1993). These three flows were chosen because the data obtained was data from the field, and then the data was organized and sorted into patterns, categories and basic description units so that it could be found and working articles could be formulated as suggested by the data.

### **3. FINDINGS AND DISCUSSION**

#### **3.1 Moral Knowledge in Islamic Religious Education Learning**

Moral Knowing is a temporary result of character building in students obtained from the learning process in the PAI course group. The moral knowledge obtained from these activities is as follows:

##### **3.1.1 Religious Knowledge**

This knowledge is obtained from the lecturer's activity of always saying greetings when entering and leaving the class and always praying every time starting and ending learning activities (Syarnubi, 2019). Honest Knowledge. Obtained from the core activities in the learning process in PAI Study Program in the form of a prohibition of cheating during the Midterm and Final Semester Examinations by means of lecturers asking students to collect all their bags in front of the class, lecturers also arrange the seating position so that they are not close together so that students cannot cooperate with each other in working on the Midterm and Final Semester Examination questions held by the lecturer. In addition, the lecturer always gives advice when a friend's belongings are left in the classroom, they must be returned to their owner. Furthermore, at the stage of providing an assessment or seeking information on the behavior of their other friends, the lecturer asks students not to lie, they must convey what they are regarding the behavior of their friends both inside and outside the classroom (Syarnubi et al., 2021).

##### **3.1.2 Knowledge of Discipline**

Obtained from lecturers always checking student attendance and ensuring that every student arrives on time if someone is late, the lecturer gives sanctions (punishment). Independent Knowledge. Obtained from core activities in observing activities, students are asked to observe the material provided individually. In exploring activities, lecturers ask students to summarize the material that has been learned. In addition, during daily tests and national exams, the seating position is arranged far away from other students, this is done so that students can do daily tests with their own abilities without help from others. Furthermore, in the Ushul Fiqh course, the lecturer uses the Learning Contract method. The activity of this method is that each student is asked to choose a topic or sub topic that will be studied independently (Syarnubi, 2022b). Knowledge of Responsibility. Obtained from the implementation of picket duty and participating in community service every Saturday regularly (scheduled). In the course of Akhlak Tasawuf, the lecturer uses the Number Head Together (NHT) method, the competence that must be mastered is emphasized in this method is individual competence even though it is in the form of a group, because in it there is a process of giving answers expressed by each individual whose number is called by the lecturer. Caring Knowledge. Obtained from the lecturer always asking them to pray for students who are absent due to illness or other obstacles. Checking the neatness of student dress, keeping the class clean by throwing garbage in its place, not crossing the table, wall, or room and saving energy.

##### **3.1.3 Courteous Knowledge**

Obtained from lecturers always reprimand students who are no more than five minutes late. Before starting the lesson, lecturers always ask students how they are and their readiness to participate in learning activities. Knowledge of Hard Work. Obtained from core activities in exploring activities such as in Ulumul Qur'an lectures, lecturers give assignments by asking students to identify the essence of surah Al-Baqarah verses 30-32 and QS. Az-Zariyat verse 56 in this activity students are trained to be able to pay attention by listening, responding and connecting simply to the material that the lecturer has given. Knowledge of Cooperation. This knowledge is obtained from activities in fiqh learning, and lecturers divide students into four groups to work together to complete the tasks given by students, in

the picture and picture method students are asked to logically postulate the requirements and pillars of Hajj. In the Ulumul Hadith course, lecturers use the poster comment method, students are asked to work together in groups to observe several pictures related to verses about Islamic democracy. Curiosity Knowledge. Obtained from lecturers always presenting real object media, making students happy and challenged. As in the Islamic Studies course, the lecturer provides Audio Visual media in the form of religious movies about the Bali Bombing as material for students to observe. This activity will encourage more desire to know something, this is due to the interesting nature of audio visuals with pictures or animations as interesting as possible to make students interested and have a desire to know more.

