100 DAYS PROGRAM TO BUILD STUDENTS' CHARACTER
AT ISLAMIC ELEMENTARY SCHOOL

AS SALAM MALANG

THESIS

To Present of Thesis Undergraduate Program (S-1) of Islamic Teacher Elementary School Education Program Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State Islamic University, Malang

written by:

Rahmatia Sudirman

NIM. 14140106

ISLAMIC ELEMENTARY SCHOOL TEACHER EDUCATION

FACULTY OF TARBIYAH AND TEACHING TRAINING

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

JULY, 2018

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APPROFAL SHEET

100 DAYS PROGRAM TO BUILD STUDENTS' CHARACTER
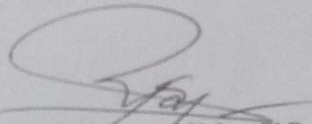# AT ISLAMIC ELEMENTARY SCHOOL

AS SALAM MALANG

THESIS

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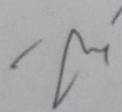RAHMATIA SUDIRMAN

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LEGITIMATION SHEET

EXPLORING 100 DAYS PROGRAM TO BUILD STUDENTS' CHARACTER AT ISLAMIC ELEMENTARY SCHOOL AS SALAM MALANG

THESIS

Written by

Rahmatia Sudirman (1414006)

has been defended in front of the board of examiners on July 06th 2018 and declared to be
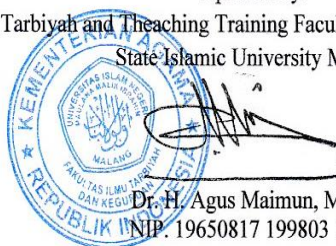
GRADUATED

and accepted as one of the requirement to obtain a first degree and accepted Bachelor of Education (S. Pd)

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I dedicate my litle work to:

- ✓ Allah SWT and Nabi Muhammad SAW

- ✓ My beloved mother Zainab Ungga, and my father Sudirman Yunus Wara has never stop to give me support and pray for me.

- ✓ My beloved friends CIMMIE (Widy, Lia, Waty, Mahy, Karia, Novi, Hindun, Fatma, and Tuty). Thanks for our pray.

- ✓ My beloved family in ANSHOFA. Abi and Ibu who always keep as out parent in house. and all my friends wich i can not mention all. And the specially for my friends in *Ar Rahman* rooms (Ruro, July, Mbak Ana, Tiny, Mbety, Ela,, Farah, Otta, and Hana With Anis) who always suppor me.

- ✓ My beloved friends in Islamic State University of Maulana Malik Ibrahim Malang 2014, specially to my class PGMI E, Fina, Umi, Harini, Miyah who always help me and make me smile.

- ✓ My Friend ini Joyo Baru, Hilmi, takim, Mas Udin, Mahda, who always ask me about my thesis. Thanks for support me.

- ✓ My beloved students in MI Islamiyah, I'm so miss themm.

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MOTTO

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

"So glorify God when you are in

the evening and when you are at dawn".(QS Ar Rum 170)

H. Mokhammad Yahya,PhD

The Lecturer of Tarbiyah and Teaching Training Faculty

The State Islamic University of Maulana Malik Ibrahim Malang

ADVISOR OFFICIAL NOTE

Subject   : Rahmatia Sudirman   Malang, 6 June 2018
Attachment   : 4 (Four) Exemplares

To Whom It May Concern,
    The Dean of Tarbiyah and Teaching Training Faculty
    State Islamic University of Maulana Malik Ibrahim Malang
    At
    Malang

Assalamualaikum Wr. Wb.

Having read all the chapters carefully in terms of it's contents, language, and writing technique, I testify that this following thesis written by:

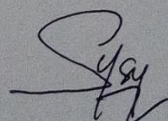Name   : Rahmatia Sudirman

NIM   : 14140106

Program   : Islamic Elementary Teacher Education

Title of Thesis : **100 Days Program to Build Students' Character at**

Islamic Elementary School As Salam Malang.

As her main supervisor, I considered that the cualified to be proposed in the examination.

Wassalamu'alaikum. Wr. Wb.

Advisor,

H. Mokhammad Yahya, PhD
NIP: 19740614 200801 1016

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CERTIFICATE OF THESIS AUTHORSHIP

I certify that the thesis is originaly by Rahmatia Sudirman, student of Islamic Elementary School Teacher Education (PGMI) as the requiremet for degree of Education (S. Pd). This thesis does not incorporate any materials previously written or publish by another person. Except those indicated in question and bibliography. Due the fact, I'm the only person who responsible for the thesis if there is any objection or claim from others.

Malang, 7 July[th] 2018

Yang menyatakan

Rahmatia Sudirman

NIM 14140106

PREFACE

Alhamdulillah, Praise to Allah the Al-Mighty who has give to author a mercy, taufiq, and guidance, so that author can finish this thesis with the title "*100 Days Program to Build Stuents' Character at Islamic Elementary School As Salam Malang*", shalawat and salam uninterruptedly extended to Prophetof Muhammad and all the families, friends, and all moeslem.

The aim of this thesis is the requirement for *the Degree of Sarjana Pendidikan (S.Pd)*. the specific purpose of this thesis is as a discourse of education that is still a lot of things from an education that must be developed.

There is no pronounceable word that can be extended except the great gratitude to the excellency:

1. Prof. Abdul Haris, M.Ag., as Rector of The State Islamic University of Maulana Malik Ibrahim Malang

2. Dr. H. Agus Maimun, M.Pd., as Dean Faculty of Tarbiyah and Teaching Training

3. H. Ahmad Sholeh, M.Ag, as The Head of Islamic Elementary Education Department

4. H. Mokhamad Yahya, Advidor who always give guidance and a lot of suggestion in onder to complete the arrangement of research report.

5. All civitas of SDI As Salam Malang, especially Mrs. Fauziyah Rachmawati M.Pd as the Vice Principal who has help and always give guidance in this research, Miss Lilis Suhaida, SE, Miss Irnin Milladiyan Ayrik, as the thfidz teacher and Mrs Ervin Faichatus Scholiha, SP, S.Pd

as the teacher in the 1B class as the teacher in the VC class who give time and opportunity so researcher can do reseach in their class.

6. All the colleagues of ICP PGMI 2014 who always encourage and give support to the writer in process of arrangement and observation this report.

Hopefully this simple thesis can be beneficial to all researches and readers. Hopefully this thesis can become part of academic discourse in order to develop the science to the PGMI department. This thesis is still a lot of shortcomings. Therefore, the author expects criticism and suggestions from all parties for the perfection of this thesis

Malang, July th, 2018

Rahmatia Sudirman

GUIDELINES FOR ARABIC LATIN TRANSLITERATION

Penulisan transliterasi Arab-Latin dalam skripsi ini menggunakan pedoman transliterasi berdasarkan keputusan bersama Menteri Agama RI dan Menteri Pendidikan dan Kebudayaan RI no. 158 tahun 1987 dan no. 0543 b/U/1987 yang secara garis besar dapat diuraikan sebagai berikut:

A. Huruf

ا = a	ز = Z	ق = Q
ب = b	س = S	ك = K
ت = t	ش = Sy	ل = L
ث = tsa	ص = sh	م = M
ج = j	ض = dl	ن = N
ح = <u>h</u>	ط = th	و = W
خ = kha	ظ = zh	ه = H
د = d	ع = '	ء = ,
ذ = dz	غ = gh	ي = Y
ر = r	ف = f	

B. Vokal Panjang   C. Vokal Diftong

Vokal (a) panjang = â   أوْ = aw

Vokal (i) panjang = î   أيْ = ay

Vokal (u) panjang = û   أوْ = û

                                 اِيْ = î

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ABSTRACT

Sudirman, Rahmatia. 2018. *Exploring 100 Days to Build Student's Character at Islamic Elementary School As Salam Malang.* Thesis. Islamic Elementary School Teacher Education. Faculty of Tarbiyah Teaching and Training. Maulana Malik Ibrahim Malang State Islamic University Malang.
Supervising Professors: H. Mokhammad Yahya,PhD.

Penelitian ini memperkenalkan program 100 hari membentuk karakter anak di SDI As salam. Pogram ini merupakan program tambahan yang dibuat untuk mendukung kegiatan pembelajaran di kelas tanpa membuat siswa merasa terbebani akan tetapi dapat memberikan pengaruh yang baik kepada siswa dalam kehidupan sehari-hari. Tujuan penelitian ini adalah untuk: 1) menjelaskan penerapan program pembentukan karakter, 2) menjelaskan faktor yang menghambat dan yang mendukung berjalannya program, 3) menjelaskan pengaruh program terhadap SDI As Salam Malang.

Metode yang digunakan dalam penelitian ini adalah metode penelitian kualitatif jenis penelitian deskriptif. Menggunakan teknik penelitian observasi, interview, dan dokumentasi. Sumber data yang diperolah berasal dari guru, siswa serta pengamatan langsung yang dilakukan oleh peneliti ketika berada di lapangan.

Hasil dari penelitian ini adalah 1) program pembentukan karakter dilakukan setiap seminggu sekali dan diikuti dengan kegiatan pendukungnnya setiap hari sebagai bentuk pengawasan serta evaluasi terhadap berjalannya program, 2) beberapa faktor yang menghambat berjalannya program diantaranya: *a) terlalu banyak materi adab yang diberikan akan tetapi kurang evaluasi, b) adanya kesibukan sekolah yang menyita perhatian guru-guru, c) beragamnya karakter anak serta, d) perbedaan budaya lingkungan anak,* sedangkan faktor yang mendukung berjalannya program adalah *adanya kerjasama yang baik dari guru* serta *lingkungan sekolah yang mendukung.* 3) Pengaruh yang hasilkan oleh program terhadap siswa-siswa di SDI As Salam dapat ditemukan dalam kehidupan sehari-hari dirumah dan disekolah.

Kata kunci: Program 100 Hari, Pembentukan Karakter, anak SD,

ABSTRACT

This recearch introduces the 100 days program to build students characterize at SDI As salam. This program is an additional program created to support the learning activities in the classroom without making the students feel burdened but can give a good influence to the students in their daily life. The purpose of this research is to: 1) explain the application of character building program, 2) to explain the inhibiting factors and support the running of the program, 3) to explain the effect of the program on SDI As Salam Malang.

The method used in this research is qualitative research method descriptive research type. Using observational research techniques, interviews, and documentation. Sources of data obtained from teachers, students and direct observations made by researchers while in the field.

Conducted every once a week and followed by supporting activities every day as a form of supervision and evaluation of the running of the program, 2) several factors that hinder the running of the program include: a) too much material adab given but less evaluation, b) the existence of school busy teachers' attention, c) the variety of children's characters and, d) the cultural differences in the child's environment, while the factors that support the program are the good cooperation of the teachers and the supportive school environment. 3) The effect that the program produces on students in SDI As Salam can be found in daily life at home and at school.

Key Word: 100 Day Program, Character Building, Student Elementary School.

ملخص

سوديرمان ، رحماتيا .2018. استكشاف ١٠٠ يوم لبناء شخصية الطالب في مدرسة إسلامية ابتدائية وسلام مالانج .أطروحة .مدرسة إسلامية ابتدائية تعليم المعلم .كلية التربية والتعليم . جامعة مولانا مالك إبراهيم مالانج الإسلامية الحكومية مالانج. الإشراف على الأساتذة: هـ. محمد يحيى ، دكتوراه.

تقدم هذه الدراسة برنامجًا لمدة ١٠٠ يوم لتوصيف الأطفال في SDI باسم السلام .هذا البرنامج عبارة عن برنامج إضافي تم إنشاؤه لدعم أنشطة التعلم في الفصل الدراسي دون جعل الطلاب يشعرون بأنهم مثقلون ولكن يمكنهم إعطاء تأثير جيد للطلاب في حياتهم اليومية .الغرض من هذا البحث هو: ١) شرح تطبيق برنامج بناء الشخصية ، ٢) لشرح العوامل المثبطة ودعم تشغيل البرنامج ، (3لشرح تأثير البرنامج على SDI باسم سلام مالانج.

لطريقة المستخدمة في هذا البحث هي نوع البحث النوعي البحث الوصفي. استخدام تقنيات البحث الرصدية والمقابلات والوثائق. مصادر البيانات التي تم الحصول عليها من المعلمين والطلاب والملاحظات المباشرة التي أدلى بها الباحثون أثناء وجودهم في هذا المجال.

نتيجة هذا البحث هو ١) يتم تنفيذ برنامج بناء الشخصية مرة واحدة كل أسبوع ويتبعه دعم الأنشطة كل يوم كشكل من أشكال الإشراف والتقييم على تشغيل البرنامج ، ٢) بعض العوامل التي تعيق تشغيل البرنامج تشمل: أ) الكثير من الأدب المادى المقدم ولكن عدم وجود تقييم ، ب) وجود انشغال في المدرسة يستحوذ على انتباه المعلمين ، ج) الطابع المتنوع للطفل ، د) اختلاف البيئة الثقافية للطفل ، في حين أن العوامل التي تدعم البرنامج هي تعاون جيد من المعلمين والبيئة المدرسية الداعمة. ٣) تأثير البرنامج على الطلاب في SDI As Salam يمكن العثور عليه في الحياة اليومية في المنزل والمدرسة.

الكلمات الرئيسية: برنامج ١٠٠ يوم ، تشكيل الشخصيات ، أطفال المدارس الابتدائية

CHAPTER I

INTRODUCTION

A. Background of the Research

Now days, our nation seems to have lost the local wisdom that became the nation's cultural cigarette for centuries. Various cases and problems of concern appear every day and growing, such as brawl between students, nakoba abuse, sexual harassment, etc. Worse yet, this nation is also a poor figure who can be a model in concrete. No wonder the government then began to promote a characteristic curriculum in the world of education, in order to restore what has been lost from this nation.

Character gives a image of a nation, as a marker, a character, as well as a differentiator of a nation with other nations. Characters also provide direction on how the nation climbs and passes through a time and delivers it to a certain degree. Great nation is a nation that has a character that is able to build a great civilization that then affect the development of the world.[1]

Each character may change. Anything that can change is not natural. Thus, there is no natural character. Both premises are true and the syllogistic conclusion is acceptable.[2] While the justification of the first premise, namely that every character has a possibility to change, has been described. That there is a need to change the character. The justification of the second premise,

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[1] Akh Muwafik Saleh, *Membangun Karakter dengan Hati Nurani*, (Jakarta: Eerlangga, 2011), p. 1.

[2] Maksudin, *Pendidikan Karakter Non-dikotomik,* (Yogyakarta: Pustaka Pelajar,2013), p. 57.

namely that everything that can change is unlikely to be natural is also clear. If somebody were to change something natural, it certainly would not work.

There are a number of cultural values that can be character, namely piety, wisdom, justice, equality, self-esteem, self-confidence, harmony, independence, caring, harmony, fortitude, creativity, competitive, hard work, tenacity, honor, discipline, and exemplary.[4] To realize those characters is not easy. It takes a real effort to form these characters. This means that the learning process is very decisive learners' ability to behave and behave socially in harmony with the moral norms, religion, moral traditions, moral laws, and other moral norms applicable in the community of learners concerned.[5]

Building character is strongly influenced by environmental conditions, so the environment has a large enough role in shaping the identity and behavior of learners.[6] Learners should be directed to be able to develop themselves and also must be taught to have the burden or vocation of life to be part of the solution of the problems facing the nation and the world. In the sense of character building becomes the answer to the problems faced by the nation and the world in the future. Without the formation of the character of

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[4] Agus Zaenul Fitri, *Pendidikan Karakter berbasisi Nilai dan Etika di sekolah*, (Jogjakarta: Ar-Ruzz Media, 2012), p. 21.

[5] ibid

[6] Rostianti Hakim, "Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Quran", *Jurnal Pendidikan Karakter,* IAIN Imam Bonjol Padang. No. 2 th IV Juni 2014.

the nation's generation will be a generation that is not characterized, easily vacillated by the age without any grip and commitment in everyday life.

Character building should be started from childhood, so it will be easier and can be the character of the child until his old age. When a child enters ini primary school or islamic elementary school at the age of six or seven years to twelve or thirteen, his physical development begins to look completely balanced.[7] Nevertheless, there are still limitations of the child's capacity to coordinate his thinking. This is where the role of adults to direct and guide children into a good person and character in accordance with the ideals of the nation.

Based on the results of observations and interviews conducted by researchers at Islamic Elementary School As Salam, researchers obtained information from the vice principal that Islamic Elementary School As Salam has a program that aims to create a generation of characters. This program involves all participants of the school including the principal and his staff, teachers and students. This program is an additional program created to support the learning activities in the classroom without making the students feel burdened but can give a good influence to the students in everyday life.

Islamic Elementary School As Salam is one of Islamic Elementary School from several Islamic Elementary School located in Malang city. Along with the development of the era, the need for human education will also increase. This can be seen by the increasing number of schools in the city of

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[7] Muhibbin Syah, *Telaah singkat Perkembangan Peserta Didik,* (Jakarta: PT Raja Grafindo Persada,2014), p. 102.

Malang and throughout Indonesia. Each educational institution or school has different characteristics and vision and mission, although in essence has the same goal to print the nation's generation of quality and noble character.

Similarly, Islamic Elementary School As Salam, in addition to its educational curriculum that follows the government using K-13, this school also creates its own curriculum that is the memorizing school of Al-Qur'an. Where students are not only taught school lessons but they also learn to become the generation of memorizing Al-qur'an. Not only that the educators trying to create a conducive environment for students to learn, provide good habituation-habituation and provide comfort to students in studying in this school.

