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IMPLEMENTATION OF RELIGIOUS CHARACTER EDUCATION IN DEVELOPING GOOD CHARACTER IN FIRST MIDDLE SCHOOL

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Abstract : *The implementation of religious character education is currently very necessary to overcome moral criticism and foster good morals. This study aims to describe and analyze the application of religious character building in fostering good morals in MA Suka Raja. The type of research used is a descriptive qualitative field. This study uses data collection in the form of interviews, observations and documentation. The results showed that: 1. Planning for the implementation of religious character education in SMK N 1 Lempuing Ogan Komering Ilir was carried out through learning activities and extracurricular activities. 2. The implementation of religious character education in SMK N 1 Lempuing Ogan Komering Ilir is carried out on: (a) integrated learning activities in each subject, and (b) learning activities carried out through extracurricular activities and school culture. 3. Efforts to implement religious character education at SMK N 1 Lempuing Ogan Komering Ilir are carried out through the real application of integrated religious character development planning in learning activities, school cultural activities, and extracurricular activities, accompanied by moral and spiritual support and evaluation of the coaching program. Supporting and inhibiting factors implementing it, namely. Supporting factors include: (a) a conducive situation, (b) programmed activities, (c) supporting infrastructure, (d) leadership and good teacher examples. Inhibiting factors include: (a) lack of communication between schools and parents, (b) lack of awareness of students, and (c) understanding of different school members about religious character education. Efforts to implement religious character education at SMK N 1 Lempuing Ogan Komering Ilir are carried out through the real application of integrated religious character development planning in learning activities, school cultural activities, and extracurricular activities, accompanied by moral and spiritual support and evaluation of the coaching program. Supporting and inhibiting factors implementing it, namely. Supporting factors include: (a) a conducive situation, (b) programmed activities, (c) supporting infrastructure, (d) leadership and good teacher examples. Inhibiting factors include: (a) lack of communication between schools and parents, (b) lack of awareness of students, and (c) understanding of different school members about religious character education. Efforts to implement religious character education at SMK N 1 Lempuing Ogan Komering Ilir are carried out through the real application of integrated religious character development planning in learning activities, school cultural activities, and extracurricular activities, accompanied by moral and spiritual support and evaluation of the coaching program. Supporting and inhibiting factors implementing it, namely. Supporting factors include: (a) a conducive situation, (b) programmed activities, (c) supporting infrastructure, (d) leadership and good teacher examples. Inhibiting factors include: (a) lack of communication between schools and parents, (b) lack of awareness of students, and (c) understanding of different school members about religious character education.*

Keywords: Religious Character Education, Fostering Morals

INTRODUCTION

Madrasas are educational institutions that are able to deliver students to a more comprehensive domain, such as intellectual, moral, spiritual, and skills aspects in an integrated manner.(Adnan, 2017). Madrasas are believed to be able to integrate religious maturity and modern science expertise to students at once. With this ability, madrasas will also be able to produce intelligent, creative and civilized people to face the era of globalization(Andiarini and Nurabadi, 2018). So far, the characteristics of madrasas have only been understood as educational institutions that only serve religious subjects. In fact, more than that, madrasas are the embodiment of Islamic values in the totality of madrasa life. The madrasa atmosphere that gives birth to these characteristics contains elements, such as: The embodiment of Islamic values in the entire life of the madrasa, actualized moral life, management that is professional, open, and plays an active role in society(Tantowi, 2022). Specifically regarding this management, there are indeed not many madrasas that have been able to carry out education management properly.