#### **3.1.4 Knowledge of Reading**

Obtained from the Islamic Historiography course, the lecturer gave homework in the form of a resume of the material that had been studied and analyzed the material of the prophet's stories (*the sirah nabawiyah*). Furthermore, at the next meeting students are asked to read their resumes. Knowledge of Appreciating Achievement. Obtained from the lecturer always giving awards to students who can answer questions from the lecturer in the form of applause and sentences containing appreciation, namely "good, extraordinary, Ahsanta/i" as well as a warm smile and always mentioning the names of certain students who are relatively active and enthusiastic in participating in learning. In addition, students who are less active are always given motivation such as "if you study hard you can become a champion". Knowledge of Tolerance. Obtained from fiqh subjects, lecturers use the cart sort method, activities in this method develop mutual respect for opinions by asking students to present their respective categories in front of the class.

#### **3.1.5 Friendly Knowledge**

Obtained from the Ushul Fiqh course by using the peer lessons method (teaching fellow friends), activities in this method students teach the material they have understood to their friends (their groups). By means of one member of the group studying with other groups after the student understands he returns to the group to teach his group what he has understood from other groups. his understanding to his friend. Furthermore, in the Ulumul Qur'an course using the Role Playing method, this method activity students have their respective roles according to the situation and character being played, such as those who play the role of false prophets. Of course, in this case communication and mutual understanding will be established (Syarnubi, 2022b).

### **3.2 Moral Sense in Islamic Religious Education Learning**

The basis of moral feeling is moral knowing. The emotional side of character is very important. Just knowing what is right is not a guarantee of doing good actions. In this case, it emphasizes more on the awareness of things that are good and not good. In the context of this dissertation, students' reactions to the PAI learning process are shown by expressions of conscience through words such as feelings of pleasure, calm, shame, guilt, and empathy (feeling the suffering of others) (Lickona, 2012).

#### **3.2.1 Good Feelings**

Happy is satisfied and relieved, without distress and disappointment, and so on. The reactions shown are excited, smiling facial expressions, body language with a relaxed attitude, cheerful and pleasant tone of voice (*KBBI Offline, Kamus Besar Bahasa Indonesia Luar Jaringan (Luring), Versi 1.5.1, 2014*). Based on observation data, the PAI lecturers were seen when entering and leaving the class saying greetings, jointly praying for students who were absent due to illness or other obstacles, checking the neatness of students' clothing, keeping the class clean by throwing garbage in its place, not crossing tables, walls, or rooms, politely reprimanding students who were no more than five minutes late, before starting the lesson the lecturer always asked the students how they were and their readiness to participate in learning activities, and praying at the beginning and end of each learning activity (Syarnubi, 2022b).

The positive behaviors carried out by lecturers above, lead students to express their conscience (feelings), namely feeling happy (feeling obliged to do good deeds) saying greetings, praying, maintaining cleanliness, caring for sick friends, feeling ashamed and guilty if they are late for class. In addition, students will remember pleasant experiences during the learning process. Observation data shows that the reactions shown in PAI learning activities students look excited when participating in learning (Syarnubi, 2022b).

Students who take the Islamic Education Science study program, stated this:

*I'm very happy to take the Islamic Education course, the lecturer is very good at changing methods when teaching so we don't get bored, other friends are also very happy with the Islamic Education course. At that time, the lecturer practiced the learning contract method. At that time we were told to choose the topic "Education components" there are goals, methods, materials, curriculum and evaluation, well I chose evaluation at that time, sir, I happened to understand evaluation a little. Well after that we were asked to learn to be independent through the teaching materials that had been divided by Mr. Baldi, with this activity, I felt that I was taught to be independent sir during this time, the lecturers told us to discuss by loading small groups sir (Hidayat, 2022).*

