

Character Education Based on Islamic Values

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ABSTRACT

This research is based on the background that the condition of some teenagers today tend to be anarchists, criminals, bullying, fights, sex before marriage, forgetting manners, losing manners, arrogant students have become a daily scene. This of course causes problems because these characters are not by the ideals of the Indonesian nation that formal school institutions were established to create a generation with noble character. and the impact of character education based on Islamic values. This research uses a qualitative approach with an analytical descriptive method. The method of collecting data is by using staged but still in-depth interviews and supported by observation and documentation data. Data analysis uses an interactive model, namely by reducing data, displaying data, and drawing conclusions. The results of this study indicate that: in general, instilling character based on Islamic values both at SMPN 1 Garut and SMPIT Al-Khoiriyah can form students who believe in one God or monotheism like to worship and have good behavior.

Introduction

The splendor of cases of brawls between students and even students between campuses fights between villages, adultery, rape committed by students adorn the news on social media, corrupt behavior that occurs in various institutions, waning honesty, legal uncertainty with bribery performances shown by pictures. certain figures become a spectacle in the news on the screen. These figures should be role models, instead, they become perpetrators of moral crimes, injuring the civility and dignity of the Indonesian nation. This issue came to the attention of the President of the Republic of Indonesia with his Mental Revolution Movement, which later gave birth to the Character Education Strengthening Program (PPK) movement.

The Character Education Strengthening Program (PPK) was established by the government and its implementation in 2017,

as a priority program for the Ministry of Education and Culture because it is considered capable of being the hope of building superior, competitive human beings according to the vision of the new ideals of the President of the Republic of Indonesia Joko Widodo (Ratuloli, 2019).

Character education is one of the efforts to improve the quality of education continuously, both conventionally and innovatively. The government's efforts since 2002 have focused on the movement to improve the quality of education. As a continuation of the government's efforts, the character education strengthening program (PPK) is designed for the benefit of Indonesia's future to win the global competition in various aspects of national life. The quality of Indonesian human resources is expected to be able to have high competitiveness at the international level. This Education Strengthening Program (PPK) is to prepare the next generation to have a

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strong good character. If a good character is instilled in Indonesian children from an early age until adulthood this character will be attached so that it can determine the success of the younger generation in the future.

The implementation of Islamic values-based character education at SMPN I Garut with the 'Morning Dew' program and SMPIT Al-Khoiriyyah with the 'Islamic Personal Development (BPI)' program located in Garut Regency has been carried out concerning their respective school habituation programs. However, in the realization that the implementation of Islamic value-based character education in the two institutions is still not fully running as desired. This is shown in the information obtained in the field which shows that these things include: there are still some students who are not disciplined, are not polite to teachers, speak rudely, skip class during study hours and there are still students who date after school and there are still students who are not polite to their parents at home (Results of interviews with PAI teachers, 2019).

Many previous researchers have researched character education, such as what has been done by Ahmad Sulham. 2015. Management of character education in realizing the quality of graduates (multi-case study at MA Da'wah Islamiah daughter of Kediri Lombok and SMA 2 Mataram) Post-graduate dissertation for the doctoral program at UIN Malang. In his research concluded that the management system is systemic and integrative; the quality of graduates with excellent academic character and awareness: having awareness of realizing the values of quality characters: having faith and piety, loving science, doing good deeds, being confident with noble character and contributing to society, according to expectations, satisfaction, pride and trust in the community.

Meanwhile, research conducted by Suyadi, 2004. Character Education of Students through Integrated Islamic Education. Dissertation of Postgraduate Educational Psychology study program, University of Malang. In his research, he concluded that the character building of SDIT Lukmanul Hakim students who excel academically and spiritually are contained in 10 characters (muwashafat) consisting of 1) Having the right aqidah, 2) Doing the right

worship, 3) Having a straight and commendable character. 4) Have good independence, 5) Have broad thinking insight and critical power, 6) Have a healthy and strong body, 7) have sincerity, 8) Live regularly, 9) Careful in time and 10) Beneficial for others.