Based on the above exposure researchers decided to conduct research on the Program of 100 Days to Build Students' Character at Islamic Elementary School As Salam. Programs created by this school are assessed to match the needs of students in the future, as well as a real effort by schools to bring and form a generation of characters. Generation of character is a generation of nation hope which can keep the survival of nation and state is good.

B. Focus of the Research

1. How is the implementation of the 100 days program to build students' character at Islamic Elementary School As Salam Malang?

2. What are the restricting and supporting factors of 100 days program to buid students' character at Islamic Elementary School As Salam Malang?

3. How is the observable impact of 100 day's programe to build students' character at Islamic Elementary School As Salam Malang?

C. Objective's of the Research

1. To explain the implementation of the 100 days program to build students' character at Islamic Elementary School As Salam Malang.

2. To explain the restricting and supporting factors of 100 days program to build students' character at Islamic Elementary School As Salam Malang.

3. To describe the observeble impact of 100 day's program to build students' character at Islamic Elementary School As Salam Malang.

D. Significance's of the Research

Research conducted is expected to provide benefits for researchers and parties concerned. The benefits of this research are as follows:

1. Benefits for Madrasah/School

As reference materials for evaluation and improvement in implementing the program of 100 days to build students' character.

2. Benefits for Educators

Can be used as a contribution of thought, add insight, and spirit in dedicating his thoughts to improve the quality of the program 100 days to build students' character at school/ madrasah.

3. Benefits for parents

Can be used as a lesson to support programs made at school and apply

them at home.

4. Benefits for other researchers

Can know the role of schools in shaping the character of students and

can also be used as a reference in doing similar research.

E. Previous Research

As far as researchers know the research on the 100 days program to

form the character of students' at Islamic Elementary School As Salam has

never been done. This research is a qualitative research focused on the

description and implementation of the 100 days program to form the character

of students' at Islamic Elementary School As Salam. As for some research

related to this research are:

Table 1.1 Similarities and Difference of Reseachs

No	Title of reseach	Similarities	Difference	Originality
1.	Research of Sulthon 'Alim 'Abdillah, 2017: Implementation of religious character education program at Nahdatul Ulama Islamic Elementary School Maudlu'ul Ulum Pandean Malang, (thesis). (Malang: UIN Maulana Malik Ibrahim Malang)	Implementing programs related to characters	In methods (quantitative) and focus of research	This recearch is about 100 days program to build students character at SDI As Salam.
2.	Research of Moh. Miftahul Arifin, 2013: Implementation Character education in	Implement character education	This reseach more focused on Indonesian language	

			lessons	
	Indonesian Language learning grade V in State Islamic Elementary School Bandar Kidul Kediri (thesis). (Malang: UIN Maulana Malik Ibrahim Malang)			
3.	Research of Desi Tri Wulandari, Implementation of Character Education in Increasing Morals at Home Schooling Group Elementary School Khoirul Ummah 20 Malang (thesis). (Malang: UIN Maulana Malik Ibrahim Malang)	Implement character education	Its scope (Home Schooling)	

F. Definition of Key Terms

To avoid mistakes in understanding the meaning contained in this study, it is necessary to affirm the term in this study. The term used is as follows:

1. 100 days program

   An activity formed by the school (cooperation between teachers) that aims to establish or teach students how to have a character in accordance with the teachings of Islam.

2. Student character:

   Attitudes and behaviors possessed by children who can become a habit (good habit).

G. Composition of Research Findings

In order for this research can be obtained a clear and comprehensive picture, then the systematic writing can be detailed as follows:

CHAPTER I: Introduction that the discussion includes Background, Research Focus, Research Objectives, Research Benefits, Originality research, Operational Definition, and Systematic Research.

CHAPTER II: Literature Studies are divided into two sub-chapters of discussion. The first sub-chapter contains the theoretical foundation of the nature of character building and the nature of children in school. While the second chapter contains the framework of thinking.

CHAPTER III: The research methodology contains about, Approach and Type of Research, Researcher Presence, Research Location, Data and Data Source, Data Collection Technique, Data Analysis, and Research Procedure.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Tehoritichal Framework

1. Character Building

Before we talk long about the building of the necessary characters. Implementation of a goal will be done well. That way what is desired can be achieved according to expected goals. To more clearly how to create a character in the child will be below.

a. The History of Character Education

Character building is closely related to character education. Because in shaping the character of learners there is a commonly used effort called character education. Please note that character education or better known as moral education has been used in America from the end of the 19th century and continues through the first four decades until the 20th century. However the sustainability of this moral education basically did not work well because it was disrupted by World War II, so most of it was taught using the traditional way by focusing on planting habits. Because this is considered important as a legacy of behavior on development in the field.

After World War II there was a vacuum in American education related to the development of positive youth. But with social and political upheaval in the 1960s, as well as many societies questioning

moral values and policies, various approaches to socializing youth were raised by reinvigorating moral education and similar activities related to values and morals. Various theories about moral education began to be rediscovered although still overlapping between theory and practice in its application. The development of character education continued into the 1980s which resulted in a three-level set of essays by Knowles & McClean, 1992; McClean, Ellrod, Schindler & Mann, 1986; Ryan & McClean, 1986. But unfortunately the spread is less extensive so that their essays are rarely quoted. And more recently in 2006 Lapsley and Narvaez have published a broad theory in reviewing the conceptual roots of character education.[8]

Character education terminology began to be known since the 1990's. The scientist who is considered the bearer of character education is Thomas Lickona, when he wrote his book entitled The Return of Character Education which was followed by his book Educating for Character: How Our School Can Teach Respect and Responsibility. Through these books Lickona awaken the Western world about the importance of character education. According to character education contains three main elements of knowing goodness, loving goodness, and doing good.

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[8] Annette Kusgen McDaniel, Character Education: Developing Effective Programs, Journal of Extension, Vol, 36 No 2, (Columbia:1998).

Still the same year in the early 1990's the field of character education has changed. Some efforts are made to create a national agenda for character education under the auspices of the United States with the promotion of positive development of young people, at school Indonesia. In 1992 within a few months the Josep Institute launched a program called Character Counts and the first meeting of a character education partnership that was later raised at the second meeting. Through this event cangkupan pedagogical perspectives and philosophers character education expansion. However, most remain atheoretical and non-scientific.

Character education remains a difficult phenomenon defined, including the variety of objectives, outcomes, scientific strategies, and philosophical orentations. There is a great deal of overlap between moral education and character educators who have been provoked by most North American members of the Moral Education association in which character education exists. Actually Character education has included moral development into their character education model. There are some major differences about moral education and character education. Moral education is regarded as a cognitive development toward a moral approach, and tends to be theory-based, while character education is more atheoretic.

In history there are several theories about moral development such as Jean Piaget and Lawrence Kohlberg which gives a complete

picture of the realization of the stage of moral. Piaget (1965) argued that moral development is formed and fostered by social interaction. According to Piaget development emerges from action, and people construct and reconstruct their knowledge of the world as a result of interactions with the environment. Piaget suggested that people pass through three qualitatively different stages of moral reasoning.

1) Piaget's First Stage:Moral Realism

In this stage children tend to have a clear sense of right and wrong, although they believe that there is typically only one right answer to every situation. They tend to trust adults at this stage and do not question an adult's moral judgments. At this stage, children tend to believe in moral absolutes and tend to only see a situation from their limited perspective.

2) Piaget's Second Stage: Morality of Reciprocity

In this stage, children begin to understand that rules and regulations are formed through negotiation. Children learn that rules can be changed and they see the world through the eyes of other people. They are able to comprehend that there may be more than one right answer. They believe that punishment should act as restitution for immoral acts. They begin to use logic and hypotheses at this stage.

3) Piaget's Third Stage: Mature Adult Thinking

In this stage, many different moral issues are addressed through practical decision making. People at this stage, the ethics of cooperation and the complexity of moral issues are better understood.

Another scientist named Kohlberg in his work explains in detail about Piaget's model of moral development. According to Kohlberg (1972), the moral stage is a sequence. Students in fourth grade are in the Pre-Conventional Stage. They already know about right and wrong through reward and punishment. This punishment and reward become a stimulus for children to learn directly, but it is not only the rules introduced but they will also indirectly show their concern for others. Kohlberg's moral stages are as follows:

1) Level 1: Preconventional morality (Rewards and punishments)

Stage 1: Punishment equals wrong

Stage 2: Rewards equal right

2) Level 2 Conventional morality Other's opinion blame and approval.

Stage 3: Intentiion to behave well

Stage 4: Knowing one's duty and obedience to authority

3) Level 3: Post-conventional morality Abstract concept of justice Rights can override laws/ rules.

Stage 5: Understanding the difference between moral and legal right.

Stage 6: There are individual priciples of conscience.

Kohlberg's work considerably elaborated Piaget's model of moral development. As suggested by Kohlberg (1972), moral stages are a sequence. Students at Primary Four are in the Pre-Conventional Stage. They know right and wrong by reward and punishment. It is a means of equal exchange and an agreement. It is suggested that when children reach the stage that above their current level of morals, they will be stimulated to advance their moral development. The topic and element will thus be focused more on Level 1 and supplemented by Level 2. Not only will the rules be introduced, but they will also show concern for others.[9]

Figure 2.1 Model of Moral Character

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[9] Wing Sze Mak, Evaluation of a Moral and Character Education Group for Primary School Students, *Discovery – SS Student E-journal* Vol. 3, 2014, p. 145

b. Definition of Character Building

The root of all evil and bad actions, the act of evil lies in the loss of character. A strong character is an unbalanced view that gives the human population the ability to live together in peace and shapes a world filled with goodness and virtue, free from violence and immoral acts. Characters are not inherited. But something that is built seamlessly from day to day through thoughts and deeds, thought after thought, action by action. (Helen G. Douglas). Character is defined as a way of thinking and behaving that is unique to each individual to live and work together, both within the family, society, nation, and country.[10]

The character according to Ruthland comes from the Greek root word meaning "carved". While the character literally means "mental or moral qualities, moral strength, name or reputation". That is, characters like a granite block that must be carefully carved and akahirnya become a masterpiece. Character is the values of life to improve the moral and mental children of the nation. Each individual has different character attributes as described Gulo (1982) that character is personality in terms of ethical or moral starting point.[11]

Based on the above statement can be stated that the moral quality is a special personality that becomes the driving and driving, and that distinguishes with other individuals. The success parameter of a person's

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[10] Furon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa*. (Surakarta:Yuma Pressindo), p.12.

[11] Hornby dan Parnwell in Furon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa.* (Surakarta:Yuma Pressindo), p. 12.

character is based on the absorption of values and beliefs that are implemented into society and used as a moral force in his life. Thus the starting point of character success is reviewed on the nature of honesty, trust, exemplary, or other attributes attached to a person. As the most important aspect in character formation, according to Foester, education should be able to encourage students to make the climbing process (the ascent of man). That is because in the students there are two essential impulses; namely the impulse to defend itself in an external environment characterized by rapid change, as well as the drive to self-development or encouragement to continue learning in order to achieve certain goals. When the student has been able to balance the two essential classes, then he will become the person with this character, the quality of a person is measured.

Some other historians argue if in the Islamic world already has a concept of character education, long before it was triggered by FW Foester. Whether that is true, we certainly do not need to debate it, because we will be stuck in the debate while turning away from the true essence of character education.

From some sense it can be stated that the character is the quality or mental or moral strength, morality or character of the individual who is a special personality that becomes the driving and driving, and that distinguishes with other individuals. A person can be said to be character

if he has succeeded in absorbing the values and beliefs desired by society and diguanakan as a moral force in his life.

c. The Strategy in Building Character

Universally characters are defined as the value of coexistence based on pillars: peace, respect, cooperation, freedom, happiness, honesty, humility, compassion, responsibility, simplicity, tolerance, and unity. Referring to the various definitions and definitions of character, as well as the factors that influence character, karaker can be interpreted as the basic value that builds one's person, formed both because of the influence of heredity and the influence of the environment that distinguishes it from others. and embodied in his attitude and behavior in everyday lifeGood characters can be shaped by humans through a variety of ways. Like giving a good example, practicing honesty and getting used to doing good things. Just as the character-forming learning process requires effort that is not easy, this is because the results to be achieved not for a short time only (short-term) but used in everyday life and forever (long term).[12]

A good individual is an individual who can make decisions and be prepared to account for any consequences of his decision. In order to be a good individual and character necessarily need an effort to form the good character. Here is a strategy in character building can be done through attitudes that can be done everyday day:[13]

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[12] ibid

[13] Hidayatullah, Furqon, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Yuma Pustaka:2010) ,p. 39.

1) Exemplary

Showing exemplary is the method that must be done in shaping the character of the child. Educators, both parents and teachers, must demonstrate appropriate behavior with the advice or attributes of the cadres to be formed in the child. Rasulullah saw exemplary in implementing the teachings of Islam contained in the hadith and the Qur'an.[14]

Allah swt in educating human beings using examples or models as the best models to be easily absorbed and applied by human beings. The example or example is played by Prophets or Apostles, as he says:

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ.

Meaning:

> *"Certainly, there has been in them an axcellent example for you to follow – for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is the Rich (Free of all needs), The Worthy of all Praise."*[15]

So important is exemplary that God uses approach in educating his people through through models that should and deserve to be emulated. Modeling has a huge contribution in educating characters. Exemplary priority aspects of behavior in the form of action rather

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[14] Ridwan Abdullah Sani & Muhammad Kadri. *Pendidikan Karakter Mengembangkan Karakter Anak yang Islami,* (PT Bumi Aksara: Jakarta, 2016), p. 139.

[15] Muhammad Taqî-ud-Dîn Al-Hilâlî and Muhammad Muhsin Khân, *The Nobel Qur'an.* Madinah: King Fadh Complex for the Printing of the Holy Qur'ân. p. 576

than just talking without action. Exemplary is a good example of what adults do with the goal of being imitated by children in everyday life.

Imitating is a very efficient way for children to learn and be highly adaptive. Imitating embracing a careful experience and repeating the actions and behavior of others is not an easy task. Understanding why and how children mimic the behavior of others is a critical step to understanding their learning. Through care and imitation, children quickly learn the details of expected behavior.[16]

2) Planting discipline

Discipline comes from the same word as 'discilpe' ie one who learns from or voluntarily follows a leader. The whole purpose of the discipline is to shape the behavior in such a way that it will be in accordance with the roles set by the cultural group in which the individual is identified. The main function of the discipline is to teach the child to accept the undue restraint and to help direct the child's energy into a socially useful and socially acceptable path.[17]

Discipline becomes a powerful tool in educating characters. Many people succeed because of discipline. On the other hand, many attempts at building things do not work because they are lacking or undisciplined. Lack of discipline can also result in the weakening of one's motivation to do something. Emphasizing the principle that

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[16] Wendi L Ostroff, *Memahami Cara Anak-anak Belajar,* (Jakarta: PT Indeks), p. 119.
[17] Elizabert B Hurtloch, *Perkembangan Anak Jilid 2,* (Jakarta: Erlangga), p. 82

learners have a solid outline is a very important part of disciplining strategy. Enforcement of discipline, among others, can be done in several ways such as: increased motivation, education and training, leadership, achievement reward and punishment, and enforcement of the rules.[18]

3) Filling

Children have the nature of the most likes to imitate. His parents are the nearest environment that always surrounds him and at the same time becomes his figure and his idol. When they see the good habits of the father and from his mother then they too will quickly imitate him. Parents who behave badly will be imitated by children's behavior.

The formation of characters requires a relatively long and continuous process. Character education is not enough to be taught only through subjects in the classroom, but the school can also apply it through habituation. Habituation is directed at the effort of culture in patterned or systematic kativitas.

4) Create a conducive atmosphere

Basically the responsibility of character education is on all the surrounding parties, ranging from family, school, community, and government. Environment can be said is the process of child's culture is influenced by conditions that at all times faced and

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[18] ibid

experienced by children. Likewise, creating a conducive atmosphere in schools is an effort to build a culture or culture that allows to build character especially related to work culture and learning disc. Of course not only academic culture is built but also other cultures, such as building a culture of behavior based on good morals.

Schools that make people happy to read, certainly will foster a conducive atmosphere for students to love to read. Thus jiga, schools that civilize its citizens to discipline, safe, and clean, of course juaga kan give the atmosphere will the creation of such character.

5) Integration and internalization

Character education requires a process of internalizing values. For that required habituation of self to enter into the heart to grow from within. Character values such as respect for others, discipline, honesty, trust, patience, etc. can be integrated and internalized into all school activities both in school activities both in intra-curricular activities and other activities.

Character education can be done with various approaches and can be various activities done intra-curricular or extra curricular. Intra-curricular activities are integrated into the subjects, while extra-curricular activities are conducted outside the lesson.

2. **Elementary Students'**

a. **Definition of Student Elementary**

Students are people who receive influence from a person or group of people who carry out educational activities. In a pedagogical perspective, punk children are the kind of creatures who educate. In this sense the students are called a kind of "homo educational" creature. Students are human beings who have the potential sense to be a force in order to become a capable moral man. As human students have characteristic. According to Sutari Imam Barnadib, Suwarno, and Siti Mechati, students have certain characteristics:[19]

1) Do not have adult personal susila so it is still the responsibility of educators (teachers).