The interview above, shows that students feel happy to be able to do the task independently without the help of their other friends. The learning contract (value contract) method carried out in fiqh learning activities trains students to be independent in doing things. The method is successful because it is able to touch the feelings (emotions) of students. The reaction shown is that they feel happy to do the task independently as well as happy with the various variations of teaching methods used by fiqh lecturers. The data above is reinforced by the results of researcher observations in the Ushul Fiqh course, seen in learning activities students are enthusiastic in participating in Ushul Fiqh learning. In addition, students were also seen busy reading the material provided by to summarize (take the essence) of the agreed sources of Islamic law consisting of the Qur'an, sunnah, ijma' and qiyas (Syarnubi, 2022a). This is also reinforced by the documentation data as below:



**Figure 1.** Students look busy reading material from Ushul Fiqh lecturers (Syarnubi, 2022a).

### 3.2.2 Comfortable Feeling

This feeling indicates that students feel peaceful (safe) arising from activities in PAI learning activities. The reactions shown are mellow and relaxed. The Islamic Education Study Program has a weekly activity called "Friday Religion" which is held every Friday morning. Friday Religious activities consist of reading the Qur'an, praying Duha and Zuhur in the congregation and religious lectures. Friday Religious activities make students' hearts calmer as stated by students who routinely participate in Friday Religion stating that:

*"At the beginning of the implementation of Duha and Zuhur prayers in congregation, I was often lazy to do it. But because I was taught to pray in congregation, I forced myself to do it, and now I'm getting used to it, sir. I also feel that when I've prayed, I'm calm and the burden is gone from my body. I used*

*to be in a hurry when I was doing whatever I wanted to do, and my prayers were still haphazard, rarely in congregation. Now, when I do anything, I am calm and not in a hurry. Then also if I don't pray in congregation, I feel like there is something missing" (Nurfita, 2022).*

The interview shows that the Duha and Dzuhur prayer activities in congregation are able to touch the feelings (emotional) of students. They feel comfortable after participating in Duha and Dzuhur prayer activities in congregation, do not rush to do tasks from educators in the learning process, are calmer in their attitude when facing problems. In this case Samidi Khalim (Samidi Khalim, 2004) explains that prayer based on sincerity and full of confidence will bring peace of mind, a calm soul will make a clean mind, a clean mind will produce commendable behavior, noble character.

### 3.2.3 Feelings of Shame and Guilt

Feelings of shame and guilt arise as a result of deviant acts committed by students (Pamungkas, 2022). This sense of shame and guilt is a normal feeling to be felt by everyone in order to prevent that person from violating a norm.

Based on observational data, it can be seen that students feel ashamed and guilty when they cannot answer questions given by lecturers to them, when they arrive late. In addition, students also feel guilty when found by lecturers chatting, playing around and even going in and out of the classroom (Pamungkas, 2022). This is also in line with the results of an interview conducted with Ahmad Aditya Wardana, who stated that:

*"For me, sir, I always pay attention to what is conveyed by the lecturer because if I am caught chatting with my classmates, I will be given a punishment and told to come forward to the front of the class so that I will be ignored by other friends. I feel embarrassed when I'm caught making a mistake, being the center of attention and often remembered by the lecturer when I make a mistake again" (Wardana, 2022).*

Based on the interview results above, it can be concluded that almost all students in PAI Study Program feel ashamed and guilty when intentionally or unintentionally making a mistake. With this sense of shame and guilt, it is able to make students more careful in carrying out the rules that have been made by the PAI Study Program and the Lecture Contract that has been agreed upon together. In addition, in learning activities, students will also study in advance the material that will be delivered by the lecturer so that when given a question by the lecturer, they can answer the question.