This is often caused by the very minimal quality of human resources (HR), coupled with the far-reaching budget provided compared to public schools, which also weakens the quality of madrasah management.(Warisno, 2017). One of the efforts to maximize the quality of education is through improving the quality of character-based management. Character can also be referred to the concept of to mark or mark, which marks someone's actions or behavior(Murtafiah, 2022). In addition, character can also be understood with the ability to act proactively, not reactively. Proactive means using the tools within to refer to the principles of life, such as fairness, integrity, honesty, dignity, service, quality, and growth. As for the components or elements that will be managed in character-based madrasah management, namely: First, reforming the curriculum according to the character-based education design, the designed curriculum must contain four main elements, namely: Exercise the heart, including: faith and pious, honest, trustworthy, fair, responsible, empathetic, dare to take risks, never give up, willing to sacrifice, and have a patriotic spirit(Manasia and Anggraeni, 2018). Exercise of the heart always boils down to spiritual and emotional management. Thought includes: intelligent, critical, creative, innovative, curious, open-minded, productive, science and technology oriented, and reflective. Thought leads to intellectual management. Sports, including: clean and healthy, disciplined, sporty, tough, reliable, enduring, friendly, cooperative, determinative, cheerful, competitive, and persistent. Sport boils down to physical management. Sports of taste or intention, including: friendly, mutual respect, tolerant, caring, helpful, mutual cooperation, nationalist, cosmopolitan, prioritizing the public interest, proud to use Indonesian language and products, dynamic, hard working, and work ethic. The exercise of taste leads to the management of creativity(Abror, 2020).

Education is the opening key to the progress of a nation, advanced and strong education will accelerate social change, and backward education will be counter-productive to the course of the process of social change, and can even cause disharmony in the social order.(Duryat, 2021). Education in Indonesia generally has three main problems, namely financial, administrative and cultural. If these three problems can be minimized, then efforts to realize national ideals will be carried out. Because the existence of education is basically to build an educated human person, however, education will become more functional if various kinds of problems that hinder

education are removed.(Andriani et al., 2022). Religious character in the madrasa environment or other education, must be reflected in the daily life practices of all madrasa residents which include employees, teachers, students, and the head of the madrasa.(Murtafiah, 2022). Student management is the mapping and regulation of activities related to students from entering to leaving the student from a school/madrasah. Student management is not only in the form of recording student data, but includes broader aspects that operationally can help efforts to grow and develop students through the educational process in schools.(Indrawan and Pedinata, 2022).

The teacher as a presenter of learning material is mandatory and must pay attention to the individual aspects of students as subjects who receive learning material. In presenting material the teacher must also pay attention to the abilities and conditions of the students and then look for the appropriate method. Because the teaching and learning process is the teacher's effort to communicate with students in the delivery of knowledge. There are five components of communication in this process, namely: the teacher (communicator), learning materials, learning media, students (communicants), and learning objectives(Wariso, 2017). A teacher must be able to demonstrate his abilities in front of students and show commendable attitudes in every aspect of life. The teacher is an ideal figure for every student. Usually what the teacher does will become a reference for students, thus the teacher is a model for students, then all of his steps will be an example for every student.(Yusnidar, 2014). Teacher performance is work performance in implementing educational programs that must be able to produce graduates/outputs whose quality is increasing, able to show the community in the form of good service, costs borne by consumers or the public who entrust their children are affordable and not burdensome, task implementers are getting better and developing as well as being able to keep up with the dynamics of community needs that are always changing according to the progress and demands of the times. Teacher performance is the key that must be worked on. Performance is the appearance of work behavior characterized by flexibility of movement, rhythm, and sequence of work in accordance with procedures, so that results that meet the quality, speed and quantity requirements are obtained. In line with that, said that performance is "output derive processes,(Umi and Mujiyatun, 2021).