The studies above are research in the field of character education. While the purpose of this study is to find out how character education is based on Islamic values at SMPN I Garut and SMP Islam Terpadu Al-Khoiriyyah Garut Regency, which is focused on goals, programs, processes, evaluations, supporting and inhibiting factors and their impacts as findings from This research are based on the values of Islamic religious teachings.

Based on the results of preliminary observations of the implementation of Islamic values-based character education at SMPN 1 Garut, which is divided into 3 programs, namely learning activities, extracurricular activities, and civilizing and habituation activities. SMPN 1 Garut is improving itself to make several breakthroughs related to the character education of students. One of the breakthroughs made in the implementation of the congregational Duha prayer every Tuesday and Friday (Semester 2 Lesson Schedule for the 2019/2020 Academic Year of SMPN 1 Garut). It's not enough that another breakthrough is the morning dew program in the SMPN 1 Garut school environment on Monday-Friday (Morning Dew Schedule for the 2019/2020 Academic Year). This duha prayer program is included in the KBM (Teaching and Learning Activities) counting one hour of lessons every week, precisely on Wednesdays. Every Wednesday, students and all teachers are involved in the implementation of the Duha prayer. Furthermore, in the morning dew program, namely, all teachers arrive earlier than students to give greetings and morning enthusiasm to students which is the essence of the value of giving good examples (discipline) to students (Results of observations at SMPN 1 Garut on January 23, 2019, at 9:00 a.m.).

Furthermore, based on the results of preliminary observations of the implementation of Islamic values-based character education at SMP-IT Al-Khoiriyyah, Garut Regency, character education is

compiled in three programs, namely learning activities such as reading the Qur'an before learning, extracurricular activities such as archery, swimming, and horse riding and other activities. cultivation and habituation such as congregational Duha prayers which are held every day and Monday-Thursday fasting which must be followed by all students. Furthermore, there are many other activities such as congregational midday prayers which are held in each class (Results of observations at SMP IT Al-Khoiriyah Garut on January 23, 2019, at 09.00 WIB).

From the description above, the implementation of Islamic values-based character education in SMPN I and SMPIT Al-Khoiriyah located in Garut district has been implemented concerning the respective school programs. However, in the realization that the implementation of Islamic value-based character education in the two institutions is still not fully running as desired. This is shown in the information obtained in the field which shows that these things include: there are still some students who are not disciplined, are not polite to teachers, speak rudely, skip class during study hours and there are still students who date after school and there are still students who are not polite to their parents at home (Results of interviews with PAI teachers, 2019).

Method

This study uses a qualitative approach, according to Bodgan and Taylor (1975) cited by Lexy J. Moelong, qualitative methodology is a research procedure that produces descriptive data in the form of written words or observed behavior (Moleong, 2021). while the method with analytical descriptive method. The location of this research is SMPN I Garut and SMP Islam Terpadu Al-Khoiriyah, Garut Regency. Data collection with the interview, observation, and documentation techniques. While the data sources consist of Principals, teachers, and students. And the data analysis technique refers to the Miles and Huberman model, which is carried out through three steps, namely data reduction, data display, and conclusion drawing (Dr. Sugiyono, 2013).

Research and development method or Research and Development (R & D) is a process or steps to develop a new product or improve an existing product, which can be accounted for. Sedanean according to Sugiyono Research R&D, research methods used to produce certain products, and test the effectiveness of these products (P. D. Sugiyono, 2015).

Educational Research and development (R&D) in this study is the Civics Education Curriculum at the Junior High School Level which is allegedly still necessary to integrate old products (which have formal legitimacy) with prototypes of new product development so that there is added value. The added value, in this case, is the Islamic values that are the basis and are believed to be the lives of teachers and students in implementing the Islamic-based Civics Curriculum.

Results And Discussion

About the definition of character, there are two approaches used to find out. The first approach is linguistic (linguistic) and the second approach is a term (terminological). Linguistically, the actual character comes from the Latin "Character", "Khararasasein" "thorax" in English: character, in Indonesian "character", and Greek: character, from harassing which means to make sharp (Majid, Wardan, & Andayani, 2011). Hendro Darmawan defines character as character, character, disposition, habit (Hendro, 2010).