### 3.2.4 Empathy (Feeling Caring for others)

Empathy is a feeling where students really know the feelings of an event because they have been in that position. This feeling is from the activities that have been carried out by students in the PAI Study Program, namely visiting their friends who are sick, mourning if one of the PAI Study Program residents dies and making visits to orphanages. As a statement from Zahrotun Aini stated that:

*"Every year we are invited to social service, sir, yesterday when there was a disaster we collected donations of basing in the form of anything, now the lecturers, HMJ PAI and its members who give the donations to the disaster site. Then every Ramadan, there must be an activity from the HMJ PAI (Departmental Student Association) to visit orphanages. If there's a friend who's in trouble, we'll definitely look into their situation. Now the duet that is used is from our support as a class, sometimes we also use the cash duet that is available to buy fruit and milk. When there is a family member who dies, the members of HMJ PAI immediately go around to the classes to ask for voluntary donations that will be given to the family of the deceased friend" (Aini, 2022)*

The same question the researcher asked Ruslan stated that:

*"Yes sir, every time a friend is sick, we will definitely visiting while bringing fruit for the sick person. Here, we don't just go with girls, but also with lecturers and other friends who can come along. If, for*

*example, a friend's family member dies, we will mourn with the other lecturers. Well from HMJ PAI members who collect donations from each class to be given to the families left behind. During Ramadan, there was also a visit to the orphanage. So we collected donations in the form of anything important that could still be used by the duet, decent clothes, foodstuffs for the orphanage children. Then there's also a fun event that we and the other lecturers do for the orphanage children, some kind of games, sir" (Ruslan, 2022).*

Based on some of the results of these interviews, it is found that students are accustomed to collecting donations for social activities such as visiting sick friends, visiting orphanages and *takziyah* activities to the homes of the deceased as a form of good behavior such as caring for others where from this caring attitude will arise feelings of empathy with others. So that, from these activities students will feel they are in that position by seeing firsthand the situation and conditions of the children in the orphanage, their friends who are sick, and the families who died.

### **3.3 Moral Behavior in Islamic Religious Education**

Moral action is how to make moral knowledge can be realized into real action. Moral behavior is the ability to carry out moral decisions and feelings into real behaviors. This moral action is the result (outcome) of moral knowledge (moral knowing) and moral feeling (moral feeling) (Lickona, 2012).

#### **3.3.1 Religious Behavior**

Observation data shows that the behavior shown by students in PAI learning activities is always saying greetings when meeting their friends both in class and outside the classroom. In addition, they always pray before starting and after learning activities (Ruslan, 2022).

#### **3.3.2 Honest Behavior**

Honest behavior is seen in the Midterm Examination and Final Semester Examination obtained from lecturers who teach in PAI Study Program that at the time of the Midterm Examination and Final Semester Examination, PAI Study Program students were found not to cheat. As stated by Mrs. SZ, a lecturer of Aqidah Akhlak Elementary/Junior High/Senior High School revealed that:

*"During the daily test, thank God the children did not cheat, sir. I often say at the end of the lesson when approaching the Midterm and Final Semester Examinations to cultivate honesty. In addition, during the daily test, we arranged the seats a little further apart from each other so that they focus on doing the questions and avoid cheating sir. Alhamdulillah, it worked because based on the report of the head of the study program during the learning evaluation meeting, there were no students who cheated during the Midterm and Final Semester Examinations" (Zuriah, 2022).*

Based on the data above, it shows that PAI Study Program students show honest behavior in the Midterm and Final Semester Exams by not cheating, returning items left behind in class to their owners through the intermediary of lecturers, and conveying the behavior of their friends in the campus environment honestly to lecturers.

#### **3.3.3 Disciplined Behavior**

This behavior can be seen that students arrive on time before learning hours begin and students are seen obeying all the rules made by lecturers in teaching and learning activities. Based on the data above, students show disciplinary behavior inside and outside the classroom. In class, students participate in teaching and learning activities by arriving on time and even submitting assignments from lecturers on time. Outside the classroom, students obey the rules that have been made by the study program such as not having long hair, wearing shoes, not wearing jeans and others.