RESEARCH METHODOLOGY

The research method used is descriptive analytic/descriptive analysis(Sugiyono, 2013).Descriptive analysis is understood as a form of analysis aimed at solving problems that occur in the present. It is said to be analytic because in this study the point is to analyze the work ethic of the Principal in his capacity as a leader. The data collected was first compiled, explained and then analyzed(Surachmad, 1998). This research was conducted by MA Nurul Huda Suka Raja, East Ogan Komering Ulu Regency, South Sumatra. The research was carried out in stages and started with research preparation, initial survey, conducting literature review according to the selected variables, compiling proposals, making research instruments, testing instruments, analyzing instrument validity, collecting data, analyzing data, compiling thesis, revising the thesis with consultation with supervisors, and thesis examination. Sources of data in this study are primary data and secondary data(Sugiyono, 2013).Data collection techniques using various techniques, namely interviews, observation and documentation. The data analysis procedure used in this study is

qualitative analysis, as stated by Matthew B. Miles and A. Michael Huberman who divide it into three activity streams, namely: data reduction, data compilation and data verification (drawing conclusions).(Miles and Huberman, 2007). While the analysis uses interactive analysis of the three main components. This data analysis procedure is carried out by researchers continuously, together with data collection and then continued after data collection is complete. To test the validity of qualitative data can be done through certain strategies, namely: triangulation, and Member check(Miles and Huberman, 2007).

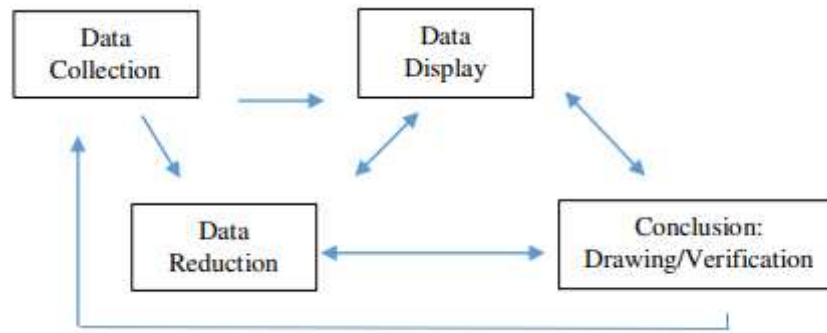


Figure 1. Components of data analysis

RESULTS AND DISCUSSION

Character education is designed with the aim that students know, realize and practice the character values that are taught in everyday life both formally and informally. The implementation of character education is not only when learning takes place, but more broadly, namely in everyday life. Organizing religious character education is not only a school's task, but all components of the school such as: principals, teachers, employees, even parents. Because the purpose of character education will not be achieved if it is only left by the teacher. Therefore, all stakeholders are obliged to instill character values in students. Thus, implementing character education needs to be carried out jointly.

1. Strategy for Developing Religious Character Education at MA Nurul Huda Suka Raja

The strategy used in implementing religious character education at SMK N 1 Lempuing Ogan Komering Ilir is carried out through 1) Teaching and Learning Activities (KBM), 2) School Cultural Activities and 3) Extracurricular Activities.

a. Teaching and Learning Activities (KBM)

The integration of religious character education in the process of teaching and learning activities is carried out starting from the planning, implementation and evaluation stages of learning in all subjects. The process of integrating character values can be done by selecting character values that are in accordance with the Basic Competencies to be achieved. The success of learning that contains character values needs to be supported with appropriate learning ideas and learning resources. Planning the learning process is not only the syllabus that needs to be prepared by the teacher, but the Learning Implementation Plan (RPP) is also very important to support the success of the learning process. The integration of religious character education into the learning process at SMK N 1 Lempuing Ogan Komering Ilir is carried out starting from the planning, implementation, to evaluation of learning in all subjects. These stages will be described as follows:

1) Learning Activity Planning

Before carrying out the learning the SMK N 1 Lempuing Ogan Komerling Ilir teacher made a plan such as compiling a lesson plan that was used as a guide in implementing the lesson. In the lesson planning carried out by the teacher begins with the preparation of lesson plans. The Learning Implementation Plan prepared by the teacher contains religious character values that the teacher will instill in students through the learning process. Preparation of lesson plans that the teacher will instill in students through the learning process by embedding character education in the learning process. The integration of religious character education at SMK N 1 Lempuing Ogan Komerling Ilir into the RPP is quite good. In the learning implementation plan there are nine religious character values developed or implemented at MA Nurul Huda Suka Raja, namely religious values, tolerance, honesty, democracy, national spirit, self-confidence, caring, discipline, and responsibility. The nine values of character education are included in the lesson plan (RPP) that the teacher makes, as a guide in the learning process. Implementation of Learning Activities Based on the RPP that was made by the MA Suka Raja teacher, of course the RPP is used as a teacher's guide in implementing learning. If the RPP already has a plan for instilling good character values, of course the implementation will go well. The implementation of religious character education through the integration of character education in the process of implementing this learning aims so that students can easily understand and integrate with the values of character education through the material being taught, It is hoped that with the provision of this material, students can get used to applying the values of character education both to themselves and socially in the school, family and community environment. The values of character education which are carried out in stages are written in each lesson plan that has been made by the teacher. In RPP, each learning material does not only contain one value, but several values at the same time are adjusted to the subject matter. With this, the teacher will know that each subject will be focused on the value that must be developed. The values of character education which are carried out in stages are written in each lesson plan that has been made by the teacher. In RPP, each learning material does not only contain one value, but several values at the same time are adjusted to the subject matter. With this, the teacher will know that each subject will be focused on the value that must be developed. The values of character education which are carried out in stages are written in each lesson plan that has been made by the teacher. In RPP, each learning material does not only contain one value, but several values at the same time are adjusted to the subject matter. With this, the teacher will know that each subject will be focused on the value that must be developed.

- 2) Evaluation of Learning Implementation Evaluation or assessment is a very important part of the educational process. In religious character education, assessment must be carried out properly and correctly. Assessment does not only concern students' cognitive achievements, but also their affective and psychomotor achievements. Character assessment is more concerned with students' affective and psychomotor achievements than their cognitive achievements. Assessment of cognitive aspects can be done in various ways, such as: structured assignments, independent assignments, question and answer post tests and so on. Assessment of affective aspects is done by observing the behavior or attitude of students when learning takes place, while psychomotor direct observation and assessment of student behavior. Through integrating the values of religious character in the

teaching and learning process, students are expected not only to have cognitive abilities, but they are able to apply all the values contained in character education both in life at school and in society. In principle, the development of religious character values is not contained specifically in a particular subject, but it is inserted into every subject at school, student self-development, and school culture so that students develop into individuals with intellectuality and character. Therefore, teachers and schools need to integrate character values into the curriculum, syllabus and learning implementation plans (RPP) they use in schools. students are expected not only to have cognitive abilities, but they are able to apply all the values contained in character education both in life at school and in society. In principle, the development of religious character values is not contained specifically in a particular subject, but it is inserted into every subject at school, student self-development, and school culture so that students develop into individuals with intellectuality and character. Therefore, teachers and schools need to integrate character values into the curriculum, syllabus and learning implementation plans (RPP) they use in schools. students are expected not only to have cognitive abilities, but they are able to apply all the values contained in character education both in life at school and in society. In principle, the development of religious character values is not contained specifically in a particular subject, but it is inserted into every subject at school, student self-development, and school culture so that students develop into individuals with intellectuality and character. Therefore, teachers and schools need to integrate character values into the curriculum, syllabus and learning implementation plans (RPP) they use in schools. but they are able to apply all the values contained in character education both in life at school and in society. In principle, the development of religious character values is not contained specifically in a particular subject, but it is inserted into every subject at school, student self-development, and school culture so that students develop into individuals with intellectuality and character. Therefore, teachers and schools need to integrate character values into the curriculum, syllabus and learning implementation plans (RPP) they use in schools. self-development of students, and school culture so that students develop into individuals with intellectuality and character. Therefore, teachers and schools need to integrate character values into the curriculum, syllabus and learning implementation plans (RPP) they use in schools. self-development of students, and school culture so that students develop into individuals with intellectuality and character. Therefore, teachers and schools need to integrate character values into the curriculum, syllabus and learning implementation plans (RPP) they use in schools.