In Arabic, the character is defined as Kahului, jizyah, thabu'u (character, character, or character), sometimes it is also interpreted as syakhshiyah which means more to personality (personality) (Boang, 2011). The term character comes from the Latin "character", which among other things means: character, character, psychological traits, character, personality, or morals. Meanwhile, in terms, the character is defined as human nature in general where humans have many characteristics that depend on their life factors (Buchori, 2007). character in another source is mentioned "Character is the

sum of all the qualities that make you who you are. It's your values, your thoughts, your word, your actions.

Meanwhile, Victoria Neufeld & David B. Guralink defines character as a distinctive trait, distinctive quality, moral strength, the pattern of behavior found in an individual or group (Muslich, 2011). Meanwhile, according to Ratna Megawati, this character is similar to morality which comes from the word *Huluq*, namely the habit or habit of doing good things. Imam al-Ghazali described that character (morals) is the behavior of a person who comes from a good heart (Megawangi, 2004). Al-Ghazali also held the view that character (morality) is something that resides in the soul with which actions arise easily without thinking (Muvid, 2021).

Dharma Kesuma also stated that the meaning of a character is character, character, morals, affection, morality, character, and character have the same meaning (Herenawati, Sujana, & Kusuma, 2020). Character is influenced by genetic factors and environmental factors of a person. In terms of environmental factors, a person's character is largely shaped by other people who are often close to him or who often influence him, then he begins to imitate to do so.

Character is formed from the process of imitation, namely, through the process of seeing, hearing, and following, the real character can be taught or internalized intentionally through educational activities by developing a character-based curriculum. Thus, it can be concluded that character is an empirical potential that then interacts with the surrounding environment through learning activities (Sholekhah, 2019).

According to ASCD for language learning: ACuide to Education Terms, by J.L McBrien and RS. Brand, Alexandria, VA: Association for Supervision and Curriculum Department, that the notion of character has been tried to be explained in various terms of use, including in the context of education, a character often refers to how "good" a person

is. In other words, someone who is considered to have a good character good and able to show as a personal quality that is appropriate and appropriate and by what is desired in people's lives.

Character education is understood as an effort to instill awareness in thinking, appreciation in the form of attitudes, and experience in the form of behavior that is by the noble values that become his identity manifested in interactions with God, oneself, between others and their environment. These values, among others: honesty, independence, politeness, then social, thinking intelligence, including intellectual sensitivity and logical thinking.

While Hill says character determines someone's private thought and someone's action done. Good character is the inward motivation to what is right, according to the highest standard of behavior, in every situation (Muslich, 2011). That character education teaches habits of thinking and behavior that help individuals to live and work together as a family, community, and state and help make responsible decisions.

Indeed, character education is an essential thing that is the task of schools/madrasas, but so far it has received less attention so that it has led to the development of various social diseases in society. Therefore, schools are not only obliged to improve academic achievement but are also responsible for the formation of good character, two things being an integral mission that the school must pay attention to (Zubaedi, 2015).

Character education is character education that involves aspects of knowledge (cognitive), feelings (feeling), and action (action) tied to values and norms (Azzet, 2011). Character education can be done through three things, namely: (1) integrating the points of character values into all subjects, local content and self-development activities, (2) habituation in everyday life at school/madrasah (service, management, and teaching), and (3) increasing cooperation

between schools/madrasah parents of students, and the community in terms of cultivating/familiarizing character values in the school/madrasah environment, home environment, and community environment.

The basis for implementing character education is based on the goals of national education and the message of the 2003 National Education System Law which hopes that education will not only form intelligent human beings but also personality (character) so that later on there will be a young generation that grows and develops with a personality that breathes noble values of religion and Pancasila (Mulyasa, 2013).

Likewise in Islamic treasures, that most of the learning outcomes are the formation of good character values in students, such as the character of faith and piety to God Almighty, responsibility, and discipline.

However, the strategy for implementing character education has not been implemented well in several schools and madrasahs. This is because the focus of some educational institutions today is still on providing knowledge and skills to work so that students can compete and maintain their lives. While the formation of character, character or morals, is almost not considered and this is education that has been forgotten, even though it is this character that determines the direction of a brighter and better future. A school/madrasah will experience a downturn because it does not have good character. This has caused this nation to sink and not get out of the multidimensional crisis.