#### **3.3.4 Responsibility Behavior**

This behaviour is seen in the course of Akhlak Tasawuf. The method used by Number Head Together (NHT) is a process of giving answers expressed by each individual whose number is called by the lecturer, so that students cannot depend on each of their members. In addition, it is also seen

that when the lecturer gives various assignments both independently and in groups where the lecturer asks students to complete it on time, all students can complete the task on time. Furthermore, it can be seen that students always carry out class picket duties to clean the class to follow the next lecture, this is a form of student responsibility for the provisions of the scheduled picket schedule. This is reinforced by a statement from a lecturer of Aqidah Akhlak Elementary/Junior High/Senior High School material revealed that:

*"In learning activities, children have shown a good attitude of responsibility sir, when I practiced the Number Head Together (NHT) method, students did not depend on other friends because the method requires each individual to answer questions from me sir. Alhamdulillah, with me applying methods that are for individuals to have to present in front of their friends, their responsibility is getting better sir, besides that they are always on time to submit homework or when teaching and learning activities take place "* (Mukhlis, 2022).

### 3.3.5 Friendly Behavior

It can be seen that students respect the opinions of their friends, provide assistance such as lending pens when their friends forget to bring pens. Furthermore, in the *Ulumul Hadith* course using the role-playing method, students look compact, able to play their respective characters and able to communicate well. Based on CCM (Student Crisis Center) records during 2022 there were no fights in class. The foregoing is reinforced by the statement of the Head of the Islamic Religious Education Study Program Mrs. Md explaining that:

*"So far, when I teach in class, there has never been a fight sir, in the past it was not until fighting sir, just throwing paper, pens and others sir. Therefore, I often use methods that are more collaborative, one of which is Role Playing (role playing) in the hope that they can communicate well with each other, Alhamdulillah, now they respect each other, are compact, get along, help each other like sharing sir"* (Mardeli, 2022).

Thomas Lickona argues that character is a natural trait that exists in a person which will come out by itself when someone responds to a situation (Lickona, 2012). Character education is personality building education through moral or ethical education. Referring to this theory, the process of character building through Islamic Education learning activities in the Islamic Education Study Program which produces moral knowledge, moral feelings and moral actions. In the end, the output of teaching and learning activities produces graduates with character. This can be seen from interview data, observation and documentation, it can be concluded that students of the Islamic Religious Education Study Program behave friendly, caring, compact, helpful, communicative, can work together, love each other, and do not fight.

## 4. CONCLUSION

The curriculum of the Islamic Education Study Program is a curriculum design that is oriented towards preparing cultured graduates. Cultured means that each individual is able to display behavior that is in accordance with human values that develop in society, in this case called character. The process of character building in the Islamic Education Study Program is through teaching and learning activities in the classroom. Character education is carried out through integration in classroom teaching and learning activities that produce moral knowledge, moral feelings, and moral actions. In the end, the output of teaching and learning activities in the classroom is graduates with character. Therefore, it is concluded that the character education model in the Islamic Education Study Program applies an integration model, which unites the values and characters to be formed in each course. The practical implications obtained from this research are, first, teaching and learning activities in the Islamic Education Study Program of the Islamic Education subject group can shape the character of students

in Islamic universities. Second, knowledge, feelings and moral actions are obtained from teaching and learning activities in the Islamic Religious Education Study Program, third, if you want to implement character education in Islamic universities in order to get optimal results, it should be supported by religious programs, dormitories, facilities, always conduct supervision carried out by the campus, cooperation with various parties including lecturers and employees.

The research was conducted using qualitative methods and used primary data obtained through in-depth interviews. Limitations of this study include the subjectivity of the researcher. This research is highly dependent on the researcher's interpretation of the meaning implied in the interview so that the tendency for bias still remains. To reduce bias, a triangulation process was carried out, namely source and method triangulation. Source triangulation is done by cross checking data with facts from different informants and from other research results. Meanwhile, method triangulation was carried out by using several methods in data collection, namely in-depth interviews, observation and documentation. Therefore, this research can be continued or further developed by subsequent researchers such as examining the process of character building.

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