# Character Education Model in Islamic Religious Education in Public High Schools in the City of Mataram

**Aryanti Dwiyani[1], Adi Fadli[2], Jumarim[3], Muh. Iwan Fitriani[4], Abdullah Fuadi[5], Yorman[6]**
[1]Universitas Islam Negeri Mataram, Indonesia
[2]Universitas Islam Negeri Mataram, Indonesia
[3]Universitas Islam Negeri Mataram, Indonesia
[4]Universitas Islam Negeri Mataram, Indonesia
[5]Universitas Islam Negeri Mataram, Indonesia
[6]Universitas Nahdlatul Wathan Mataram, Indonesia

## ABSTRACT

**Background.** Character education is a value education that emphasizes moral or ethical aspects. The term character is known as morals which not only emphasizes moral knowledge (moral knowing/learning to know), but also moral formation (moral feeling/moral loving) and application or actualization of values (moral action/moral doing).

**Purpose.** The purpose of this study is to describe the types of Islamic religious education activities that become a medium for strengthening character, forms of character that are strengthened through Islamic religious education activities and models of strengthening character values through Islamic religious education for students in public high schools in Mataram City.

**Method.** This research is a qualitative research with data collection using observation, interviews and documentation. Data analysis uses the Miles and Huberman model starting from data collection, data condensation, data presentation and conclusions. Data validity was carried out with observation persistence, extension of participation, reference and triangulation.

**Results.** The results showed that the model of strengthening character values through Islamic religious education at school was carried out through three process/stage models, namely: a) Knowledge of morals, b) Moral formation, c) Application or moral actualization which emphasizes the actualization of character values both in the school environment and in the wider environment.

**Conclusion**. he character education model in this school is carried out with two models, namely the hidden curriculum model and the integration model.

## KEYWORDS

Character Education, High Schools, Islamic Religious

## INTRODUCTION

The development of globalization which is marked by technological advances, on the one hand has an impact on human life, but on the other hand it also has a negative impact on students as the next generation of religion and nation (Danneel dkk., 2019). The reality is that the increasing decline in morals, morals and character that has

occurred today is due to the lack of embedded religious values, the loss of mutual understanding, mutual acceptance, mutual respect, drug use, promiscuity and other norm violations (Gagne dkk., 2020). This is very important to prevent by emphasizing character education to students by involving all elements of both educational institutions (schools), families, communities and governments.

Character education is one of the goals of national education. As proclaimed in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, namely the development of the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character (Pace dkk., 2019), are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Carson dkk., 2019). Thus, schools or educational units are an important component in character building that runs systematically and integratively with various other components (Holfeld & Mishna, 2019). Character education in Islamic religious education in schools includes the development of 18 main characters, namely religiousness, tolerance, honesty, intelligence, resilience, responsibility, caring, democratic, politeness, discipline, love of knowledge, curiosity, self-confidence, respect for diversity (Drislane dkk., 2019), compliance with social rules, healthy lifestyle, awareness of rights and obligations, and hard work (Ministry of National Education RI, 2010: 51) (Lew & Xian, 2019). Of the 18 values of character education, there are several main character values that become the basis for character development in secondary schools, namely religion, tolerance, democracy (Temple dkk., 2019), love for the country, love of peace, respect for achievement, honesty, intelligence, resilience, democracy, and caring.

While Islamic religious education formally in the competency-based curriculum is explained that Islamic religious education is a conscious and planned effort in preparing participants to recognize, understand, appreciate to believe, fear and have noble character in practicing Islamic religious teachings from the main source, namely the holy book of the Qur'an and Hadith, through guidance, teaching (Foong dkk., 2020), training and use of experience (Ghadimi & Ketabchi, 2019). Accompanied by demands to respect religious adherents in society to realize national unity and integrity.

The current phenomenon is that in general national education is facing two severe challenges, namely (Lipira dkk., 2019): First, internally, we have been faced with a caretaker position for education and the highest rank for ethical or moral issues such as corruption and other practices (Ropi, 2019). According to the UNDP in terms of HDI which indicators through education, population and health, in its 2004 Human Development Report only ranked Indonesia 111th out of 177 countries (Holfeld & Baitz, 2020). Second, externally, namely the rapid changes of the strategic environment outside the country of Indonesia. Both are related to the stability of political parties that have played to achieve their desired goals (Elmisery dkk., 2019). The politics of national education in the civil society system is influenced by several factors such as political parties, universities, mass media, religious leaders, and non-governmental organizations.