On this basis, our education must be managed properly and correctly to produce graduates who are more qualified and ready to face the "world" of the future which is full of problems and challenges and can produce graduates who have noble characters, namely: having intelligence as well as intelligence, having high creativity as well as polite in communication, as well as having honesty and discipline as well as having a high responsibility. In other words, education

must be able to carry out the mission of character building so that students and graduates can participate in filling development well and successfully without abandoning noble character values.

On that basis, character education is not just teaching what is right and what is wrong, more than that character education instills habits (capitalization) about which things are good so that students become cognitive (cognitive) about what is right and wrong, can feel (cognitive) about what is right and wrong. affective) good value and habit of doing it (psychomotor). In other words, good character education must involve not only aspects of "good knowledge (moral knowing), but also "feeling well - loving good (moral feeling), and good behavior (moral action). Character education determines the habits or habits that are continuously practiced and carried out. Thus, it is clear that the basis and reasons for implementing character education in Indonesia are clear.

Based on the results of a study on "Islamic values-based character education (Studies at SMPN I Garut and SMP Islam Terpadu Al-Khoiriyah Garut Regency)", the results of the research and discussion are as follows:

A. Objectives of Islamic-Based Character Education

The main purpose of education in this case Islamic education is to foster noble character so that it can produce a person who has good morals. The most basic purpose of character education is to make someone good and smart. In the history of Islam, the Prophet Muhammad also emphasized that his main mission in educating humans is to seek the formation of a good character (Majid et al., 2011).

The purpose of character education based on Islamic values in these two schools generally refers to the vision and mission of their respective schools, namely that SMPN I Garut aims to assist students in realizing superior human beings with character, intelligence, and cultured

environment in facing global challenges, whose implementation refers to the "Morning Dew" habituation program. Meanwhile, at the Integrated Islamic Junior High School Al-Khoiriyyah Garut, it aims to foster Islamic habits and good morals according to the guidance of Islamic teachings for students continuously in daily life so that later students are ready to enter the community as a superior generation who is intelligent, independent, and religious, who its implementation refers to the daily

habituation program of BPI (Islamic Personal Development).

The purpose of this program of Islamic character education activities for students at SMPN I Garut and SMP Islam Terpadu Al-Khoiriyyah, Garut Regency, is in the context of Aan Hasanah's research. He took this model to develop a conceptual model of character education because it would be easier and simpler to develop different model variants in the future (Hasanah, 2013). And the author also took this model as well. This model is described in the diagram below:

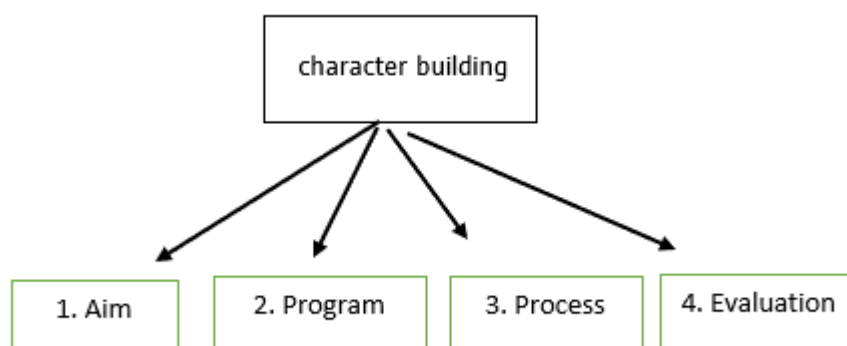


Figure 1
Character Education Model

Goals are directions or guidelines in carrying out activities in a process, goals serve to guide, as well as give meaning to programs and subsequent processes. In the goal there is a value that becomes an identity, thus it is important to formulate a goal that contains values that have Islamic, Indonesian dimensions and practical learning objectives. So the purpose of character education will serve as a guide in determining the scope of education and its dynamics.

B. Islamic-Based Character Education Program.

A program is a projection of what is needed to achieve a valued goal. The program is concerned with determining what will be done. The program precedes implementation, considering that the

program is a process to determine where to go and identify the requirements most effectively and efficiently. The program is a planned and measurable design that prepares several activities intended to achieve predetermined educational goals.