2) Still perfecting certain aspects of maturity, so it is still the responsibility of educators.

3) Has basic human traits that are developing in an integrated manner that is biological, spiritual, social, intelligence, emotional, speech, limbs (social, biological background), body shape, and others), as well as individual differences.

According to Seto Mulyadi (2008), the child is a unique figure attached to him inherent characteristics different from that of an adult human. The child is a fixed child instead of a miniature adult. Children's world closely with the world of play. The nature of the

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[19] Saiful, Bahri Djamarah, *Guru dan Anak Didik dalam Interaksi Edukatif, (Rineka Cipta:Jakarta, 2000),p. 51*

child likes to imitate the things seen and heard from the environment. Children are basically creative too. Children grow physically and psychically. There are phases of development in children dilaluinnya. The behaviors that children display will correspond to the characteristics of each of these developmental phases. The characteristics of child psychology is very important to understand in order to educate and nurture children to be successful, including in developing the character of success in children.

Be aware of the above exposure can be concluded elementary school students are children who are at age six or seven until twelve or thieteen years who are taking primary school education or the like taken for six years. Unlike the previous education level, if in kindergarten children have not been taught so seriously but in elementary school children have started to teach more according to its development.

b. Character of Students'

Children grow physically and pshocology. There are phases of development in children. The behaviors that children display will correspond to the characteristics of each of these developmental phases. The characteristics of child psychology is very important to understand in order to educate and nurture children to be successful, including in developing the character of success in children.

There are seven kinds of policies offered by Michele Borba that can be used to foster good character in children, and they are:

1) Empathy

Empathy is the core of moral emotion that helps children understand the feelings of others. This virtue makes him sensitive to the needs and feelings of others, encourages him to help the person in distress or pain, and requires him to treat people with affection.

2) Conscience

Conscience is the conscience that helps the child choose the right path rather than the wrong path and remains on the moral path; making himself feel guilty when deviating from his proper path.

3) Self control

Self-control can help the child withstand an inner impulse and think before acting, so he does the right thing, and is less likely to take actions that are bad. This virtue helps the child become independent because he knows that he can control his own actions. This nature evokes a mural and good-hearted attitude because it is able to get rid of the desire to satisfy oneself and stimulate the awareness of the other person's needs.

4) Respect

Respect encourages children to be kind and respectful to others. This virtue leads him to treat others as he wants others to treat him, preventing him from acting violently, unjustly, and hostile. By this he will pay attention to the rights and feelings of others.

5) Kidness

Kindness helps children show their concern for the welfare and feelings of others. By developing this virtue, he is more compassionate towards others and does not think of himself, and realizes good deeds as righteous actions.

6) Tolerance

Tolerance enables the child to appreciate differences in qualities in others, to open oneself to new views and beliefs, and to respect others without distinction of ethnicity, gender, appearance, culture, religion, belief, ability, or sexual orientation. With tolerance he will treat others with kindness and understanding, against hostility, cruelty, bigotry, and respect for people based on their character.

7) Justice

leads the child to treat others well, impartially and fairly, so that he obeys the rules, takes turns and shares, and hears all sides openly before making any judgments. He is also encouraged to

defend others who are treated unfairly and demand that everyone be treated equally.

Students are ordinary humans who are still immature where they need support and education in order to be a good person. Just as the children of elementary school students have the basic demands or values that must be filled in order to become a child of good character. This certainly will not be completed in elementary school only, because essentially when a child has been formed with a good character since childhood then in the future this character will be attached to the child.. Some scientists have formulated a curriculum that can be used to characterize children. The curriculum is then applied in several schools in the world. This curriculum contains the character values as well as how they are applied in everyday life. One of them is Character Counts in Amerika Serikat.

Character counts develop programs and carry out character education starting from primary, secondary and high school education. Character Counts activities are scattered in various states in the United States. The main mission is to develop 4 H in character education, ie heart, mind, hand / skill, and health. In elementary education, Character Counts initiates character education training in third grade. Values developed as a curriculum in character education training in elementary schools are shown in the following table:[20]

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[20] Muchlas Samani, *Pendidikan Karakter, (PT Remaja Rosda Karya: Bandung, 2011), p. 55.*

Table. 2.1 Values in the School Character Education Curriculum according to Character Counts (Six Pillars of Character Education)

No	Character Value	How to be
1.	Thustworthy	The Amanah • Be honest: do not lie, do not cheat, do not steal • Be reliable: hold on to your promise, follow your commitments • Be courageous: do what is right even if others think it is wrong • Be a good friend: do not betray trust
2.	Respect	Respectful People • Treat others the way you want to be treated • Be civilized and polite • Refresh what others are saying • Do not insult people, or make fun of, or call people with their nicknames • Never threaten or bully others • Do not judge a person before you know him well.
3.	Responsibility	Person in charge • Be a reliable person, if you agree to do something, do it. • Do your affairs well, do not do anything else simply because you think that's what you need to do, focus. • Take responsibility for whatever you do, do not blame others, or just apologize for the wrong you're doing. • Use your brain, think before you act, think of the consequences of your deeds.
4.	Fairness	People are fair • Treat others as you would like to be treated • Take turns, get in line • Say the truth • Play like a game rule • Think about how your actions will be bad to others. • Listen to others with an open mind • Do not blame others for your mistakes. • Do not take advantage of others

		• Do not act on favoritism
5.	Cring	People who care • Treat others with kindness and dignity • Help people who need help • Be sensitive to other people's feelings. • Never be rude or happy to hurt • Think about how your actions will hurt or hurt others • Always remember that we become caring people with caring behavior
6.	Citienship	Good Citizens • Share to make your school, your community, and the world a better place • Take responsibility for what is happening around you • Participate in community service • care about your natural environment • Be a good neighbor • Treat others with respect and greatness • Follow the rules of your family, your school, and also the rules of your community.

c. The Phase Growth and Development of Students

Growth and development often in the same interpretation by some people, and not infrequently also exchanged its meaning. And when viewed from the word and maknananya already seen the difference. The term growth is used to express changes that are physical in a certain period will increase, high or long. While the term development is used to express changes in psychological and social aspects.

The evidence is clear that a child is not born with the perfect equipment. Thus the patterns of walking, talking, thinking, feeling, or

forming a divine must be learned. Perhaps there is no natural interest, but certain potential drives or particular impulses form the basis of what interests a child develops in the environment in which he grows and develops.

Each person or individual will of course experience the name of growth and development, both in terms of physical and non physical. In this discussion we will further explore the growth and development experienced by the child. For the following will be discussed about the stages of growth and development of children.[21]

1) Physical Growth

Physical growth in humans as described above from the meaning of growth is the increase in the length or height of an individual. The physical growth in humans is divided into two namely the growth before birth and growth after birth.

a) Growth before birth.

The period before birth is a very complex growth and human development, because at that time is the beginning of the formation of organs and the formation of neural networks that form a complete system. Growth and development of the fetus terminated at birth. Birth is basically a sign of biological maturity and the neural network of each biological component has been able to function independently.

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[21] Enung Fatimah, *Psikologi Perkembangan, (CV Pustaka Setia:Bandung,2010), p. 19.*

b) Growth after birth

Human physical growth after birth is a continuation of the growth of mausia before birth until later growing up. Physical changes in individuals continue to grow with age. Psychologists claim that physical growth and physical development of the child generally have the same pila and show regularity.

Physical growth, either directly or indirectly, will affect the child's daily behavior. Directly physical growth will determine the child's skills in moving. While indirect growth and physical development will affect the way children look at themselves and others. Genetically inherited size and shape also meet the growth rate. Children who have a sturdy body will usually grow faster than those with small or medium bodies. Children with big bodies, usually will enter teen stage faster than their small peers.

2) Intellectual Development

The development of the intellect or the power of one's mind is in line with nerve growth, because basically the ability berpiki dealing with the function of the brain. That way people who are able to think well or think carefully can mean that otangs have functioned properly.

At a later stage, intellectual development is directly related to individual behavior. One of his contents is to choose and reject something. This means the individual or child is able to perform the process of analysis, evaluation to draw conclusions and take decisions. This function will continue to grow following the wealth of his knowledge of the outside world and the learning process he experienced.

3) Emotional development

A number of studies on child emotions show that their emotional development depends on factors of maturity and learning factors. Emotional reactions that do not arise early in a child's life are by no means absent, the reaction will emerge in the future, with the functioning of the endocrine system. Maturity and learning are closely intertwined with each other in influencing emotional development. Here is a learning method that supports the development of emotions in children:

a) Learning by trial and error

b) Learn by imitation

c) Learning through conditioning

d) Ttraining or learning under guidance and supervision,

e) limited to the reaction aspect.

The child refines his expression of anger or other emotions as he moves from childhood into adolescence. The transition of a

general emotional statement into its own individualized emotion and soften the feeling of evidence of influence on exercise and emotional behavior control.[22]

4) Social Development

The need to mingle and connect with other people began to be felt since children aged six months, when the child has been able to know other humans, especially mothers and family members. Children began to recognize and be able to distinguish the meaning of smile and other social behaviors, such as anger and affection. From this description it can be understood that social relations (socialization) is a relationship between humans who need each other. Social relationships start from a simple and limited level, and are based on simple needs.[23]

5) Language Development

Learning the real language is only done by children aged 6-7 years, when children start schooling. Thus, the development of language is the increasing ability mastery of communication tools, both communication tools by oral, written or using signs and gestures. The following are the factors influencing language development:

a) Child's age

b) Environmental conditions

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[22] Enung Fatimah, *Perkembangan Peserta Didik,* (Bandung, CV Pustaka Setia, 2010), p, 111.

[23] Sunarto & Agung Hartono, *Perkembangan Peserta Didik* (Jakarta: PT Asdi Mahasatya, 2008)., p,128.

c) Child intelligence

d) Socio-economic status of the family

e) Physical condition[24]

d. The Phase of Build Students Character

Character building in children requires a systematic and continuous systematic stage. As a developing individual, the child has a mimicry nature without prejudicing good and bad. This is driven by curiosity and wants to try something of interest, which sometimes comes spontaneously. The child will see and imitate what is around him, even if it is very attached to the child will be stored in long-term memory. If what is stored in LTM is a good thing, subsequent reproduction will result in constructive behavior. But if the entry into the long term memory (LTM) is something bad, the reproduction that will be produced in the future is destructive things. The following are the stages of LTM formation:
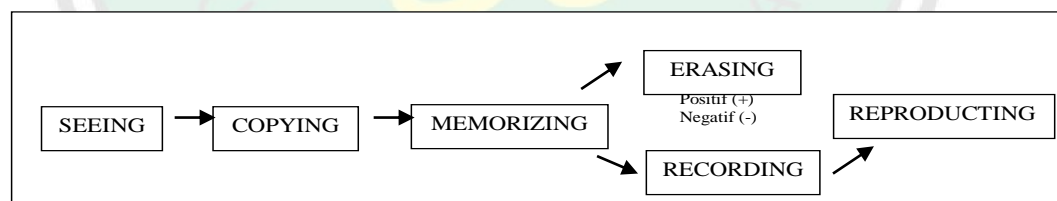
Figure 2.2 Stage of Formation Long Term Memory[25]

The picture above shows that the child (the learner), when doing something (good or bad), always begins with the process of seeing, observing, imitating, remembering, storing, and then issuing it back into

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[24] ibid

[25] Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika Di Sekolah,* (Ar Ruzz Media:Jogjakarta, 2012), p. 59.

behavior in accordance with the memories stored in the brain. Therefore, to form a character in children, should be diranang and efforts to create a classroom environment and schools that really support the character education program.

Character has been inherent in human beings fitriah. With the ability of this fitriah man is able to distinguish the limit goodness and evil, and able to distinguish which is not useful and which is not dangerous. In the teachings of Islam there are some hadith that contains about educating children in this case is the passing stage in the preparation of the character of learners. One of the hadiths that describes this is as follows.

> "A*nas said that the Messenger of Allah said: The child on the seventh day of his birth was slain to his marriage, and was named and removed from all the filth. If he is 6 years old he is educated civilized moral, if he was 9 years old separated his bed and if the 13-year-old was beaten in order to want to pray (required) If he was 16 years old may be married, then father shake hands with him and say : "I have educated, taught, and married you, I beg the battle of God from the slanderings of the world and the torments of the Hereafter."* (Ibn Hibban).

From the above hadith can be stated that character education must be tailored to the world of children. In other words children's character education must be tailored to the stages of growth and development of children. The following are the stages in education or character formation of children (students):[26]

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[26] [26] Hidayatullah, Furqon, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Yuma Pustaka:2010) ,p. 32.

1) Adab (5-6 years old)

In this phase, until the age of 5-6 years the child is educated character, especially related to the character values as follows:

a) Honest, do not lie

b) Know which one is right which is wrong

c) Know what is good and what is bad

d) Know what is ordered (what is allowed) and what is forbidden (which is not allowed).

Honesty education is the value of character that must be instilled in the child as early as possible because the value of honesty is a key value in life. The education of kejujuaran must be integrated into family, community, and school life. If this honesty education can be effectively done we have built a solid foundation for the establishment of a nation. Our nation today is experiencing a crisis of honesty that has an impact on the eruption of corruption everywhere has even been declared that corruption has become buadaya.

In this phase the child also must be educated about the character of right and wrong, good and bad character. The target is the child has the ability to know which one is right and what is wrong, which one is good and which one is bad.

2) Responsibility (7-8 years)

The order for 7-year-olds to start praying shows that children begin to educate to be responsible, especially being self-educated,

children begin to be educated to meet their own needs and obligations. Things that are related to their own needs should start to be implemented at that age. The implication is that various activities such as self-feeding (self-feeding), bathing alone, and others can be done at that age.

At this age children also begin to be educated to order and discipline because the implementation demands children orderly, obedient, steady, and discipline. Educating the child to pray also means fostering his own future. In consequence, the child means to determine the future choices, determine the ideals, and simultaneously instilled belief system. This means that the ideals of the child tertapau if based on strong beliefs. This belief will be realized if based on genuine efforts made in a continuous, orderly, and disciplined.

3) Caring - caring (9 -10 years old)

After the child is educated about self responsibility, then the next child is educated began to care for others, especially peers who every day he hang out. Respecting others (respecting the elderly and caring for the younger), respecting the rights of others, working together among friends, helping and helping others, etc. are very important activities of this day.

On the other hand, as a result of these cooperative activities and togetherness, it also impacts an education on the importance of being responsible to others. Therefore, leadership values begin to

grow at this age. As an indicator is when the Prophet began to be trusted to shepherd the goats of the people of Makkah. Judging from the age, the work of shepherding was done before the Prophet was 12 years old. Approximately about 9-11 years old. Therefore, at this age it seems appropriate precisely if the child is involved with the values of caring and responsibility to others, that is regarding the leadership aspect.

4) Independence (11-12 years)

The various experiences that pass on the previous ages to raise the character of the child so that will bring the child to independence. This independence is characterized by readiness in accepting risks as a consequence of disobeying the rules. The process of education is characterized by: (a) if the age of 10 years do not want to pray then hit; and (b) separate the bed from his parents.

This independence also means that the child has been able to not only know what is good and what is bad, but the child has been able to distinguish what is right and what is wrong, able to distinguish what is good and what is bad. In this phase of independence means the child has been able to apply to the things that are ordered or ordered and the things that become prohibited or prohibited, and at the same time understand the consequences of risk if it violates the rules To create success and rekindle the soul of responsibility in the child, there is a sense of obligation to keep each family member's self-esteem, and

appreciate the success of family members in performing their duties, and to be consistent in providing services to other family members.[27]

5) Community (13 years and over)

This stage is the stage where the child is considered ready to enter the living conditions in the community. Children are expected to be ready to mingle in the community with the provision of previous experiences. There are at least two important values that children should have in spite of their early or unsophisticated integrity and adaptability. If the stages of education of this character can be done well then at the next age level to improve and develop it.

3. **Restricting and supporting Fatcor of Program Build Students Character**

Each program certainly has a supporting factor and inhibiting factors. Factors that exist can help us understand the prevention of the existing problems.

a. **Supporting Factor of Program Bulid Students Character**

1) Nature or heredity

Nature or heredity are the traits of tendency that every human being has since being in the womb until birth. The tendency that is brought is only the potential, and the potential dimiki will develop or not depends on other factors-faklor. In the sense that this heredity factor is not the only reason for the occurrence of a thing..

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[27] Akram Misbah Utsman, *25 Kiat Membentuk Anak Hebat,* (Jakarta: Gema Insani Press, 2005), p. 98.

2)   Personality

In psychology, psychologists have different views among themselves when interpreting personality. In the research of Jess Feist and Gregory J. Fiest, Gordon Allport is one psychologist who is able to define personality comprehensively. According to Allport etymologically personality comes from the Greek persona, which refers to the theatrical masks used in classical Greek drama by Roman actors during the first or second century BC. While in terminology, Allport defines personality as a dynamic organization of the individual psychophysical system that determines its behavioral and mind characteristics.[28]

3) Family

The family is one of the educational institutions. Everyone who is in this institution will undergo changes and developments according to the color and style of the institution. The family environment is the first and foremost educational environment for the child, because in this family a human child first gets education and guidance. Most of the child's life goes through the family, so the education most widely received by the child is in the family. The experience that children get through education in the family will affect the development of children in the process of further education. Thus

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[28] Jess Feist dan Gregori J (200) dalam Abdurrahman Syaik Siddik. Journal of Farabi *Perkembangan Kepribadian Secara Spiritual dalam Perspektif Bediuzzaman Said Nursi. Vol, 1, No 1 Juni (Bangka-Belitung 2015). P. 85*

it can be said that parents are the first and primary educator in the formation of the personality of a human child.[29]

4) Teacher or educator

Educators in the National Education System Law no. 20 of 2003 is defined by qualified personnel as teachers, lecturers, counselors, tutors, instructors, facilitators, and other designations in accordance with their specificity, and participation in the provision of education.5 Law Number 20 Year 2003, Chapter XI Article 39 Paragraph 2 states that teachers as educators are professionals in charge of planning and implementing the learning process, assessing learning outcomes, conducting mentoring and training and conducting research and community service.