So it can be concluded that the implementation of religious character education is carried out in an integrated manner in each subject by referring to the lesson plan adjusted to the values that need to be developed on the subject matter, so that every year

it is hoped that students will be more mature in learning and implementing religious character education because Religious character education is carried out in a sustainable manner.

b. School Cultural Activities School culture is a set of values that underlies behavior, traditions, daily habits, and symbols practiced by school principals, teachers, administrative officers, students, and the community around the school. A pattern of basic assumptions that underlies behavior, traditions, daily habits, and symbols that are practiced. School culture is a set of values that underlies behavior, daily habits that are practiced by teachers or educators at the MA Suka Raja school. Habituation is a relatively sedentary and automatic process of forming attitudes and behavior through an iterative learning process, because habituation is part of character education.

c. Extracurricular activities

Extracurricular is an activity that aims to provide opportunities for students to develop and express themselves according to the needs and abilities of each student according to school conditions. Extracurricular activities carried out at SMK N 1 Lempuing Ogan Komering Ilir are activities carried out outside of class hours. This extracurricular activity is one of the facilities provided by the school to students to develop their talents. Because we know that not all students have good quality in the academic field, but there are also students who have good quality in non-academic (extracurricular) fields. Extracurricular activities are directed at developing religious character habits in school culture, talents and interests optimally, as well as the growth of self-sufficiency and happiness of students that are useful for themselves, their families and society. Extracurricular activities at SMK N 1 Lempuing Ogan Komering Ilir adapt to the potential of the region such as Scouting, Paskibra, PMR, Futsal, Volleyball, Dance, and Tahfiz Quran extracurricular activities. Even though in writing it is not like the preparation of lesson plans with the values developed, the extracurricular activities of SMK N 1 Lempuing Ogan Komering Ilir support the character education program. This can run optimally if schools can provide a number of activities that students can choose according to their needs, potential and interests, and organize activities that provide opportunities for students to express themselves by carrying out character habituation through independent or group activities. This can be achieved because students see the function of extracurricular activities as channeling potential, talents and interests optimally. That is, extracurricular activities really function very well for the implementation of religious character education activities outside of learning as a place to channel potential, talents and interests for students. Religious Character Education Development Method in MA Suka Raja. Give clear explanations to students about what is good and not good to do, give advice, motivate with good words. Control activities are carried out continuously so that the formation of the expected religious character can be achieved properly. That is, extracurricular activities really function very well for the implementation of religious character education activities outside of learning as a place to channel potential, talents and interests for students. Religious Character Education Development Method in MA Suka Raja. Give clear explanations to students about what is good and not good to do, give advice, motivate with good words. Control activities are carried out continuously so that the formation of the expected religious character can be achieved properly. That is,

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1. The Strengths and Weaknesses of the Methods Used in Developing Religious Character at MA Suka Raja

- a. *The Habituation Method The advantages of applying the habituation method in the formation of religious character in SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) It can save energy and time properly 2) Habituation is not only related to external aspects but also relates to spiritual aspects 3) Habituation is recorded as a method that most successful in forming the personality or character of students. The disadvantages of applying the habituation method in the formation of religious character at SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) Students are not yet able to identify between right and wrong 2) Requires educators who will be able to serve as examples and good role models for students. Requires educators who can apply the theory of habituation to reality / or practice.*
- b. *The Exemplary Method The advantages of applying the exemplary method in the formation of religious character at SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) Facilitate students in applying the knowledge they learn at school 2) So that the goals of education are more pronounced and well achieved. 3) Creating a harmonious relationship between educators and students. 4) Indirectly educators can apply the knowledge they teach. 5) Encouraging educators to always do good because their students will emulate them. The disadvantages of applying the exemplary method in the formation of religious character in SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) If the figures they model are not good, then they tend to follow bad ones. 2) If theory without practice will lead to verbalism.*
- c. *The Advice Method The advantages of applying the advisory method in building religious character at SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) It is not too laborious and costly 2) As much material can be conveyed in a short period of time. The disadvantages of applying the advice method in the formation of religious character in SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) The communication process is mostly centered on educators and students only listen a lot 2) It is difficult to measure the extent to which the mastery of the subject matter that has been given to students 3) Participants students easily get bored with this method.*
- d. *Reward and Punishment Methods The advantages of applying the reward method in the formation of religious character at Nurul Huda Suka Raja Islamic Senior High School are as follows: 1) Gives a considerable influence on the souls of students to carry out positive actions and be progressive. 2) Can be an incentive for*