The program will determine the quality of educational attainment in real terms. A well-defined program based on analysis and study then creates an agreement with stakeholders of an educational unit appropriately to be carried out together in a systematic and integrated manner according to the objectives, then the program can be run well too. To realize a character education strengthening program according to Muhadzir Efendi, it is necessary strengthening the roles and functions of teachers, principals, school committees,

and alignment with the school ecosystem by strengthening the five main character values, namely; 1) Religious, 2) Nationalist, 3) Independent, 4) cooperation and 5) Integrity (Muhajir Effebdi, 2017).

The character education program based on Islamic values at SMPN 1 Garut is realized through a habituation program consisting of 1) Daily program, 2) Weekly program, 3) Annual program, and 4) Incidental program, while at SMPIT Al-Khoiriyah through 1) Daily Program, 2) Weekly Program, 3) Monthly Program, 4) Annual Program, and 5) Featured Program. At this stage, the character education program based on Islamic values at SMPN 1 Garut and SMP Al-Khoiriyah Garut is by the school's vision and mission, this dimension includes worship, obedience, and things people do to show commitment to their religion.

According to (Ancok, Suroso, & Ardani, 2000), these religious practices fall into two important classes, namely:

- a) Ritual, refers to a set of rituals of formal religious actions and sacred practices all expect adherents to carry out.
- b) Obedience, obedience, and ritual are like fish with water. Although there are important differences. If the ritual aspect of commitment is very formal and public, all known religions also have a set of acts of offering and personal contemplation that are relatively spontaneous, informal, and uniquely personal (Ancok et al., 2000).

In Islam, worship or religious practice is aligned with Shari'ah, that is, how far is the level of Muslim compliance in carrying out ritual activities as instructed and recommended by their religion.

1) Islamic-Based Character Education Process

The process in education has a strategic meaning because good goals and programs are not necessarily good

if the process is not right. The process is an activity that intentionally directs a program that has been designed to achieve the goals to be achieved. The process can be interpreted as a sequence of implementations or interrelated events that together change inputs into the educational process into post-process educational outputs that are by the objectives. In an educational process, there is processing, formation, and even making as expected, through activities in a program as an elaboration of the program. In the process of all components devoting all their abilities, both human resources, concepts, or curriculum, methods with relevant media occur intensive interactions to produce educational goals.

The process of character education based on Islamic values at SMPN 1 Garut and SMP IT Al Khoiriyah, is an implementation process to familiarize students to think, behave and act according to Islamic teachings. However, it will not be optimal if it is not supported by planning, implementation, and evaluation that continues to be carried out by the school. However, the school is not the only party that has the right and influence in improving the ability of students in community Islamic activities. Schools as formal education providers have a great responsibility for the ongoing education process, including the area of education services in terms of extra-curricular. This is a form of school responsibility in terms of formal responsibility, scientific responsibility, and functional responsibility.

As a structured institution, of course, the process of character education based on Islamic values at SMPN 1 Garut and SMP IT Al Khoiriyah is more manageable, regulated and its

success measured. So that the following explanation is a discussion of research results about the process of character education based on Islamic values at SMPN 1 Garut and SMP IT Al Khoiriyah.

The process of character education based on Islamic values at SMPN 1 Garut and SMP IT Al Khoiriyah, aims to prepare students to have intellectual, emotional, spiritual, and social abilities. The forms of the character education process based on Islamic values at SMPN 1 Garut and SMP IT Al Khoiriyah the process of character education based on Islamic values at SMPN 1 Garut and SMP IT Al Khoiriyah, we can see from the implementation of several programs that have been implemented including habituation in faith, habituation in worship and habituation in morals through daily, weekly, monthly, yearly and incidental and superior programs.

The success of the character education process based on Islamic values at SMPN 1 Garut and SMP IT Al Khoiriyah is a manifestation of the role of the school community that cannot run without the role of a teacher who is in direct contact with students. The role of the teacher automatically becomes a religious guide in the process of character education based on Islamic values. This is summarized in several important roles, namely: as a motivator, creator or innovator, integrator, and sublimation.