The role of teachers as educators is the roles associated with the task of providing assistance and encouragement (supporter), supervisory tasks and supervision (supervisor) as well as tasks related to discipline the child so that the child becomes obedient to school rules and norms living in family and society.[30]

5) Environment

The environment is one that surrounds the living body like land and air. Whereas the human environment is what surrounds it like country, sea, air, and society. The environment there are two types of

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[29] Wahy Hasbi, *Keluarga Sebagai Basis Pendidikan Pertama dan Utama,* Journal of Ilmiyah Didaktika, Vol. 2 Februari 2012

[30] Juhji, Peran Urgen Guru dalam Pendidikan, Journal of Ilmiyah Pendidikan, Vol. 10, No. 1, (2016)

natural environment and social environment. The social environment factor is very important in shaping the character or character of a person. If the environment is good then the person becomes good, and vice versa if the environment is bad then it will be bad too.

b. Restricting Factor of Program Bulid Students Character

1) Sosiety

Technological developments bring positive and negative impacts. The positive impact of many people more easily access many things without difficulty. While the negative impact of children without exception can do the same thing. Though not all can be seen and known by the child. Another bad effect is that the child's relationship is increasing as they mimic what they see.

2) Lack of parental attention

As the ages grow, not everyone has the same mindset. There are still many children who get unpleasant treatment from their parents. There is a lack of understanding of parents about child growth. Anything that caused the busy outside the house so that children are rarely noticed and lack of affection. The reasons mentioned above can have a negative impact on the child's behavior. Both in the home, school and community

3) The impuance of mass media

Nowadays social media developments are increasingly increasing, in 1997 originally social media was born based on trust,

but starting from the 2000s until the following years social media began to demand everyone to reach its heyday. he negative impact of social media usage on moral education of children is also very much of them can be seen from the number of children who use it not to learn but for their busyness in social networking for example; Facebook, Twittwer, Instagram and others, to make children negligent of his duties to make these children less disciplined and easy to cheat the works of others, and the assumption that social media is synonymous with pornography, this is because social media has the ability to convey high information including pornographic and violent images and this can certainly lead to a deterioration of education morals child.[31]

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[31] Khairuni Nisa, *Dampak Positif dan Negatif Sosial Media Terhadap Pendidikan Akhlak Anak,* Journal of Education, Vol. 2, No, 1, Januari (2016)

B. Research Roadmap

The Program of Build Students Character

Description Program of Build Students Character

The Obstacle Factor of Program

The Supporting Factor of Program

The Impact of Program to School
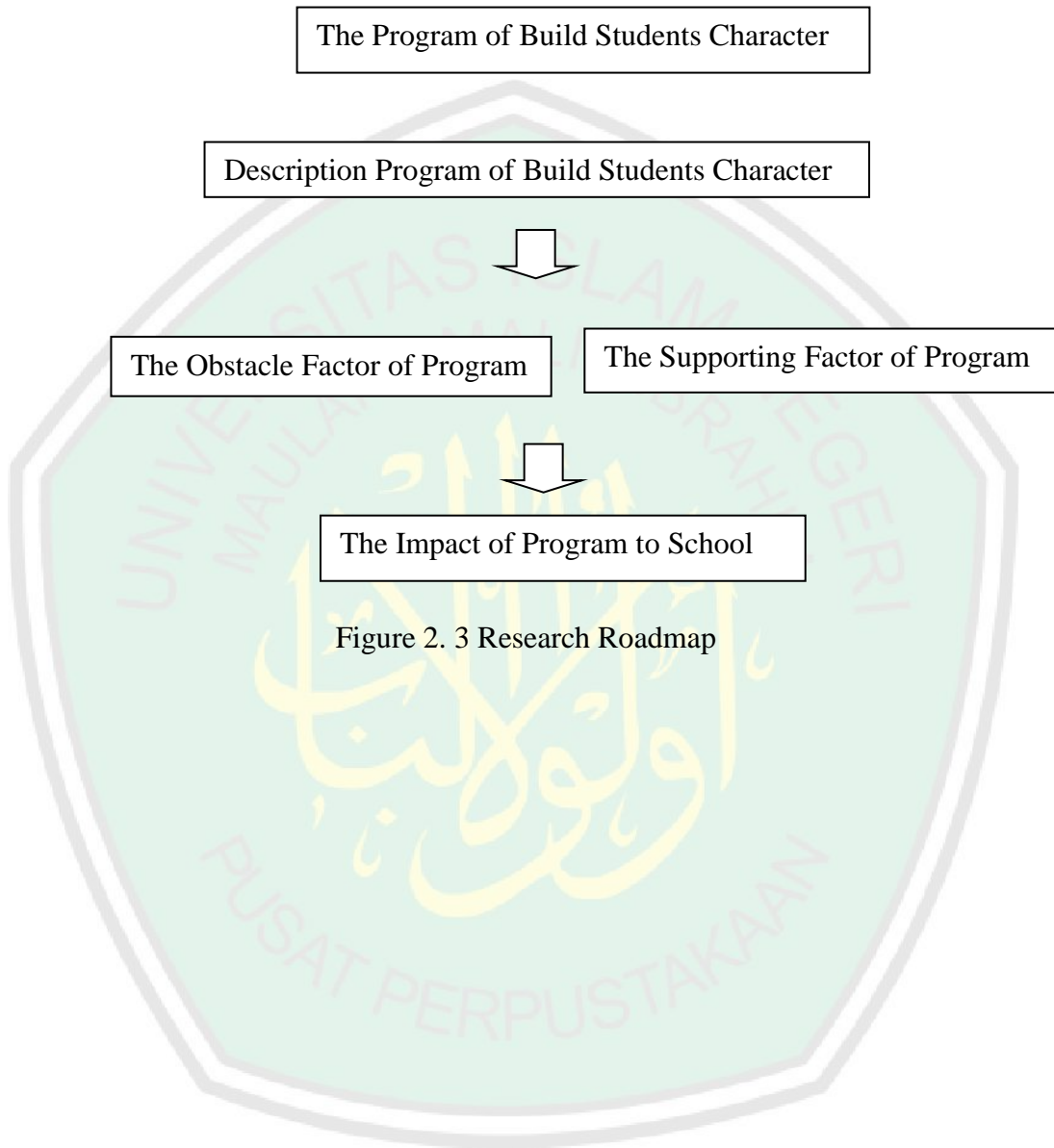
Figure 2. 3 Research Roadmap

CHAPTER III

METHOD OF RESEARCH

A. Approach and Research Design

1. Approach

The approach used in this study is a qualitative approach, where the data obtained comes from the observations of researchers in the field. Through this approach, researchers describe the program observed in the field, then poured into the form of writing in the form of words. The program under study is a new program from Islamic Elementary School As Salam that aims to shape the character of students' for 100 days. The way to do is to create a brochure that contains about one type of Islamic character and examples of its application in everyday life. Every day there is one type of Islamic character is taught and until the day-to-100 then there are 100 characters that have been learned by the child.

When viewed from the place of research, then this research is included into the type of field research using observational studies. Researchers use this type of research because research on the Program of 100 Days to Build Students' Character at Islamic Elementary School As Salam Malang is not enough if only discuss the theory alone. But it needs to be discussed also about the process of this program, how the achievement, as well as obstacles in implementing this program.

Observational studies conducted during the process of collecting data is useful in providing a detailed picture of the process done by the school in optimizing the program that has been made.

2. Type of Research

The type of research in this research is descriptive research, more complete that is the research of Descriptive Kuatitatif. This study illustrates the activities of the Program of 100 Days Build Students' Character. The components studied are the process of implementation of the program, the obstacles, and the progress made by the program.

B. Attendance of the Researcher

The presence of researchers in this study is absolutely necessary as a primary data collection tool and as the main scenario holder of this study. In the data collection conducted in the field, researchers participated in the activities of Program 100 Days to Building Studens' Character at Islamic Elementary Shool As Salam, and follow its activities actively according to the agreement that has been made. As for the researchers in the field are:

1. Consultation with some teacher at Islamic Elementary School As Salam Malang, to convey the purpose and objectives of the study.

2. Conducting meetings with principals, teachers, and staff to determine the study schedule.

3. Conducting data collection activities in the field through observation and documentation of activities.

4. Conducting interviews with principals, teachers, and students of Islamic Elementary School As Salam.

C. Research Site

This research was conducted in Malang city precisely at Islamic Elementary School As-salam, Bendungan Wonorejo street 1A. Islamic Elementary School As salam is one of several Islamic Elementary School schools in the city of Malang that has activities of Tahfidz Al-qur'an and is used as school curriculum. If viewed from the name of the Islamic Elementary School is an Islamic-based elementary school, various activities undertaken at the same time directed the students to become a useful Islamic generation for the nation and state. One of the activities undertaken by the school to support students is a 100 day character building program Children. This is the reason researchers have conducted research on Islamic Elementary School As Salam because this school already has a program that wants to be meticulously, so the data collection is not only through the test of the researchers, but from the direct experience of the school participants.

The study time was conducted for one month, starting with the observation of the introduction to the location of the study, as well as the school participants associated with the program.

D. Data and Data Source's

1. Data

The data used in this study is data obtained from observational studies that have been conducted by researchers. Variations of data used

came from the results of written interviews, and observation of the process of the program. In addition the researchers also collect brochures created by the school for this program and analyze the characters that have been taught and see the changes or results achieved by this program.

2. Data Source

The data used here is primary data and secondary data. Primary data in this study were obtained from interviews with school mistakes, vice principals (the Program of 100 Days to Build Students' Character), teachers, and some students. While the secondary data in this study is data obtained through other parties, not directly obtained by researchers from subjects such as school profiles, vision of the school mission, as well as the purpose of the establishment the Program of 100 Days to Build Students' Character.

E. Data Collection

Data collection is the most important component in a study. Without the data then the research is just a mere article that can not be trusted its validity. In order to obtain a valid data, researchers use several methods according to what is needed in the field, while the method used is as follows:

1. Observation

Observation activities undertaken by researchers starting from finding information related to the place of research. The next activity is to visit the research sites to meet and make agreements and permits to conduct research. After this process is passed the next observation

activities can begin. The essence of this observation activity is the researcher can know the direct description of the activities, as well as the process of the 100 day program to shape the character of the child.

When observing the researchers put themselves as observers by following the program implemented in some classes. Researchers also observed how the process and the progress that students experience from this program both inside and outside the classroom. This observation is an indirect observation because the researcher did not participate in organizing the process of this program activity.

2. Interview

The next method used in this study is the method of interviewing, this method is common because it is quite easy to do. Researchers usually prefer to collect information using interviews directly to obtain the information needed. However, interviews are not done arbitrarily because researchers need to first prioritize the direction of his research so that the selected resource in accordance with the needs of researchers in the field.

The data or information needed from researchers from resource persons in the field are as follows:

a. Headmaster

Researchers conducted interviews the Program of 100 Days to Build Students' Character. The desired information is how the principal responds to the program, and how the role of the principal in supporting the program's progress.

b. Vice principal

Researchers conducted interviews on the beginning of the the Program of 100 Days to Build Students' Character and how the work process of this program. The reason researchers conducted interviews to the deputy head of the school is the person who spawned the the Program of 100 Days to Build Students' Character. In addition, he also prepared the material in the form of brochures that are then circulated throughout the class to be taught.

c. Classroom teacher

Interview conducted to obtain information about how the process of activities and how the impact of the program on students'.

d. Students'

The researcher interviewed several students to get information about the activities they participated in. The desired information is the experience of the students during the program and how they implement the results of the program in everyday life.

3. Documentation

Documents collected by researchers in the field of documents in the form of writing, drawing, and in the form karaya. The document in the form of writing is a record of research results, etc., while documents in the form of images are photographs taken by researchers during the field research activities, and documents in the form of works is a brochure

containing the reference to implement the program 100 days to form a child character.

F. Data Analysis

Data analysis conducted in this study aims to organize data. The data collected by researchers in the field of observations, interviews, and documents required are then collected and analyzed by the researcher. Activities data analysis conducted by researchers using the way as proposed by Matthew B. Milies and A. Michael Huberman as follows:

1. **Data reduction**

Data that have been obtained from the field about 100 day program to form the character of the children collected by the researchers then grouped according to the needs of researchers in understanding, and review the results of research. Data obtained in different forms, either written or unwritten, are collected and grouped according to the type of needs and their continuity with the formula specified by the researcher.

2. **Presentation of data**

Reduced research data will be presented in the form of charts, graphs, or other forms. This method is done so that researchers more easily understand the results of data acquisition. Translation of the process is as follows: the data in the form of writing, program brochures, document interviews and drawings of activities collected and grouped by research focus and then reduced by researchers and converted into the form of

charts, tables, graphs etc., so researchers can obtain an easy picture of 100 harine program shapes child character.

3. Verify or draw conclusions

The last activity related to the data is verification or draw conclusions. This activity aims to test the truth, validity, and suitability of data. The data has been collected in various forms, then reduced and tested the truth.

G. Research Prosedure

Research done here through three stages, namely the stage before doing research, the stages during the research process, and the last is the stage of analyzing the data. The elaboration of this stage is as follows:

1. Stages before doing research

Before undertaking a preparatory study conducted by the researcher is as follows:

a. Preparing the research design and determining the location of the research

b. Take care of matters relating to licensing to conduct research.

c. Observing, and studying the situation on the ground

d. Collect various information relating to the location and what to investigate.

e. Prepare the necessary equipment during the research process

f. Establishing good communication and relationships with the parties related to this research.

g. Taking into account the ethics of researchers at the research site.

2. Stages during the research process

Next is the stage that is done when the researchers have been in the field or better known as the stages of data collection. The steps taken by the researcher are as follows:

a. Understand the background of this research

b. Sstart the process of data retrieval in the field in the way mentioned above.

c. Participate in the process of diving data collection activities.

3. Stages of analyzing data

The final stage that must be passed to complete the research process is to analyze the data. The data have been collected and analyzed to draw a conclusion from the results of the research that has been done.

BAB IV

EXPOSURE DATA AND RESEARCH DATA FINDINGS

A. **Exposure Data**

1. **History of Islamic Elemtary School As Salam Malang**

Islamic Elementary School As Salam greeting began to stand in 2010, or approximately 8 years ago. However, if seen from the development, this school is one of the schools that developed quite rapidly. Although only eight years of standing, this school has been able to show that SDI As Salam is one of the schools whose existence is worth the calculation. This is evidenced by the various achievements shown and received by schools both in terms of achievements and other achievements, both in terms of internal and external. All achievements that have been obtained not necessarily obtained just like that. Of course the struggle that is worth noting and remembered as evidence of history and struggle in pioneering this school.

Beginning of pioneering the school is still a simple building of three classes with four teachers and one principal. The number of students at that time is still not as many as now only 17 students. The school was originally housed in Jasa Tirta Housing Housing in Lowok Waru Subdistrict. But as time passes precisely in the third year in 2012 school buildings then moved to school buildings that we can see today.

This green and three-storey school building is located on the 11Wonorejo Dam I A Malang road now in Sukun district. Although the distance between the former school building and the current school building is not so far or fairly close, but the location of the territory is different, which is limited by the river that flows near the school. SDI As Salam which used to have only 3 classes is now growing, has 12 classrooms, offices, libraries, canteen and even already have a mosque as a center of worship activities.

Figure 4.1 SDI As Salam building

As Salam Islamic School is a school under the auspices of the As Salam Insan Madani foundation. So in implementing the programs and activities in SDI As Salam is still under the responsibility of the foundation. This means that all activities that take place both intra and extra.

Initially in 2010 the number of students 17 people and teachers and principals 5 people. In the year 2014 the increase is already visible,

where the number of students is quite a lot of 254 people, with the number of teachers as many as 56 people. Not only that the room which was originally only 3 classes also increased to 35 rooms including classrooms to the bathroom. Currently in the year 2018 in terms of building SDI As Salam is one of the schools that have a fairly luxurious three-story building with adequate facilities. In terms of the achievement of SDI As Salam also has obtained many achievements in various fields this can be seen by the number of trophies and charter that is in school

2. Profile of Islamic Elementary School As Salam Malang

Name of School   : SD Islam As Salam

NSS   : 102056105099

Province   : East Java

District   : Sukun

Kelurahan   : Karang Besuki

Street   : Bendungan Wonorejo 1A

Post Code   : 65415

No Telephone   : (0341) 580550

Status of School   : Private

Accreditation   : A (Excellent)

Decree   : -

Decree Publisher Signed   : -

Date of Decree Incorporation : 30 – 04 - 2012

Decree of Establishment School : 421.2 /3531 /35.73.307 /2012

Date of Decree Operational Permit: 30 – 04 - 2012

Decree of Operational Permit   : 421.2 /3531 /35.73.307 /2012

School Building   : 504 m^2

School Location   : Urban

Area of Classroom   : 49 m^2

Theachers Area   : 49 m^2

Library Room   : 49 m^2

Teacher's Bathroom   : 3 m^2

Student's Bathroom   : 3 m^2

Gate   : Yes

Parking lot   : Yes

Wather Used   : Wells

Distance to District Center   : $\pm$ 5 km

Distance to Education Office Malang   : 800 m

3. **Vision and Mision of SDI As Salam**

   a. **Vision**

   Being an Islamic educational institution, superior and reliable birth

   to the young generation of moslem, who *berakhlakul karimah* and

   academic achievement, ready to face the challenges of his future

   b. **Mision**

   Conducting quality basic education based on Islamic values.