other students to follow children who have received praise from their educators; both in behavior, manners or enthusiasm and motivation to do better. The disadvantages of applying the reward method in the formation of religious character at SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) It can have a negative impact if educators do it excessively, so that it might cause students to feel that they are higher than their peers. 2) Generally prizes require certain tools and costs.

The advantages of applying the punishment method in the formation of religious character at SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) Punishment will make improvements to students' mistakes. 2) Learners no longer make the same mistakes. 3) Feeling the consequences of his actions so that he will respect himself. The disadvantages of applying the punishment method in the formation of religious character in SMK N 1 Lempuing Ogan Komering Ilir are as follows: 1) It will create an atmosphere of chaos, fear and lack of confidence. 2) Students will always feel narrow-minded and will cause them to lie (for fear of being punished). 3) Reducing the child's courage to act

2. Supporting Facilities in the Implementation of Religious Character Development at MA Nurul Huda Suka Raja

In the application of the religious character development method, there are several means and factors that support success in applying the method, namely:

- a. *Commitment of Educators* Educators have a very important role and function in the effort to cultivate character education. A good educator is an educator who besides being able to provide theory or subject matter, can also set a good example for students.
- b. *Principal's Commitment* The principal is the person who has the highest authority in determining school policy. The functioning of the school organization, including the good and bad of learning activities, achievements and other activities in the school environment, is determined by school policy.
- c. *Procurement of Adequate Infrastructure* Facilities and infrastructure are supporting factors that must exist in the implementation of character education in schools.

With the existence of adequate facilities and infrastructure, it is hoped that the implementation can be carried out well too. The commitment of educators and school principals in fostering religious character education at SMK N 1 Lempuing Ogan Komering Ilir is very strong, this can be seen from the activeness of educators and school principals in the program by not only giving instructions and directions, but also being actively involved and setting an example in its implementation. Apart from that, the school principal also always tries to complement and provide the infrastructure needed in the character education development program at MA Suka Raja.

3. Supporting and Inhibiting Factors in the Implementation of Religious Character Education at MA Nurul Huda Suka Raja

An activity that is carried out must encounter obstacles in carrying out these activities, as well as in various activities carried out at SMK N 1 Lempuing Ogan Komering Ilir not everything runs smoothly and also reaps obstacles both coming from the students themselves or from the teachers. Based on the description above, it is emphasized that the process of implementing religious character education has several supporting and inhibiting factors, however, all of these teachers always try to improve

the learning and coaching process so that it runs well. Although many other factors also influence it, such as improving school facilities, growing information media and technology, and the psychology and backgrounds of students who are different. In the process of implementing religious character education, it is certainly inseparable from various factors, both supporting and hindering the implementation process. Following are the supporting and inhibiting factors in implementing religious character education at SMK N 1 Lempuing Ogan Komering Ilir as follows:

a. Supporting Factors Based on the results of observations and interviews it is known that the supporting factors in the implementation of religious character education at SMK N 1 Lempuing Ogan Komering Ilir include:

- 1) Internal factors (from within) Psychologically, factors within the child can support the process of implementing religious character education, because when in his soul he feels happy to do an activity, the activity easily enters the child's soul. Therefore, continuous habituation is needed accompanied by examples and advice so that the activities carried out can be embedded in students who will eventually be able to form religious character in students.*
- 2) External Factors (from outside) Supporting factors that influence the implementation of the implementation of religious character education of students from outside the students, namely: 1) Family: the family background of the students of SMK N 1 Lempuing Ogan Komering Ilir is very influential in forming their personality, that parents are used to giving Religious values since childhood really help students accept all coaching activities to improve their character in the school environment. 2) Teacher: In the learning process the teacher not only educates the subjects being taught but also educates the morals of their students, therefore at SMK N 1 Lempuing Ogan Komering Ilir always provides a good example to students directly during the learning process in class or outside the classroom wherever they are also carrying out supervision of the implementation of religious character building at MA Suka Raja. 3) Environment: Based on the results of observations and interviews with teachers that the environment at SMP 1 Madang Suku III is very supportive in implementing the formation of religious character, this can be seen from the conduciveness of the school environment both psychologically and geographically. 4) Facilities: The facilities at SMK N 1 Lempuing Ogan Komering Ilir are very sufficient for student activities, where this school has facilities that support carrying out routine or extracurricular religious activities in increasing students' understanding of religious values and to improve the students' personalities themselves. 5) Society: Society is a supporting factor for the internalization of religious values because society is a place for them to socialize in their lives so if the community in which they socialize is a religious society, it will support the formation of religious character in MA Suka Raja students.*

b. Obstacle factor

From the results of observations and interviews it is known that in the implementation of religious character at SMK N 1 Lempuing Ogan Komering Ilir there are factors that hinder both from within and from outside, namely:

- 1) Internal factors (from within) The different characters and backgrounds of students which are formed from the results of education, experience, and the environment greatly influence the formation of religious character, so that the coaching process carried out by the teachers of SMK N 1 Lempuing Ogan Komering Ilir sometimes*

does not go well with the students who can understand and do the training well and there are students who can't understand and can't do the coaching properly.

- 2) *External Factors (from outside) Supporting factors that influence the implementation of students' religious character education from outside the students, namely: 1) Family: Family is the main factor in influencing all psychology and student behavior because family is the first educational process carried out. If the family does not support the program carried out by students at school, the process of implementing the student's religious character education will be in vain. 2) School Environment: in the SMK N 1 Lempuing Ogan Komering Ilir environment, there are school principals, teachers, and students who can also be inhibiting factors in the process of implementing religious character education. 3) Information media: this media is one of the main needs which can be an inhibiting factor in the process of implementing students' religious character education, such as computers, internet, cellphones, magazines and so on, if not used properly, it can affect students in negative ways. 4) Society: Society is an inhibiting factor in the implementation of religious character education, because society is a place where they socialize in their lives so if the community where they socialize is far from religious values, whether they realize it or not it will shape the character of children who are far from religious values .*

CONCLUSION

Based on the results of research conducted on "Implementation of Religious Character Education to foster good morals at MA Nurul Huda Suka Raja, OKU Timur Regency, South Sumatra" it can be concluded as follows: 1. Implementation of religious character education to foster good morals at SMK N 1 Lempuing Ogan Komering Ilir carried out through learning activities, school cultural activities and extracurricular activities, and this has been going well. 2. The implementation of religious character education to foster good morals at SMK N 1 Lempuing Ogan Komering Ilir has supporting and inhibiting factors in its application both internally and externally. Factors supporting and inhibiting implementing it, ie. Supporting factors include: (a) a conducive situation, (b) programmed activities, (c) supporting infrastructure, (d) good teacher leadership and example. Inhibiting factors include: (a) lack of communication between schools and parents, (b) awareness of students who are still lacking, and (c) understanding of different school members about religious character education 3. Efforts in implementing religious character education to foster good morals well at SMK N 1 Lempuing Ogan Komering Ilir it is carried out as optimally as possible through the real application of plans for developing religious character education which are integrated into learning activities, school cultural activities, and extracurricular activities, accompanied by moral and spiritual support from the school environment and evaluation of the development planning program .

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