Sardinian, AM revealed that teachers are those who have competence in the field of extracurricular activities-sports, arts, and spirituality. That is, they must not only have professional abilities as educators with all the requirements but are also required to be able to foster and develop the character of students to become individuals who have and

practice noble moral values (Febianti, 2018). Considering the role of religious extracurricular coaches is quite large, it is necessary to make efforts to improve organizational performance so that they can develop their activity programs, schools need to provide wide space for religious activities to realize their programs, as well as support from parents to their children to develop their abilities. organize by providing confidence that the organization will form a good and useful attitude. In short, religious extracurricular coaches are individuals who have a depth of insight, knowledge, decorated with noble character behaviors that should be role models for students.

2) Evaluation of Islamic-Based Character Education

Evaluation is very important in the educational process because the purpose of educational evaluation is not only to measure the success of educational programs but also as a corrective step to continue to improve and develop education towards a better direction. The results of the evaluation can also be used by teachers and education supervisors to assess the effectiveness of the learning experience, learning activities, and learning methods used.

The evaluation stage is the last stage carried out in the implementation of Islamic Values-Based Character Education at SMPN 1 Garut and SMP IT Al-Khoiriyyah Garut. Evaluation is very important to measure the extent of success in the habituation process. Evaluation generally aims to develop and improve the quality of the program by the predetermined plan. The focus of evaluation or monitoring activities is on the suitability of the habituation program implementation process. Evaluation tends to be done to find out

how far the effectiveness of the habituation program is going. The results of the evaluation are used as feedback to improve the process of implementing the character habituation program.

Evaluation of character education is aimed at a) Knowing the progress of learning outcomes in the form of ownership of several certain character indicators in students within a certain period; b) Knowing the advantages and disadvantages of learning designs made by teachers; c) Knowing the level of effectiveness of the learning process experienced by children, both in the classroom, school, and home settings (Febianti, 2018).

Based on the results of interviews and observations as well as documentation studies, the evaluation of Islamic values-based character education programs in schools as a strengthening of character education for students at SMPN I Garut and SMP IT Al-Khoiriyyah Garut has been carried out to the maximum, through tests and non-tests. If the test consists of oral and written tests, while non-tests both use a student control book, in SMP 1 Garut it is called a point book. Meanwhile, at SMP IT Al-Khoriyah, the name is a pocketbook for Mutabaah Yaumiyah students. So that with this evaluation an honest, sporty, independent character is formed and full of responsibility for students.

3) Supporting and Inhibiting Factors of Islamic-Based Character Education

In the process of Character Education based on Islamic values in schools in strengthening the character education of students, some factors support and hinder these habituation activities. Two factors influence the habituation of noble character in this school, namely internal and external

factors: These two factors mutually support the creation of noble character habituation in schools which can create a product, namely strengthening the character of students.

Push factors are things that affect something to develop, advance, add to, and become better than before. In carrying out the habituation of noble character in schools, several strengths support the implementation of these activities. The process of Character Education based on Islamic values at SMPN 1 Garut and SMP Al-Khoiriyyah will be successful when it is supported by various factors, namely: 1) educators, 2) students, 3) environment.

Based on the results of interviews and observations, several factors support the character education process in these two schools including that: The inhibiting factors for Islamic value-based character education at SMP Negeri 1 Garut, namely: Lack of knowledge and understanding of parents about school rules, understanding of teachers who do not uniform regarding the implementation of KDP, the lack of book facilities for Literacy Activities. While the supporting factors

Educators and education staff who support school programs, Enthusiastic Students in participating in school programs, a conducive school environment so that students are motivated and inspired to always do good. The Inhibiting Factors at SMP IT Al-Khoiriyyah include: The example of some teachers is still not stable, Handling student problems is sometimes still generalized by the teacher, Handling student problems is sometimes still generalized by the teacher, not maximal cooperation and concern for parents even though there are school programs parent, and child

input which is quite varied and constraint mapping. While the supporting factors include: Educators who are still young, the attitude of commendable students, comfortable schools.