   Conducting counseling and comprehensive education aimed at

   forming personal *akhlakul karimah.*

4. **Purpose**

   a. Growing, developing, shaping, and directing the students become the servant of Allah SWT is *salih* and *salihah* individual social

   b. Provide knowledge, skills, as stock in entering the family environment, and society. Establish a personal attitude that is praiseworthy, passionate, and responsible.

5. **Motto**

   Togetherness creates a young moslem generation of piety intelligent and skilled

6. **Profile of Alumnus**

   a. Completed field of study

   b. Prayers of their own volition

   c. Filial to parents

   d. Reading the *Al-qur'an* with tartiels

   e. Memorize four juz *Al-qur'an*

   f. Discipline and responsible

   g. Ability to read effectively

   h. Loved the environment

   i. Can operated computer

   j. Confident and independent

   k. Has a clean culture

   l. Nice to read and write

m. Good social behavior

n. Communicate well

7. Data of Students

Data of Student SDI As Salam

No	Class	Amount
1	1A	24
2	1B	25
3	2A	25
4	2B	26
5	3A	25
6	3B	23
7	4A	26
8	4B	26
9	5A	20
10	5B	22
11	6A	25
12	6B	15
Total		282

8. Structure of Organization

SDI As Salam

Headmaster   : Drs. M. Arief Khusaini, M. Kpd

Vice Principal   : Fauziah Rahmawati, M. Pd

Finance Administration : Yoshi Indriani, SP

Canteen & Cooperation : Susi Wijayanti, S. Psi, S. Pd

Curicululum Coordinator : Nurul Arifah, S. Pd

Students Coordination : Fika Purnama Sari, S. Pd.

Coordination of Infrastucture : Fajar Khusnul Hakim, S. Or., S. Pd

Coordination of Al-Qur'an : Agusnaini Saifullah, S. PdI

Eko Arin Agritias Mahendra, S. PdI

Homeroom Teacher I A : Ruli Hartati, S. Pd. I

Fauziyah Rachmawati, M. Pd

      I B : Ervin Fatichatus Solicha, SP, S. PD

Anis Purmawati, SAB

      II A : Siti Muslikha, S. PdI

Latiatul Minani, S. Pd

      II B : Endang Pramidiarti, S. Pd

Hanan, S. Pd

      III A : Nur Salim Alfan, S. PdI

Robbi Teo Aziz, S. Pd. I

      III B : Nurul Arifah, S. Pd

Wardatun Nafisah, S. Pd. I

      IV A : Adna Arum Ambarwati, S. Pd

      IV B : Luthiyah, S. Si

      V A : Dian Natalia Refti Farista, M. Pd

      V B : Susy Wijayanti, S. Psi., S. Pd

VI A	:	Enis Riswandari, S. Pd
VI B	:	Nur Ngaini, S. Si
UKS	:	Latifatul Minani, S. Pd
Library	:	Askurul Hasin, S. PdI
Mosque	:	Robbi Teo Azis, S.PdI
Security and Cleanliness	:	- Hani Nurimansyah

B. Result of Research

1. The Implementation of Program

a. The History of Program

The 100 day program to shape the character of this child is a program initiated by one of the teachers in SDI As Salam, the mother of Fauziyah Rachmawati. He is one of the teachers who also took part in pioneering SDI As Salam, in the sense he has understood well the ins and outs and hopes and aims that aims to advance this school. Basically SDI As-salam already have a program about the character formation of children, this is in accordance with the vision and mission of the school print generation *"berakhlakul karimah"*.

"Actually, the formation of characters has existed since the beginning of this school in the wake. And this program is an attempt to tidy up an existing system. So when the kids say you can reach the desired target or the character is well formed. It is not solely because of me or because of this program. However, this is an effort that has been done jointly by all teachers in order to achieve the goal in the desire that is forming children with character. "

"Sebenarnya pembentukan karakter sudah ada sejak awal sekolah ini di bangun. Dan program ini merupakan sebuah upaya untuk

merapikan sistim yang sudah ada. Jadi, ketika anak-anak katakanlah sudah bisa mencapai target yang diinginkan atau karakternya sudah terbentuk dengan baik. Itu bukan semata-mata karena saya atau karena adanya program ini. Akan tetapi ini merupakan upaya yang telah dilakukan secara bersama-sama oleh semua guru guna mencapai tujuan yangdi inginkan yaitu membentuk anak anak yang berkarakter."[31]

The activities, which began in September 2017, received considerable appreciation from principals, teachers, students and students. One form of appreciation is, when the speaker (Mrs. Fauiyah) gives material about one adab every day in class according to the schedule that has been made. The material or story submitted does not necessarily stop here, but when the lecture activity in the mosque/ school mosque, the material presented is also similar in the class. Then it will be repeated or reminded again about the adab-adab. All teachers and staff involved in the environment of As Salam become controls in shaping the character of the child.

b. The Implementation of Program

The 100-day program shapes children's characters at the start of instilling habits or teaching them to learn. Bu Fauziyah with Mrs. Warda collect various stories or articles related to the theme adab that week then made a beautiful bulletin that can be spread to each class. The sources used also come from various media, such as books, magazines, articles, etc. This bulletin is created with the aim of students to remember the material that has been given.

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[31] Result of Interview with Fauziyah Rachmawaty on 6 April 2018

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Figure 4.2 Bulletins are cats into each class

Every week Fauziyah took turns in each class to deliver the material. The method used is various, but the method often used is storytelling. For example is when explaining about adab to the parents then as a complement Fauziyah bu will usually tell about something related to adab against parents. The duration required to deliver the material is not too much, just 10 minutes per week. This means that each class gets the same material every week. If in terms of time, it is in the sense of not enough what else from the title is the formation of characters. However, this program is not necessarily the responsibility of one teacher or part of the people. But there is still good reinforcement from lectures at the mosque as well as by the class teacher.

A good program will not work if it is not set well. As usually the smallest of any program of course there are technical implementation. This character formation program also has technicality although the primary source or the material giver comes from only one person, Fauziyah's

mother. This program is an official program in SDI As Salam, therefore, also made a schedule for each day. The following is the schedule of the character formation program of the child.

Tabel. 4.2 The Schedule of Build Character Program[32].

Hari	Jam	Kelas
Senin	08:00 - 08:10	V A
	09:30 - 09:40	V B
Selasa	08:00 - 08:10	VI Ar-Rijal
	09:30 - 09:40	VI An Nisa
Rabu	08:00 - 08:10	IV Ar –Rijal
	09:30 - 09:40	IV An- Nisa
	10:00 – 10:10	II A
Kamis	10:00 – 10:10	III Ar- Rijal
	13:00 – 13:10	III An-Nisa
Jum'at	08:00 - 08:10	I A
	09:30 - 09:40	II B
	10:00 – 10:10	I B

Every program created there is certainly a namely evaluation. The evaluation is conducted with the aim of measuring the extent to which a program is successful. In addition, to know the things that need to [pay attention back. The form of evaluation used in this program is the

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[32] Arsip shcedule of program

existence of a "check list habituation" card how it works is that all students get a card / paper used to find out what has been done by students.

> "The activity of checking student activities through this card is already running. So all the students can learn themselves through this activity. Actually abroad like in Japan, children are also given similar paper. But the content is not only adab or behavior alone. But all activities and everyday children. Starting from waking up. Even the activity in the toilet was also in writing. For example, today has a bowel or not, to how the shape and color of the urine was written as well. However, in SDI As Salam has not been applied as such. The content is still around the everyday century in every school. And that judges not only yourself. However, peers and teachers are also assessed for control purposes. "

> "Kegiatan mengecek kegiatan siswa melalui kartu ini sudah berjalan mbak. Jadi semua siswa bisa mengkur diri sendiri melalaui kegiatan ini. Sebenarnya di luar negeri seperti di Jepang, anak-anak juga di berikan kertas yang serupa. Namun kontennya tidak hanya adab atau perilakunya saja. Akan tapi semua kegiatan dan keseharian anak. Mulai dari bangun tidur. Bahkan aktifitas di toilet pun jug a di tulis. Misal, hari ini sudah buang air atau belum, hingga bagaimana bentuk dan warna dari urin pun ditulis juga. Akan tetapi di SDI As Salam belum di terapkan seperti itu. Kontenya masih seputar abad-adab sehari-hari di sekolah. Dan yang menilai tidak hanya diri sendiri. Akan tetapi teman sebaya dan juga guru diberikan penilaian juga dengan maksud sebagai pengontrol."[33]

The implementation of this 100-day program is not necessarily complete in class. Schools have created a fun learning environment for children, in addition to the method of shaping the characters used are also diverse. Students are also given habits that support the program that has been made. Here are some activities of habituation in shaping the character of children in between:

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[33] Result of Interview with Fauziyah Rachmawaty on 6 April 2018

1) Kissing hand of techers *(saliman)*

Almost all schools certainly instill discipline to their students. Like coming on time, as well as coming home from school on his watch or not playing hooky. The first habit in the morning is *salim* (kissing the hands of the teacher). Every morning there are 3-5 teachers waiting for students to arrive at the gates in the school yard. In several schools also applied this habit.

This habit has been done since the beginning of school. In addition to making the students more polite. Kissing the hands of teachers gives a good effect on the emotional closeness of teachers and students.

This activity is also a means for teachers to get to know all the students in the school. Because to understand the character of the first child is to know the child. As usual, the morning is the time when we start the day. Activities awaiting the arrival of this student also aims to see the readiness of students in mngikuti learning activities. For example, when entering school there are children who look moody and uninspired, then the teacher on duty that day will ask to know the cause of the expression shown by the child. Another benefit of this activity is, teachers can find out how diligent and discipline students. Students who come early or students who often arrive late will certainly be known to the teacher. That way the teacher can also provide no further about the student's habits.

Figure 4.3 Activity kissing the hands of teachers in the morning

In addition in the morning, students are also taught to *saliman* to the teacher when meeting, when entering the class, when finished learning activities after prayer etc. This is a basic lesson that should be embedded in children early on. The benefits of this activity are as follows:

a) Grow respect for teachers and older people

b) Grow emotional closeness between students and teachers

c) Make it easier for teachers and students to get to know each other

2) Praying *Dhuhah* and *Dzuhur* Together

Almost all schools get used to this, especially for Islamic schools. In SDI As Salam, prayers *dhuhah* congregation starts at 06:45 - 07:00. For class 1 and class 2 prayers are done in each class. As for the upper classes of classes 3 - 6 done in *mushola*. Male students on the first

floor of the mushroom, and girls on the second floor. This congregational prayer activity is led by the teacher in charge.

Figure 4.4 The activity *dhuhah* prayer (girls)

The habit of praying in congregation aims to train children to get used to praying in congregation wherever they are. In primary school age children need to be familiarized with the good things. Especially about the things that are required. That way when the adult children are used to pray together and do not have to bother to ask them to pray.

Every day in the morning, the mosque is filled with activities whether it is praying or reciting (reading *Al-qur'an*). Similarly, during the day at prayer time duhur. Class 1 and 2 perform prayers in each class in class accompanied by their class guardian. While the 3 - 6 classes perform prayers at the mosque with teachers and school staff. So not only the students who pray in congregation but starting from the principal, teachers, to the staffs also pray congregation at school mosque.

The purpose of familiarizing students performing prayers in school is as follows:

a) Educate children to accustom to prayer from an early age

b) Familiarize the children to get used to praying in congregation

The habit of congregational prayer is reflected in how the child when at home. Here are the results of interviews with some children about their habit of praying in congregation when they are at home.

> Sometimes, prayer is touched at home and in the mosque. But I have prayed 5 times every day.
>
> Kadang-kadang, sholat berjamahnya di rumah dan di masjid. Tapi saya sudah sholat 5 waktu setiap hari.[34]

Here is a statement from one of the students about the same thing that is the habit of praying in congregation while at home.

> Yes, I often pray in congregation except the morning prayer. sometimes i wake up late. So can not get to the mosque. But I always pray 5 times.
>
> Iya, saya sering sholat berjamah kecuali sholat subuh. kadang-kadang saya bangun terlambat. Jadi tidak bisa ke masjid. Tapi saya selalu sholat 5 waktu.[35]

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[34] Result of Interview with Jihan(student) on 26 April 2018
[35] Result of Interview with Amjad (student) on 26 April 2018

Based on the results of the above interviews it can be concluded that the children of SDI As Salam have realized about the importance of praying in congregation although not 5 can 5 time congregation in the mosque but still carry out the prayers while at home.

c) Train students to lead themselves and also others in religious activities.

3) *Tahfidz* activities

Tahfidz activity is a mandatory activity for all students of SDI As Salam, not to mention the students who are still in class 1. Every day starting Monday to Friday after performing dhuhah prayers in congregation or at 07:00 - 07:45 students gathered in groups, a small group that has been distributed by the teacher of the field coordination department *tahfidz*. Teachers of *tahfidz* also field are hafidz-hafidzoh who have experience in memorizing *Al-qur'an*. The duration used in this activity is 45 minutes per day. The method used various adapted to the child's character.

Until now this activity has made some achievements. Among them in general SDI As Salam students have been able to memorize *juz Amma* well and smoothly. Even some students or graduates of SDI As Salam have memorized approximately 4 - 5 *juz*. Other achievements can be seen from some trophies and awards received by some students in following the field of tahfidz race ever held. In each activity several

habits are also applied as a book of achievement in some activities, for example in Ummi activities, and tahfidz activities. As well as proof of student achievement. achievement book is also used as a medium for teachers and parents in knowing the activity of students follow the activities in school

Figure 4.5 *Tahfidz* activities

In relation to the character formation of children, this tahfidz activity has the following benefits:

a) Train the child to get used to trying hard. Because memorization is not an easy matter in learning activities. Although children are in the packing period where they are able to memorize easily, but they are also in a period where playing is more fun. Therefore with this activity students to optimize their time without giving big push. One form of teacher support within training the child in trying to memorize the Qur'an is as follows.

So if there is an orderly I usually ask them remind while standing, so they can be more calm again.

Jadi kalau ada yang tidak tertib biasanya saya meminta mereka murojaah sambil berdiri, dengan begitu mereka bisa lebih tenang kembali.[36]

b) Educate the child to be a disciplined person and good at managing time. Because in addition to school lessons they have an additional task of memorizing and repeating every day. This is in accordance with the habits of one of the teachers tahfidz field

To be sure, give a good example first. After that we do not tired-tired reminded if there is something wrong with the child will always remember. They will get used to it for a long time.

Yang pastinya, memberikan contoh yang baik dulu. Setelah itu kita jangan capek-capek mengingatkan jika ada yang salah dengan begitu anak akan selalu ingat. Lama-lama mereka akan terbiasa.[37]

In addition to teachers, there is also the experience of one of the children who got punished when doing wrong at school..

Ever since I was late. Punishment to write letters in juz amma.

Pernah, karena waktu itu saya terlambat. Hukumannya menulis surat-surat di juz *amma*."

[36] Result of Interview with Lilis Suhaida on 25 April 2018
[37] Result of Interview with Lilis Suhaida on 25 April 2018

In addition there is also a similar experience of children who had received punishment from the teacher.

> Once, I was told to copy the Home Work 50 times. Since then I did not do the same thing again. Because I do not want to be punished again.
>
> Pernah, Saya pernah disuruh menyalin PR sebanyak 50 kali. Sejak itu saya tidak melakukan hal yang sama lagi.Karena saya tidak mau dihukum lagi.
>
> Based on the above interviews, it is concluded that

every activity or when the teachers in SDI As Salam have their own methods even the punishment given does not hurt the child but can improve the ability of the child in learning and also can provide deterrent effect.

c) Educate children to be a soft person.

4) Ummi activities

Ummi activity is a daily activity from Monday to Friday. Similar to tahfidz activity, Ummi's activity also consists of classes that have been specified. The system is also arranged actifity, because it is between the active hours of learning and teaching activity so the system is divided. The first hour for the lower class is class 1 and class 2. While the second hour for the upper class is class 3-6 class.

Although all the students in SDI As Salam have become the memorizers of the *Al-qur'an*, schools are still paying attention to the

quality of reading their *Al-qur'an*. Ummi activity aims to maintain the quality and standardization of reading Al-qur'an students students. Class of reading also varied from volume 1, volume 6 to *Al-qur'an*. Similar to the activity of tahfidz, Ummi's activity also has a standard of assessment and examination, in order to evaluate the results that have been obtained in a smester that has been passed.

Ummi activity also has a role in shaping the character of children, such as:

a) Train the child not to stop learning.

As described earlier. this activity aims to maintain, improve and launch the reading of *Al-quran* child. So in terms of learning children will continue to be educated and taught to be a good person and not easily give up.

b) Educate children to always be careful

Reading *Al-qur'an* is not the same as reading other books. Must continue to be read and studied, while learning to read Alqur'an children are also taught how adab to the environment.

The following is an interview with one of Ummi's teachers

> So, during the learning of children not only in the value of his course. I also tried to pay attention to morals and adabnya. Just like my kids are a little loud with the intent of letting them get used to good habits.

> Jadi, selama pembelajaran anak-anak *nggak* hanya di nilai ngajinya saja. Saya juga berusaha memperhatikan

akhlak dan adabnya. Sama anak-anak saya sedikit keras dengan maksud biar mereka terbiasa dengan kebiasaan yang baik.[38]

Based on the above interviews it can be concluded that, almost all teachers are very concerned about the behavior of their students. Although not requested by the school or the existing curriculum. Shaping the character of the child becomes the main goal of almost everyone who becomes a teacher. The most important thing is not only how the children are able to achieve good academic, but children are also expected to be a generation that has character.

5) *Keputeraan* and *keputrian*

When the child is in grade 3, then the girls and the class will be separated. This activity aims to introduce more deeply what children should understand about their nature as a man or woman. In addition to teaching how *adab* and how to mingle with the opposite sex properly according to Islamic *Syari'ah*.

The children have been taught in *keputrian* and *keputeraan* that dating can not be dating, the road together with other types of children then usually more spirit to keep fellow friends. Even when there are guests for example who come to SDI As Salam men and women then begoncengan. So, the kids will be excited and ask "*loh* bu, that's a bag? are they married? "and some other questions that does not have to be done by men and women.

Anak-anak disinikan telah diajarkan dalam keputrian dan kputeraan bahwa nggak boleh pacaran, jalan berduaan dll dengan lain jenis maka anak-anak biasanya lebih semangat

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[38] Result of Interview with Irnin Miladian Airyq on 20 April 2018

untuk menjaga sesama teman. Bahkan ketika ada tamu misalnya yang datang ke SDI As Salam laki-laki dan perempuan kemudian begoncengan. Maka, anak-anak akan heboh dan bertanya "*loh* bu, itu kok boncengan? apa mereka sudah menikah?" dan beberapa pertanyaan lainnya yang menurut mereka tidak harus dilakukan oleh laki-laki dan perempuan.[39]

Based on the above interviews can be concluded that the child will be unheard of if familiarized. The teacher as a facilitator and supervisor should always be ready under any circumstances. Being an example and not tired to keep reminding if there are things that are not in accordance with what has been taught.

2. The Restricting and Supporting Factor of Program

a. The Restricting Factors og Program

Various activities or programs that have been in shape and run of course will find obstacles, both from within and from outside. The obstacles experienced during the course of the formation of this character are as follows:

1) There is too much taught but less evaluation

Based on his daily schedule *adab* taught every week there is one *adab* in shaping the character of the child. That way in one week the program concentration is one *adab*. However, according to one class I B teacher who also became the coordinator of this program argue that

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[39] Result of Interview with Ervin Fatichatus Solicha on 26 April 2018

there is still too much given and still less evalasi given. The following

is the interview result of the author to the resource person:

> In the program that applied there are so many *adab* in teaching, but the evaluation is still lacking. Teachers are still lacking in voicing the *adab's*. In the previous similar program, in a month the child is targeted to *ta'dzim* to the teacher, so every day that is in control is how *ta'dzhim* between students to teachers. Even if one does not bow his head and his hands do not imply excuse when passing in front of the teacher then the child is asked to repeat as adab has been taught.

> Pada program yang di terapkan ada begitu banyak adab yang di ajarkan, akan tetapi evaluasinya masih kurang. Guru masih kurang dalam menyuarakan adab-adab tersebut. Pada program sebelumnya yang serupa, dalam satu bulan anak ditargetkan untuk ta'dzim kepada guru, maka setiap harinya yang di kontrol adalah bagaimana ta'dzhimnya siswa kepada guru. Bahkan jika ada yang tidak menundukkan kepala dan tangannya tidak mengisyaratkan permisi ketika lewat dihadapan guru maka anak itu diminta mengulangi sesuai adab telah diajarkan.[40]

In addition, evalution using a *adab* card has not been followed well

by all students. Sometimes there are still students who do not fill it

every day. This is based on the recognition of some students who have

joined this program. One of them is Amjad from grade 4 A *(ar-rijal)*

and also Jihan Gayu from grade 5 B *(an-nisa)*.

> Sometimes, i do it, but sometimes i'm not list my *adab* card

> "Saya kadang-kadang mengisi, kadang juga tidak mengisi kartu adabnya."[41]

> Someyimes, me too mom.

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[40] Result of Interview with Ervin Fatichatus Solicha on 26 April 2018
[41] Result of Interview with Amjad on 26 April 2018

"Saya juga kadang-kadang bu." [42]

In addition, charging the card also does not become the main reference that the child has done adab that has been taught. Teachers also keep an eye on how the children are at school. Because as a child's custom in general, if there are friends who do things that they should not be usually soon to report to the teacher. But the teacher also keeps finding out the truth of the information given.

2) The existence of busy school in welcoming accreditation or internal activities of the school enough to seize the attention of teachers

During the execution of the character building program there are busy months where the school prepares for school acts so that the program runs slowly.

> The existence of school activities that take a lot of attention of school members in this case is the teachers (school accreditation activities). So it can be said that the activity does not stop when there is this activity, but it runs a little slower than before. With the passion that attracts the attention of all members of the school, sometimes make forget the light but important things that resulted in the maximum blum in voicing adab has been taught. We know that what is taught if not constantly reminded, then the child will forget again. In addition, Posters and pillars embedded in schools will not be meaningful if just affixed. Therefore, all teachers, staff, security guards, gardeners, and even the canteen's mother are asked to work together in shaping the child's character according to what has been taught.

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[42] Result of Interview with Jihn Gayu on 26 April 2018

Adanya kegiatan sekolah yang menyita banyak perhatian anggota sekolah dalam hal ini adalah guru-guru (kegiatan akreditasi sekolah). Jadi bisa dikatakan kegiatannya tidak berhenti ketika ada kegiatan ini, akan tetapi berjalan sedikit lambat dari sebelumnya. Dengan adanya kegitan yang menyita perhatian semua anggota sekolah, terkadang membuat lupa terhadap hal-hal ringan namun penting sehingga mengakibatkan blum maksimalnya dalam menyuarakan adab yang telah diajarkan. Kita tahu bahwa apa yang diajarkan jika tidak diingatkan secara terus menerus, maka anak akan lupa lagi. Selain itu Poster serta pilar yang ditempelkan di sekolah tidak akan bermakna jika hanya ditempelkan saja. Maka dari itu semua guru, staf, satpam, tukang kebun, dan bahkan juga ibu kantin diminta bekerja sama dalam membentuk akarakter anak sesuai adab-adab yang telah diajarkan.[43]

Based on the observations of researchers, almost all schools become uncontrolled activity when dealing with major activities such as school accreditation and others. It is not an easy thing to overcome this, but still there is effort that has been done so that the proram that has been made to keep running.

3) A variety of child characters

Children are the same individuals as adults. This is not seen from the ability or physical strength. Same with adults meant here, every child with another child must have different characters. Similarly, adults with other adults. This kind of condition applies in any part of the world is no exception children who have SDI As Salam Malang. This is based on the results of the following interviews.

The first natural obstacle is the variety of children's character, we know that not all children have good character from the beginning. It's our job at school. And this is not just school. We also work with parents in this regard. Because the child's time is more at home than at school. We can only teach and monitor them in the remaining schools to be the responsibility of their respective parents at home.

Kendala yang di alami adalah beragamnya karakter anak, kita tau bahwa tidak semua anak mempunyai karakter yang baik sejak awal. Itu menjadi tugas kita disekolah. Dan hal ini tidak hanya disekolah. Kita juga bekerjasama dengan orang tua dalam hal ini. Karena waktu anak lebih banyak dirumah dibandingkan disekolah. Kita hanya bisa mengajarkan dan memantau mereka disekolah sisanya menjadi tanggung jawab orang tua masing-masing di rumah.[44]

In addition there are some responses of teachers in the field tahfidz who also every day assist student learning activities. Here's the interview.

Overall they are polite, but there are some children who are initially polite but have been slowing down their modesty, for example when there is a teacher they do not hesitate to stretch the legs when it is not time to rest. But usually there are friends who reprimand.

Secara keseluruhan mereka sopan-sopan, akan tetapi ada beberap anak yang awalnya sopan tapi lama-lama sudah mulai berkurang kesopanannya, contohnya ketika ada gurunya mereka tidak sungkan-sungkan menyelonjorkan kaki padahal itu belum waktunya istirahat. Tapi biasanya ada temannya yang menegur.[45]

Actually, this character difference is not a huge constraint, because almost everyone especially teachers already have knowledge and experience about this. However, in handling the issue of character difference should remain an important concern for teachers in

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[44] Result of Interview with Fauziyah Rachmawaty on 6 April 2018
[45] Result of Interview with Irnin Miladian Airyq on 20 April 2018

educating children, and make their characters better. This is based on interviews with the following class teachers.

> Generally, children is polite. I happen to be teaching in a low class so it's pretty easy to me. Although there are only a joke but still can be conditioned.

> Secara umum, anaknya sopan-sopan. Kebetulan saya mengajar dikelas rendah ya jadi cukup mudah menurut saya. Meskipun ada saja yang suka bercanda tapi masih bisa dikondisikan.

> So it can be concluded that, schools can handle differences in child character in As Salam. This character difference remains an important concern in shaping character. Because sometimes things will be easy even if the weight is not done as well as possible.

4) Differences home culture environment

Students in SDI As Salam come from different family environments. This of course affects the habits and behavior of children in school. If at home children are accustomed to talk polite and environmentally supportive. So it will not be much different if in school. But if on the contrary then when in school the behavior of the child will be the same as his behavior when in the home environment. In addition, such behavior is usually easily absorbed by children. So it takes habituation and good control in shaping the character of the child.

> And the second is the cultural differences in the child's environment. While at school we may still be able to control the children. But when home is not the responsibility of teachers anymore. Every child's environment is different and it

affects their daily behavior. And bad influences are usually more easily absorbed by children and also give a bad impact to his friends

Dan yang kedua adalah perbedaan budaya lingkungan anak. Ketika disekolah kita mungkin masih bisa mengontrol anak-anak. Tapi ketika dirumah sudah bukan tanggung jawab guru-guru lagi. Lingkungan setiap anak berbeda dan itu berpengaruh terhadap perilaku keseharian mereka. Dan pengaruh buruk biasanya lebih mudah diserap oleh anak dan juga memberikan dampak yang buruk kepada teman-temannya.[46]

The above statement explains that, not all children come from a good environment. We know that children are very easily picked up by the environment. Of course this is an important point that should always be remembered. Bad influence of the environment can make a private child who is not controlled, but his behavior will be imitated by other friends.

b. The Supporting Factors of Program

1) Cooperation among teachers

Cooperation is the most important factor in teamwork. Without the cooperation of various activities or plans will not be done well. Not only the teachers, the principal also fully supports this activity. This is in accordance with the results of the following interview.5

Alhamdulillah, the principal always supports the programs created to advance As Salam, not to mention this program. Not only the head sekola, all people who are in the school environment also contribute in shaping the character of children. Because without good cooperation this program can not run properly

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[46] Result of Interview with Fauziyah Rachmawaty on 6 April 2018

Alhamdulillah, kepala sekolah selalu mendukung porgram-program yang dibuat untuk memajukan As Salam, tak terkecuali program ini. Tidak hanya kepala sekola, semua orang yang berada dilingkungan sekolah juga ikut berkontribusi dalam membentuk karakter anak. Karena tanpa kejasama yang baik program ini tidak bisa berjalan sebagaimana mestinya.[47]

The established program will run well, if there is cooperation from all parties. It has been implemented in SDI As Salam, Almost all the people who are in the school environment, have been asked for cooperation in the success of this program. When the children are in the neighborhood school are not just friends only, there are teachers, headmasters, staff, security guard, canteen mother etc. All of them have contributed in shaping the character of the child. In essence, the child is indirectly taught how to interact with younger people, peers and older people.

What is certain is that there is good cooperation from all parties. As has been explained before, that without any cooperation from all parties, of course this prorgram can not walk with bai. So in this activity after the children get the material about adab, the continuation not only to the class only, will be strengthened by the delivery of material from the teacher when finished praying dimasjid, in addition, the classroom teachers will also convey the same, so that students forget the material adab that has been given.

Yang pastinya adalah karena adanya kerjasama yang baik dari semua pihak. Seperti yang telah dijelaskan sebelumnya, bahwa tanpa adanya kerjasama dari semua pihak, tentu prorgram ini tidak bisa berjalan dengan bai. Jadi dalam kegiatan ini setelah anak-anak mendapatkan materi mengenai adab, kelanjutannya tidak hanya sampai di kelas saja, nanti akan di kuatkan dengan penyampaian materi dari guru ketika selesai sholat dimasjid, selain itu, guru kelas juga akan menyampaikan hal yang sama,

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[47] Result of Interview with Fauziyah Rachmawaty on 6 April 2018

sehingga siswa tidak melupakan materi adab yang telah diberikan.

2) A condusive school environment

Environment is an important factor that must be considered in shaping the character of children / students. A good environment will create good results as well. This is also a consideration in choosing the location or building of schools or educational institutions. The location of SDI As Salam residential area so it is not as dense with other school environment, because it is not in the middle t residents. SDI As Salam is also close to the rice fields that add to the good environment which is also close to the rice fields. In addition there is also a small river located in front of the school which became the limitation of old school buildings and new school buildings or that are currently used.

The school building was already pretty good. As has been illustrated in the history of school establishment. In the school yard there is a *gazebo* and a small garden commonly used for out door learning activities in addition there is a fish pond inside the school building which also gives the impression of beautiful and comfortable.

Figure 4. 6 One of the posters on the school wall

The effort undertaken in shaping the character of students in SDI As Salam is to provide indirect direction that is through posters in the outboard in various places. For example, a proper procedure of wudoo is placed in the bathroom, putting things in place, to distinguish the stairs or stairs that are used for girls (special roads an-nisa) and boys (ar-rijal special road).

For class division in SDI As Salam using a class division system *ala pondok pesantren* where boys and their class of separated children. The division of this class starts at the start of the child in grade 3. For grade 1 and 2 the class is still mixed because grade 1 and 2 are still in transition period of TK / RA to SD. This class division aims to make it easier for teachers to control students in socializing.

3. **The Impluance of Program to School**

a. Students can undestand about many *adab* in daylly activity

As in previous discussions, this program has actually existed since the start of school in the wake. One example that can be seen is from keseharain child in school. All teachers from the beginning have united their hearts in educating students in As Salam well. In health, of course there are students or students who are hyper active but in this school does not apply punishment related to physical violence. In addition to not according to the rules, violence does not necessarily make the child become obedient. But the teacher must know the right time to be more assertive, to be respected by his students.

Programs that have been done certainly give effect to the actors or the program environment. Either positive or negative influences. The influence of the character formation program in SDI As Salam is as follows:

a. Students know more about many adab in everyday

The material taught is adab-adab in everyday life. That way the child not only know, but immediately put into practice. Here is an example that children already know and practice adab that has been taught:

1) Reprimand a friend if anyone made a mistake

On several occasions researchers observe when there are children who behave inappropriately with what has been taught it

will automatically be reminded by his friend. This is in accordance with the statement of one of the IB class teachers, Erin's mother follows.

> If I see overall *alhamduilah* children here can be said better than in other public schools. One example was yesterday when another teacher from another school came, one of them said "Mom, the kids here are screw-ups, are not they?" "*Ah*, well sir. just like in other schools as well. "He sayd" *Loh* bu, my school is not like that. very different from the children here. When the exam has not started they are calm even when the exam is over they are gathering in an orderly and not rowdy ". Another example is almost all children are used to eating by sitting, because it is explained along with the hadith. So when they join activities with other schools. Very visible difference. When they buy their food automatically find a place to sit and enjoy the snack that has been purchased.
>
> Jika saya melihat secara keseluruhan alhamduilah anak-anak disini bisa dikatakan lebih baik dibandingkan dengan di sekolah negeri lainnya. Salah satu contohnya kemarin ketika ada pengawas ujian dari sekolah lain datang, salah satu dari mereka berkata " Bu, anak-anak disini anteng-anteng ya?" "ah, nggk juga pak. sama kayak disekolah-sekolah lain juga." "Loh bu, disekolah saya tidak seperti itu. beda sekali dengan anak-anak disini. Ketika ujian belum dimulai mereka tenang bahkan ketika ujian selesai mereka mengumpulan dengan tertib dan tidak gaduh". Contoh lainnya adalah hampir semua anak terbiasa makan dengan duduk, karena sudah dijelaskan beserta hadisnya. Jadi ketika mereka mengikuti kegiatan bersama sekolah-sekolah lain. Sangat terlihat sekali perbedaannya. Ketika mereka membeli makanan mereka secara otomatis mencari tempat untuk duduk dan menikmati jajan yang telah dibeli.[48]

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[48] Result of Interview with Ervin Fatichatus Solicha on 26 April 2018

Based on the above interviews, it can be concluded that the pogram of character formation performed in SDI As Salam has at least had a positive impact in shaping the character of the child. So indirectly practice done in school can make children accustomed to behave well in accordance with what has been taught and become habit in everyday life.