Educators as the main role holders in the educational process in schools should be able to emphasize character education to promote positive values to the younger generation. The educational process is said to be successful, not only in terms of cognitive success. The main goal in education is not only to help students become smart but to help students become good (Lickona, 1991). A teacher does not only try to help students become cognitively smart, but must be able to instill good behavior that becomes the character of students.

Habituation in addition to using orders, role models, and experiences, also uses punishments and rewards. The goal is that students acquire attitudes and habits of action that are more appropriate and positive in the sense of being in harmony with the needs of space and time, in harmony with the norms and moral values that apply, both religious, as well as traditional and cultural. 1995).

4) Impact of Islamic-Based Character Education

The impact of Islamic value-based character education in these two schools does not just appear but has a reason, from there it is hoped that the activities that have been implemented in the school have a good impact on all school members without exception, along with the impact of all activities that researchers get from the field. , that with the implementation of character education in these two schools, the level of student violations will decrease, both their daily behavior,

religious behavior is better at home and at school, so that students are formed who have a leadership spirit through extracurricular activities LDKS, KIR, Scouts, PMR, etc., obedient spirit through habituation of dhuha prayer, dhuhr and Friday prayers in congregation, disciplined spirit through flag ceremony activities, literacy, wall magazines and SABER (breakfast together), spirit of responsibility through Al matsuri activities, memorizing tahfid, and religious studies, spirit of sportsmanship through events art performances, sports competitions, Olympic competitions in the field of subjects, the spirit of love for the environment and help through PHBI activities, Eid prayers and Eid al-Adha, slaughtering sacrificial animals and visiting the sick and Rabi'ah if a student dies.

This is by the theory written by Achmad Mubarak (Mukhibat, n.d.), that the characteristics of human behavior that distinguish it from other creatures are:

- a. Humans have social sensitivity
Social sensitivity means the ability to adapt behavior to the expectations and views of others. Because humans are social creatures and always need cooperation with others, humans always pay attention to the hopes and desires of others. A person's behavior in front of parents is different from his behavior in front of young people or children. Likewise, his behavior in front of sad people is different from what he does in front of people who are having fun.
- b. Continuous behavior
What humans do every day is not a sporadic act (arising and disappearing at certain times), but there is always continuity or

continuity. What is done today is a continuation of yesterday or the beginning of a long-term plan.

c. Have a task orientation

Every human being has work to do, which will be oriented to the tasks to be done in the morning, so sleep is not just because you are sleepy, but oriented to tomorrow's tasks because you have to go to school early in the morning, and so on.

d. Has a fighting nature

That human has behavior that describes the business they choose or the aspirations and values they strive for, and not only capture but also choose according to their respective aspirations.

e. Have Uniqueness

Human behavior is unique, meaning that he is alone, different from the others. Because human experiences are different, their aspirations, tastes, and inclinations are also different. This results in different behavioral differences as well.

From the results of the analysis of the research findings and also the theory that the impact of character education in these two schools is a decrease in the level of student violations, good daily behavior, religious behavior is better at home and school so that students are formed who have the spirit of leadership, obedience, discipline, responsibility, sportsmanship, love for the environment and please help.

Conclusion

Based on the results of research and discussion on "Islamic values-based character education (Studies at SMPN I Garut and SMP Islam Terpadu Al-Khoiriyyah Garut Regency)", the conclusions are:1) The purpose of

character education based on Islamic values in these two schools generally refers to the vision and mission of each school,2) The character education program based on Islamic values at SMPN 1 Garut is realized through the "morning dew" habituation program, while at SMPIT Al-Khoiriyah through the BPI (Bina Pribadi Islami) habituation program.3) The process of character education based on Islamic values in these two schools is carried out through daily, weekly, annual, incidental and superior habits, as an effort to familiarize the behavior of students to think, behave and act according to Islamic teachings.4) The inhibiting and supporting factors in these two schools are in the aspects of teachers, students, and the school environment.5) Evaluation of character habituation based on Islamic values in these two schools was carried out through thorough tests and non-tests.6) The impact of character education in these two schools is a decrease in the level of student violations, good in their daily worship practices, religious behavior is more dominant both at home and at school so that students are formed who have the spirit of leadership, obedience, discipline, responsibility, sportsmanship, love for the environment and please help.

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