2)   Responsibility

On another occasion researchers saw, seoang children accidentally dropped the flower pots on the terrace class. As a result the floor became dirty, and at that time around there was no one at school. The boy then left, then came back with a broom and cleaner to clean the dirty floor. This is one example of an attitude of responsibility, because it can not be excoriated by most people, will go or pretend not to know if it has made a mistake like this. Despite fear of being scolded.

3)   Courteous

When entering the environment of SDI As Salam, researchers see the children greeting his teacher. This is one form of student courtesy towards the teacher. On another occasion when the researcher was sitting on the classroom porch, appeared several children who passed in front of the researchers. They politely lowered their eyes and crossed their arms and said "excuse me." And some other examples.

b. Teachers are easier to remind students if anyone makes mistakes.

Everyone must have made a mistake, either intentional or unintentional. It also applies to children. When the child has been provided with the existence of everyborn in everyday life, they will not necessarily apply as they know. Every day of course there are still like to disturb his friend, and so forth. But when the child has learned adab then, the teacher just need to remind again, It is younger than to tell about new things, because children are usually more likely to ask questions and difficult to understand. As for this, following the interview with one of the teachers tahfidz SDI As Salam.

The point to remember is to teach the Qur'an gently, so the children will receive it well too. Because when starting a child's activities are not happy then the continuation will be bad. Therefore as a teacher we should be able to arouse children's sense of what we will teach them. Indeed, the time of tahfid's activity is not so much to give a long talk about adab and others not enough, but I try to remind them slowly about the virtue of memorizing Al-Qur'an and its benefits in the hereafter. I think children who learn Al-Qur'an since childhood when big will they will get used to and his heart becomes soft. In addition, children who are accustomed to learning Al-Qur'an from small biasannya easily formed and advised.

Intinya yang perlu diingat adalah mengajar Al-qur'an itu dengan lembut, dengan begitu anak-anak akan menerima dengan baik pula. Karena ketika memulai kegiatan anaknya tidak senang maka kelanjutannya akan buruk. Oleh karena itu sebagai guru kita harus bisa membangkitkan rasa suka anak terhadap apa yang akan kita ajarkan kepada mereka. Memang waktu kegiatan tahfid itu tidak banyak jadi untuk memberikan ceramah panjang lebar mengenai adab dan lain-lainnya tidak cukup, akan tetapi saya berusaha mengingatkan mereka perlahan-lahan mengenai keutamaan menghafal Al-qur'an serta manfaatnya diakhirat nanti. Menurut saya anak-anak yang belajar Al-qur'an sejak kecil ketika besar nanti mereka akan terbiasa dan hatinya

menjadi lembut. Selain itu anak-anak yang terbiasa belajar Al-qur'an dari kecil biasannya mudah dibentuk dan dinasihati.[49]

Interview above is one example, how the strategy in shaping the character of children on the sidelines tahfidz activity. As for example ain iyalah, when there are children who make mistakes such as talking with a louder voice against his teacher, then when the child reminded directly according to and apologize.

Thus the example that the existence of the kacter formation program has a good effect on the character changes of children in SDI As Salam. Character can be formed through habituation in everyday life. Habits can be characters, and good or bad characters depend on how the environment shapes the individual.

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[49] Result of Interview with Lilis Suhaida on 25 April 2018

CHAPTER V

DISCUSSION

A. Impementation of Program at SDI As Salam

Based on its history, the character building program in Islamic Elementary School As Salam is a program that has existed since the founding of the school. This is because the formation of characters is an implementation of one of the existing items in the vision and mission of the school is to create generation *"berakhlakul karimah"*. This program was originally just a habituation in the daily life of students in school then developed into a more structured program. Because according to the original intention is to tidy up the system (program) that already exists.

The model of this character formation program is that the teacher gives the material about adab to each class, then monitors the child's behavior, whether it is in accordance with what has been learned, or not. Evaluai used is a adab card that contains about everyday adab students in interacting. The role of teachers in this program is as fasiilitator, motivator, supervisor, as well as evaluator character of everyday children in school.

The character program has its own schedule, where each class has 10 minutes per week to get the material adab. The supporting media used in this program is the routine bulletin that is distributed to all classes. This bulletin contains about

90

adab-adab that has been taught on the delivery of materials in the classroom. The purpose of this bulletin is as

reminders as well as guides for students / students in performing daily activities.

In addition to the main program described above, the character building program also has supporting activities, which are shaking hands with the father and mother of the teacher in the morning before entering the school environment, dhuhah prayer and praying dzuhur together, tahfidz activity, ummi activities, and keputrian and sonship activities for high school students. Similarly, the program of character building of this support activity also has a good jawal ttap because this activity is a routine activity, there are every day, until every week. In essence, all of these activities have a purpose to shape the child's character in accordance with the expectations and targets that this program is achieving.

The first support activity is to shake hands with the teacher / mother in the morning before entering the school. Every day there are some teachers who served to welcome students in front of the gate. This activity is raining to see students' readiness in starting their day at school, discipline of students in dress, discipline of students arriving at school, and as a means to improve the emotional blessing of students and teachers.

The second supporting activity is dhuhah prayer and dzuhur praying in congregation. This activity is a daily routine activity. This activity is mandatory for all school members, teachers and students from first grade to sixth grade. Prayer for the congregation is done in the musholah for classes 3-6, while for the 1st and 2nd grade, the congregational prayers are done in their respective classes,

but follow in the musholah because the reading of the prayer is read together guided by the teacher through loudspeakers. The purpose of this activity is to train students to perform congregational prayers, as well as inculcate about the obligation to pray five times at school or at home.

The third supportive activity is tahfidz activity, this activity is done after dhuhah prayer in congregation, from monday to jum'at day. Every day the time spent for this activity is 45 minutes. In the duration of time the students gathered in the class that did not specify to memorize the memorization. This activity is mandatory for all students from grade 1 to grade 6. Anyone who memorized is juz Amma from An-Nas letter to An-Naba 'letter. If it is finished then proceed to juz 29 - 25, or juz 1 to juz 2. According to the ability of students when in SDI As Salam. Each semester sealu on the test to determine the results of memorization of students for a semster, as well as determining the continuation of hafala.

The fourth support activity is Ummi. This activity is a routine activity as well as two previous activities. The duration of time required is every minute of the day, ie from the hours. Technical activities are similar to tahfidz activities, students are divided into classes of study and are obliged to make daily ngaji deposit. There are two sessions conducted in this activity, the first session from the hours - the hours are for low grade that is class 1 and class 2, the second session starts from the hours - the hours for high class that is class 3- grade 6. This activity aims to maintain standardization reading Al-qur'an students / students SDI As Salam.

The fifth supporting activity is keputraan and keputrian. In SDI As Salam the stairs used for women and men are distinguished and upon entering grade 3, boys and girls are separated. The supporting activity is a weekly routine, so it is done once a week. The core of this activity is to teach matters relating to nature, example for girls activities in keputrian is to discuss morals, fiqih, and the latest news related to keputrian. Adakahannya contents by making ornaments and hand made others. As for keputanaan biasannya not much different from keputrian but that is discussed more toward how in association with the opposite sex and others related to keperaan.

B. The Restricting and Supporting Factors of Program

1. The Restricting Factors of Program

As usual in the course of a program there are some obstacles that occur. Based on the results of research conducted, there are several factors that cause blocked berlannya character formation program in SDI As Salam, Among them is, first too many adab taught but the evaluation is less, the second is the existence of school busyness in welcoming accreditation or internal school activities enough the teacher's attention, the third factor is the variety of children's character, and the last is the difference of home environment culture.

The above four factors are the factors that hamper the programming of character formation. Based on the results of the interview, it can be concluded that the cause of the program is hampered not only from students but also from the teacher.

The first inhibiting factor is that there is so much material available but less eluation. Each activity must have weaknesses and shortcomings. The given material is maximal enough but in the case of the evaluation it is less, because according to the source when in a week teach one adab, then the next week is given new material again, then the evaluation is very less because to inculcate habit about adab not enough just a week, although the actual material provided is knowledge and will be evaluated even though the material has passed.

The second inhibiting factor is the large activity that attracts the attention of all members of the school. It is undeniable that this problem often happens in almost all schools. Busyness in carrying out the big main activity more often makes the existing activity becomes a bit obstructed. The solution is that the school must always be ready for all the possibilities.

The last inhibiting factor is the difference in character as well as the cultural differences in the home environment. Both of these factors come from the child himself. So the solution of the teacher must know well how the character and environment of the child at home, so the child can get the appropriate way with the character of each child. Of course this also facilitates the teacher in shaping the character of the child.

2. The Supporting Factors of Program

The factors that support the establishment of the character formation of children in SDI As Salam is the cooperation between teachers and the school environment that supports. Good cooperation will make a program work well.

In SDI As Salam, everyone in the school environment has a stake in shaping the character of the child. The task of shaping the character of the child is not the responsibility of the religious teacher alone, but all the teachers in this case are also the principal to the staffs, security guards, gardeners to the canteen mothers. So children can learn wherever they brrdada through anyone.

The last factor that supports this program is in terms of environment. If viewed in keseluhan SDI As Salam has a clean and beautiful environment. We know that a good environment will create a good generation. If the child is neat and brittle then to form a similar character is not a difficult thing. In addition serkola diarea there are so many writings and images that aims to remind children about how to interact with humans and the environment.

C. The Impluance of Program to SDI As Salam

Programs that have been done certainly give effect to the actors or the program environment. Either positive or negative influences. The character formation program has an influence on the character of children in SDI As Salam.

First the students know more about many adab in everyday life. Adab material that has been learned in the implementation by children in everyday life both at school and at home. Particularly in school behavior of children monitored by teachers, while at home will be monitored by parents. When a child makes a mistake the teacher will remind, as well as his peers because they have learned the same thing. So they can remind each other.

The behavior that shows that the child has understood and run adab that has been taught is when there is a child who made a mistake then, will be reminded by his friend. In addition it is to form students into responsible persons. The knowledge gained makes students understand more about right and wrong. When they make mistakes, the child will be aware and try to improve again. It is not easy, it takes enough time to form a responsible person through good habituation. And the last is to form a polite student personality. Modesty is the first thing judged by a person. A polite child is preferred to an impolite smart kid. Modesty reflects the existence and the habits of children both at home and school

The second effect is that teachers are easier at dealing with children when they make mistakes. Memngingatkan children who have learned about something that has been learned more easily, than children who do not know about it. As for how to remind to keep using a good way to be easily accepted by the child.

CHAPTER VI

CLOSING

B. **Conclusion**

1. The 100-day program to characterize children in SDI As Salam is a school program that has been running since September 2017. This program is a program that has existed since the beginning of school in the wake. Each year the program is always updated based on the evaluation results from the previous year's program. The 100-day program characterizes children in SDI As Salam is as follows:

   a. Presentation of program material in each class

   The material of the program is a matter of existence in everyday life. In addition to the material in charge of the program also create a bulletin whose content is the same as the material taught every week.

   b. Program support activities:

   The 100 day program characterizes children in SDI As Salam is also supported by some school activities. The supporting activities of this program are as follows:

   1) *Saliman*

   2) Pray dhuhah and dzuhur together

   3) *Tahfidz* Activity

   4) *Umi* Activity

   5) *Keputraan* and *keputrian*

c. Evaluation of program

Evaluation activities are carried out using the adab cards distributed by each class. In addition, teachers and all members of the school are acting as evaluarot of students' daily activities at school.

2. Restricting Factor of the program 100 days to form a child's character are:

a. Number of material but less evaluation

b. The existence of school busyness

c. A variety of child characters

d. Differences home culture environment

Factors supporting the 100-day program to form the character of children include:

a. Good cooperation between teachers

b. A conducive school environment.

3. The positiv impacts generated by the 100 days program to build students character at SDI As Salam is as follows:

a. Students can know adab-adab in everyday life.

1) Remind each other between friends

2) Students are more responsible

3) Students are more polite

b. Teachers are easier to remind students when they do wrong

B. Suggestion

100 days program to build students character is a p good program to develop. In terms of preparation and implementation of the program has been well designed but, this program has not got the official name of the school. Therefore it is better for this program to be approved so that the program continues and does not depend on some teachers only. Based on the research results in several factors that hampered the program is still quite a lot. In terms of administration, this program still needs to complete some things related to data archiving activities and documents related to this program. Techniques as well as guidelines of its activities did not exist. Therefore, the researcher recommends that every activity and achievement that has been obtained from this program diarypkan as material of evaluation in order to improve program quality and will help to continuity of program in the future.

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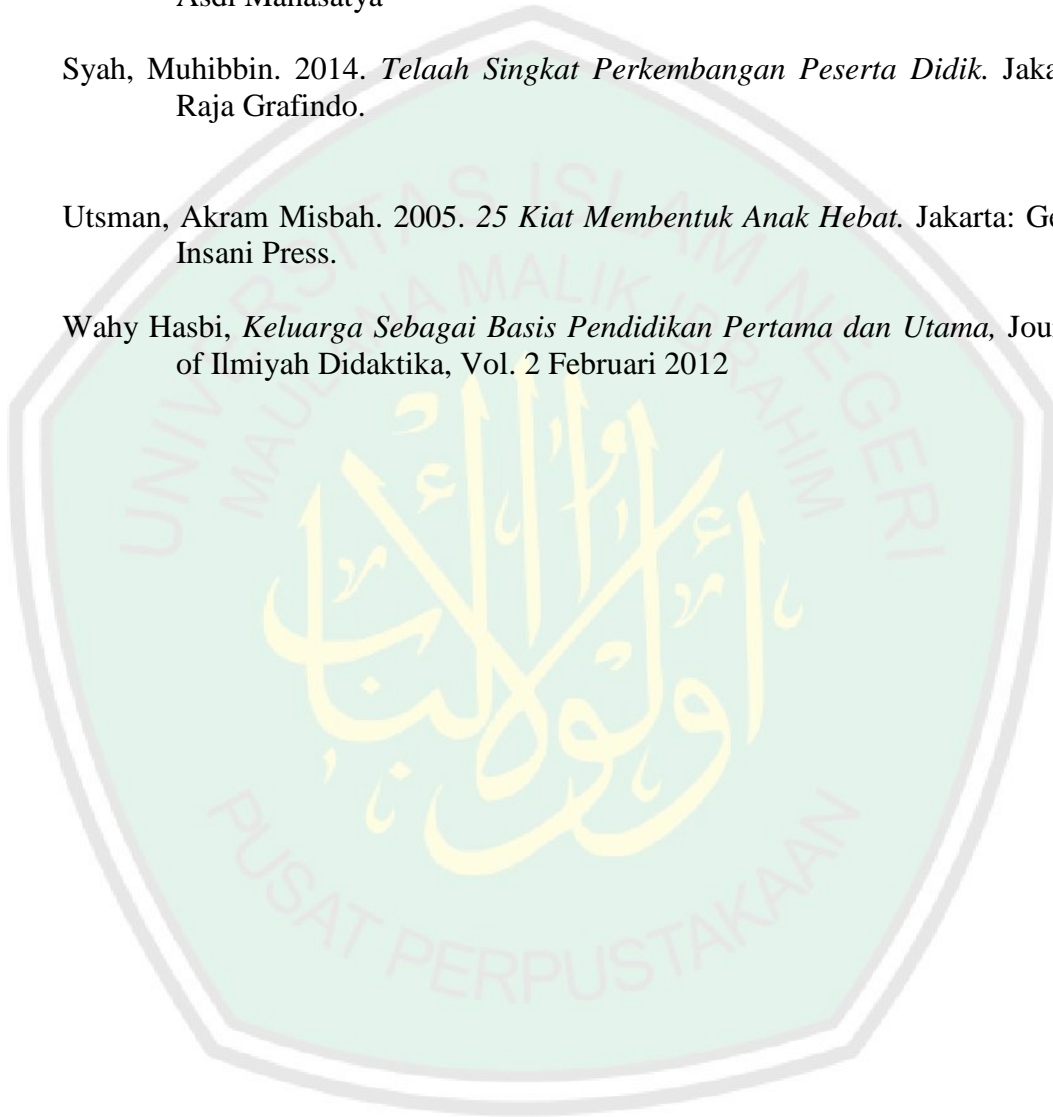
APPENDIX

Appendix **1**

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang
http:// fitk.uin-malang.ac.id, email : fitk@uin_malang.ac.id

Nomor	870 /Un.03.1/TL.00.1/04/2018	02 April 2018
Sifat	: Penting	
Lampiran	: -	
Hal	: Izin Penelitian	

Kepada
Yth. Kepala SDI As Salam Malang
di
Malang

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama	:	Rahmatia Sudirman
NIM	:	14140106
Jurusan	:	Pendidikan Guru Madrasah Ibtidaiyah (PGMI)
Semester - Tahun Akademik	:	Genap - 2017/2018
Judul Skripsi	:	**Exploring 100 Days Program to Build Children Characters at Islamic Elementary School As Salam Malang**
Lama Penelitian	:	**April 2018 sampai dengan Juni 2018** (3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

Dekan,

Dr. H. Agus Maimun, M.Pd
NIP. 19650817 199803 1 003

Tembusan :
1. Yth. Ketua Jurusan PGMI
2. Arsip

Appendix 2

YAYASAN AS SALAM INSAN MADANI
SEKOLAH DASAR ISLAM (SDI) AS SALAM
NPSN : 60726485
TERAKREDITASI "A"
Jl. Bendungan Wonorejo 1A Malang 65145, Telp. (0341) 580550
Website : sdiassalam.sch.id email : sdassalammalang@yahoo.com

SURAT KETERANGAN
Nomor: 009/SDI-AS/VII/2018

Yang bertanda tangan di bawah ini:

Nama	:	Drs. M. Arief Chusaeni, M.Kpd
Jabatan	:	Kepala SDI As Salam Kota Malang
Alamat	:	Jalan Bendungan Wonorejo 1A Malang
Kecamatan	:	Sukun
Kota	:	Malang
Propinsi	:	Jawa Timur
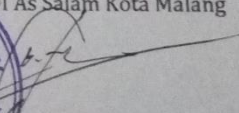
Menerangkan bahwa:

Nama	:	Rahmatia Sudirman
NIM	:	14140106
Asal	:	UIN MALIKI MALANG
Fakultas	:	FITK
Jurusan	:	S1 PGMI

Benar-benar telah melaksanakan Penelitian di SD Islam As Salam, Kecamatan Sukun, Kota Malang dari bulan April 2018 s/d Juni 2018 guna menyelesaikan Skripsi **"Exploring 100 Days Program to Build Children Characters at Islamic Elementary School As Salam Malang "**.

Demikian Surat Keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.

Malang, 22 Syawwal 1439 H
06 Juli 2018 M

Kepala SDI As Salam Kota Malang

Drs. M. Arief Chusaeni, M.Kpd

Tembusan :
1. Arsip

Appendix 3

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
JalanGajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang
http:// fitk.uin-malang.ac.id/ email :fitk@uin-malang.ac.id

BUKTI KONSULTASI SKRIPSI
**JURUSAN PENDIDIKAN GURU MADRASAH IBTIDAIYAH**

Nama : Rahmatia Sudirman

NIM : 14140106

Judul : 100 DAYS PROGRAM TO BUILD STUDENTS' CHARACTER AT ISLAMIC ELEMENTARY SCHOOL MALANG

Dosen Pembimbing : H. Mokhammad Yahya, PHd

No.	Tgl/ Bln/ Thn	Materi Konsultasi	Tanda Tangan Pembimbing Skripsi
1.	11 /04/2018	Konsul Penelitian	
2.	20 / 04/2018	Materi Wawancara	
3.	25 /04/2018	Konsul BAB IV	
4.	9 / 05/2018	Konsul BAB V	
5.	14 / 05/2018	Konsul BAB VI	
6.	18 / 05/2018	Konsul BAB IV – VI	
7.	25 /05/2018	Revisi I	
8.	1 /06/2018	Revisi II	
9.	5 /06/2018	Acc	
10.			
11.			
12.			

Malang, 7 Meni 20 18
Mengetahui
Ketua Jurusan PGMI,

H. Ahmad Sholeh, M.Ag
NIP. 197608032006041001

Appendix 4

Transkrip Wawancara

Narasumber : Fauziyah Rachmawati, M. Pd

Tanggal : 6 April 2018

Keterangan : Wakil Kepala Sekolah (pencetus program)

1. **Kapan dimulainya program 100 hari membentuk karakter anak?**

Sebenarnya pembentukan karakter sudah ada sejak awal sekolah ini di bangun. Dan program ini merupakan sebuah upaya untuk merapikan sistim yang sudah ada. Jadi, ketika anak-anak katakanlah sudah bisa mencapai target yang diinginkan atau karakternya sudah terbentuk dengan baik. Itu bukan semata-mata karena saya atau karena adanya program ini. Akan tetapi ini merupakan upaya yang telah dilakukan secara bersama-sama oleh semua guru guna menca pai tujuan yangdi inginkan yaitu membentuk anak anak yang berkarakter."

2. **Apa kendala yang dialami selama program 100 hari membentuk karkter anak ini berjalan?**

Kendala yang di alami yang pertama: beragamnya karakter anak, kita tau bahwa tidak semua anak mempunyai karakter yang baik sejak awal. Itu menjadi tugas kita disekolah. Dan hal ini tidak hanya disekolah. Kita juga bekerjasama dengan orang tua dalam hal ini. Karena waktu anak lebih banyak dirumah dibandingkan disekolah. Kita hanya bisa mengajarkan dan memantau mereka disekolah sisanya menjadi tanggung jawab orang tua masing-masing di rumah.

dan yang kedua adalah perbedaan budaya lingkungan anak. Ketika disekolah kita mungkin masih bisa mengontrol anak-anak. Tapi ketika dirumah sudah bukan tanggung jawab guru-guru lagi. Lingkungan setiap anak berbeda dan itu berpengaruh terhadap perilaku keseharian mereka. Dan pengaruh buruk biasanya lebih mudah diserap oleh anak dan juga memberikan dampak yang buruk kepada teman-temannya.

3. **Apa faktor pendukung berjalannya program ini?**

Yang pastinya adalah karena adanya kerjasama yang baik dari semua pihak. Seperti yang telah dijelaskan sebelumnya, bahwa tanpa adanya kerjasama dari semua pihak, tentu prorgram ini tidak bisa berjalan dengan bai. Jadi dalam kegiatan ini setelah anak-anak mendapatkan materi mengenai adab, kelanjutannya tidak hanya sampai di kelas saja, nanti akan di kuatkan dengan penyampaian materi dari guru ketika selesai sholat dimasjid, selain itu, guru kelas juga akan menyampaikan hal yang sama, sehingga siswa tidak melupakan materi adab yang telah diberikan.

4. **Apa tanggapan kepala sekolah terhadap program ini?**

Alhamdulillah, kepala sekolah selalu mendukung porgram-program yang dibuat untuk memajukan As Salam, tak terkecuali program ini. Tidak hanya kepala sekola, semua orang yang berada dilingkungan sekolah juga iktut berkontribusi dalam membentuk karakter anak. Karena tanpa kejasama yang baik program ini tidak bisa berjalan sebagaimana mestinya.

5. Bagaimana cara mengetahui perubahan karakter anak?

Jadi kita mempunyai yang namanya kartu adab. Setiap anak akan diberikan kartu adab tersebut. Jadi setiap harinya, anak-anak diminta untuk menilai diri mereka sendiri dan juga teman-teman mereka. Jadi ketika ada temannya yang melakukan hal-hal yang didak sesuai dengan adab yang telah diajarakan, maka mereka akan menuliskan dan diberikan kepada wali kelasnya masing-masing. Selain itu guru juga memantau dan mempunyai catatannya sendiri. Memang kadang-kadang ketika anak-anak melaporkan teman-temannya tidak semerta-merta guru mengiyakan tapi dilihat juga dengan keseharian anak selama disekolah. Sebenarnya kartu adab ini sudah diterapkan disekolah-sekolah yang ada di luar negeri salah satunya di Jepang. Nah di Jepang itu, katrunya tidak hanya adab atau perilaku anak saja, akan tetapi mencangkup semua kegiatan anak, apa yang di makan bahkan sudah BAB atau belum hingga apa warna urinnyapun juga ditulis. Di As Salam sini yang diterapkan baru adab-adabnya anak dulu.

Appendix **5**

Transcript Of Interview

Narasumber   : Ervin Fatichatus Solicha, SP, S. PD

Tanggal   : 26 April 2018

Keterangan   : Wali kelas I B

1. **Secara umum bagaimana karakter dari siswa di SDI As Salam?**

Jika saya melihat secara keseluruhan alhamduilah anak-anak disini bisa dikatakan lebih baik dibandingkan dengan di sekolah negeri lainnya. Salah satu contohnya kemarin ketika ada pengawas ujian dari sekolah lain datang, salah satu dari mereka berkata "Bu, anak-anak disini anteng-anteng ya?" "ah, nggk juga pak. sama kayak disekolah-sekolah lain juga." "Loh bu, disekolah saya tidak seperti itu. beda sekali dengan anak-anak disini. Ketika ujian belum dimulai mereka tenang bahkan ketika ujian selesai mereka mengumpulan dengan tertib dan tidak gaduh". Contoh lainnya adalah hampir semua anak terbiasa makan dengan duduk, karena sudah dijelaskan beserta hadisnya. Jadi ketika mereka mengikuti kegiatan bersama sekolah-sekolah lain. Sangat terlihat sekali perbedaannya. Ketika mereka membeli makanan mereka secara otomatis mencari tem[at untuk duduk dan menikmati jajan yang telah dibeli.

Memang tidak semua anak sesuai dengan apa yang kita harapkan. Ada juga anak-anak yang hyperaktif, dan bahkan ada juga anak yang harusnya masuk sekolah inklusi karena dikelas ataupun diluar kelas dia sangat *hyperaktif*, akan tetapi anak ini IQ nya tinggi, dan sekolah masih bisa

menangani. Dari sekolah juga menyediakan vedo teacher untuk anak-anak seperti ini.

2. **Apa kendala yang di alami selama pelaksanaan program pembentukan karakter anak.**

Pada program yang di terapkan ada begitu banyak adab yang di ajarkan, akan tetapi evaluasinya masih kurang. Guru masih kurang dalam menyuarakan adab-adab tersebut. Pada program sebelumnya yang serupa, dalam satu bulan anak ditargetkan untuk ta'dzim kepada guru, maka setiap harinya yang di kontrol adalah bagaimana ta'dzhimnya siswa kepada guru. Bahkan jika ada yang tidak menundukkan kepala dan tangannya tidak mengisyaratkan permisi ketika lewat dihadapan guru maka anak itu diminta mengulangi sesuai adab telah diajarkan.

Adanya kegiatan sekolah yang menyita banyak perhatian anggota sekolah dalam hal ini adalah guru-guru (kegiatan akreditasi sekolah). Jadi bisa dikatakan kegiatannya tidak berhenti ketika ada kegiatan ini, akan tetapi berjalan sedikit lambat dari sebelumnya. Dengan adanya kegitan yang menyita perhatian semua anggota sekolah, terkadang membuat lupa terhadap hal-hal ringan namun penting sehingga mengakibatkan blum maksimalnya dalam menyuarakan adab yang telah diajarkan. Kita tahu bahwa apa yang diajarkan jika tidak diingatkan secara terus menerus, maka anak akan lupa lagi. Selain itu Poster serta pilar yang ditempelkan di sekolah tidak akan bermakna jika hanya ditempelkan saja. Maka dari itu semua guru, staf, satpam, tukang kebun, dan bahkan juga ibu kantin

diminta bekerja sama dalam membentuk akarakter anak sesuai adab-adab

yang telah diajarkan.

Appendix **6**

Transcript Of Interview

Narasumber   : Lilis Suhaida, SE

Tanggal   : 25 April 2018

Keterangan   : Guru bidang *tahidz*

1. **Bagaimana karakter anak-anak di SDI As Salam?**

Secara umum, anaknya sopan-sopan. Kebetulan saya mengajar dikelas rendah ya jadi cukup mudah menurut saya. Meskipun ada saja yang suka bercanda tapi masih bisa dikondisikan.

2. **Bagaimana cara membentuk karakter anak melalui kegiatan tahfidz?**

Intinya yang perlu diingat adalah mengajar Al-qur'an itu dengan lembut, dengan begitu anak-anak akan menerima dengan baik pula. Karena ketika memulai kegiatan anaknya tidak senang maka kelanjutannya akan buruk. Oleh karena itu sebagai guru kita harus bisa membangkitkan rasa suka anak terhadap apa yang akan kita ajarkan kpada mereka. Memang waktu kegiatan tahfid itu tidak banyak jadi untuk memberikan ceramah panjang lebar mengenai adab dan lain-lainnya tidak cukup, akan tetapi saya berusaha mengingatkan mereka perlahan-lahan mengenai keutamaan menghafal Al-qur'an serta manfaatnya diakhirat nanti. Menurut saya anak-anak yang belajar Al-qur'an sejak kecil ketika besar nanti mereka akan terbiasa dan hatinya menjadi lembut. Selain itu anak-anak yang terbiasa belajar Al-qur'an dari kecil biasanya mudah dibentuk dan dinasihati.

3. **Hukuman apa yang di berikan jika ada anak yang tidak tertib selama kegiatan tahfidz berlangsung?**

Jadi kalau ada yang tidak tertib biasanya saya meminta mereka murojaah sambil berdiri, dengan begitu mereka bisa lebih tenang kembali.

Appendix **7**

Transcript Of Interview

Narasumber   : Irnin Milladyan Ayrik

Tanggal   : 20 April 2018

Keterangan   : Guru bidang *Ummi*

1. **Bagaimana karakter anak-anak SDI As Salam, khususnya di kelas Ummi?**

   Secara keseluruhan mereka sopan-sopan, akan tetapi ada beberap anak yang awalnya sopan tapi lama-lama sudah mulai berkurang kesopanannya, contohnya ketika ada gurunya mereka tidak sungkan-sungkan menyelonjorkan kaki padahal itu belum waktunya istirahat. Tapi biasanya ada temannya yang menegur.

2. **Bagaimana cara membentuk karakter anak melalui kegiatan ummi?**

   Jadi, selama pembelajaran anak-anak *nggak* hanya di nilai ngajinya saja. Saya juga berusaha memperhatikan akhlak dan adabnya. Sama anak-anak saya sedikit keras dengan maksud biar mereka terbiasa dengan kebiasaan yang baik.

3. **Hukuman apa yang di berikan jika ada anak yang tidak tertib selama kegiatan tahfidz berlangsung?**

   Biasanya ketika berdo'a ada yang nggk tertib saya minta dia mengulang do'anya sendirian. Kadang juga minta menulis surat-surat pendek.

4. Bagaimana cara menanamkan karakter yang baik kepada anak?

Yang pastinya, memberikan contoh yang baik dulu. Setelah itu kita jangan capek-capek mengingatkan jika ada yang salah dengan begitu anak akan selalu ingat. Lama-lama mereka akan terbiasa.

Appendix **8**

Transcript Of Interview

A. Student 1

        Narasumber   : Amjad Jundi Arrahman

        Tanggal   : 26 April 2018

        Keterangan   : 4 A (*ar-rijal*)

1. **Bagaimana perasaannya selama sekolah di SDI As Salam?**

    Seneng, karena temanku lucu-lucu dan suka membuatku tertawa.

2. **Bagaimana karakter anak-anak di sini?**

    Menyenangkan, merak lucu-lucu

3. **Apa kamu menyukai program pembentukan karakter anak?**

    Suka, Ceritanya seru.

4. **Bagaimana kamu menilai perilaku baik dan buruk temanmu?**

    Dengan melihat, tapi terkadang saya lupa.

5. **Bagaimana keadaan dil ingkungan rumahmu?**

    Menyenangkan, banyak teman juga.

6. **Apa kamu terbiasa sholat berjamaah ketika dirumah?**

    Iya, kecuali sholat subuh. kadang-kadang saya bangun terlambat. Jadi

    tidak bisa ke masjid. Tapi saya slalu sholat 5 waktu.

7. **Pernakah kamu mendapat hukuman dari guru?**

    Pernah, Saya pernah disuruh menyalin PR sebanya 50 kali. Sejak itu saya

    tidak melakukan hal yang sama lagi.Karena saya tidak mau dihukum lagi.

B. Student 2

> Narasumber : Jihan Gayu Rossaqilla
>
> Tanggal : 26 April 2018
>
> Keterangan : 5 B (*an-nisa'*)

1. Bagaimana perasaannya selama sekolah di SDI As Salam?

Nggak senang, anak-anaknya nakal-nakal dan suka marah.

2. Bagaimana karakter anak-anak di sini?

Nggak senang, mereka nakal

3. Apa kamu menyukai program pembentukan karakter anak?

Nggak senang, karena ceritanya lama.

4. Bagaimana kamu menilai perilaku baik dan buruk temanmu?

Dengan melihat bu,

5. Bagaimana keadaan di ingkungan rumahmu?

Baik-baik saja

6. Apa kamu terbiasa sholat berjamaah ketika dirumah?

Kadang-kadang, sholatnya di rumah dan di masjid. Tapi saya sudah sholat

5 waktu.

7. Pernakah kamu mendapat hukuman dari guru?

Pernah, karena terlambat. Hukumannya menulis surat.

Appendix **9**

Rincian Materi Program 100 Hari Membentu Karakter Anak

No	Bulan/minggu	Materi	Keterangan
1	September /2	Adab kepada Orang tua (1)	
2	September3	Adab kepada orang tua (2)	
3	September/4	Adab makan dan minum	
4	September/5	adab kepada guru	
5	Oktober/1	Adab belajar	
6	Oktober/2	Adab bermajelis	
7	Oktober/3	Adab berteman	
8	November /2	Adab bercanda	
9	November/3	Adab berdo'a	
10	November/4	Adab di masjid	
11	Januari/4	Adab membaca Alqur'an	
12	Februari/2	Adab berbicara	
13	Februari/3	Adab bertamu	
14	Februari/4	Adab terhadap orang yang lebih tua	
15	Maret/2	Adab terhadap lawan jenis	
17	Maret /3	Adab dikamar mandi	
18	Maret/4	Adab bercermin	

*Catatan:

Penentuan Materi berdasarkan kebutuahan sehingga belum diurutkan sejumlah 100.

Appendix 10

DOCUMENTATION

Kegiatan Sholat Dhuhah berjamaah di kelas 1

Kegiatan kelompok *tahfidz* (siswa mempersiapkan hafalan sebelum disetorkan)

Kartu evaluasi program 100 hari membentuk karakter anak

Buletin adab di masjid

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