The socio-cultural situation of society lately is also increasingly worrying (He dkk., 2020), including in the world of education, such as cases of brawls between students and students in various schools and universities in the country, providing clear evidence that the world of education in Indonesia is still entangled in big problems (Chen dkk., 2021). In addition, cases of fights, beating teachers on students, rape, motorcycle robbery, free sex, pregnancy outside of marriage, underage prostitution, to the biggest case, namely murder and distribution of illicit goods (drugs) (Lu dkk., 2020). In modern times full of electronic sophistication, it is also able to bring human

beings to forbidden things such as perverted videos demonstrated by students and students, to online prostitution that utilizes technological sophistication also tarnishes the portrait of the world of education.

In research conducted by the National Narcotics Agency (BNN) and the University of Indonesia (UI) Research Center, in 2008 the number of drug users in Indonesia reached 3.6 million people, and in 2011 it became 3.8 million people. Drug cases also increased from 23,531 cases in 2010 to 26,500 cases in 2011 (He dkk., 2020). Ecstasy and methamphetamine trafficking also soared, with ecstasy trafficking rising 110 percent from 371,197 tablets in 2010 to 780,885 tablets in 2011. While methamphetamine rose from 283 kg in 2010 to 433 kg in 2011 (Wang & Tahir, 2020). Meanwhile, every year 15,000 lives are lost. The National Commission for Child Protection noted that drug-dependent patients in specialized hospitals also rose from 2,090 in 2009 to 8,017 in 2011 (Ismail dkk., 2019). Meanwhile, free sex that does not reflect eastern culture has contributed to the moral decadence of the nation (Ahmad dkk., 2021). The BKKBN source in 2010 stated that the number of pregnancies outside of marriage reached 17% per year with details of 2.4 million people per year experiencing pregnancy outside of marriage (Sukro Muhab, 2013: 3).

According to KPAI in 2018 there were 504 children in ABH cases. most children have entered the Special Correctional Institution for Children (LPKA) because of stealing as much as 23.9%, drug cases as much as 17.8%, and immoral cases as much as 13.2%. Not only these cases, based on data from the Child Protection Commission, 62.7% of junior high school teenagers in Indonesia are no longer virgins (Almusharraf, 2023). There are also other results such as 93.7% of junior high school and high school children have kissed, 21.2% of junior high school teenagers admit to having seen pornographic films (Aslinda Andriani, 2021: 5). Referring to the national Human Development Index (HDI), NTB is still ranked 29th out of 34 provinces in Indonesia. This ranking is still the same as in 2018. NTB still inhabits the bottom of the table with NTT, Papua, West Papua (Orishev dkk., 2022), West Kalimantan and West Sulawesi. However, the good news is that NTB's HDI figure improved slightly from 67.30 in 2018, and to 68.14 in 2019. While at the Regency / City level, the highest HDI growth is still occupied by Mataram City with an HDI of 79.10 followed by Bima City with 75.80 (Azhari dkk., 2023). Meanwhile, the lowest HDI in NTB was occupied by North Lombok with 64.49 and Lotim 66.36 (https://lombokpost.jawapos.com, 2019). HDI is an important indicator to see the development progress in the long term. There are two aspects that are seen, to determine these indicators, namely aspects of speed and achievement status (Carmichael & McDonough, 2019). Meanwhile, in the world of education, NTB each occupies a low position even though it is not at the end. In the July 25, 2019 edition of the Radar Lombok Post newspaper, it was reported that at the national level, the quality of education in NTB is still in a low position, where NTB is ranked 33 out of 34 provinces in Indonesia (Asfarian dkk., 2020). The low quality of education in NTB is also inseparable from the lack of character values embedded in students.

One of the factors is that education still prioritizes the development of knowledge (cognitive) rather than the application of knowledge to the daily lives of students. Subjects that develop character such as Pancasila and Citizenship Education (PPKN), Religious Education, Social Sciences, emphasize more on cognitive aspects than on affective and psychomotor aspects (Peterson, 2020). The implementation of religious education at this time is still not good, which results in damage in the field of morals and national character (Hălbac-Cotoară-Zamfir dkk., 2019). Therefore, strengthening character education is currently very relevant to overcome the moral character crisis such as instilling religious and moral values such as courage, honesty and exemplary so that one's behavior can be maintained for the sake of creating a harmonious life. To

realize this, the implementation of character education in Islamic religious education in schools is very important and needs serious attention. Considering also the increasing cases of brawls between students and among teenagers as well as cases of violence among students and college students. including the lack of an honesty canteen in schools, meaning that the school's desire to build honesty in students is declared a failure, and including drug cases is also a focus of attention because the number of addicts is increasing and is dominated by students and college students.

The importance of character education in schools not only emphasizes the cognitive domain, but also the affective domain and the psychomotor domain. Thus character education becomes a must that must be done in giving birth to the next generation that has noble character. Character education can be said to be a basic and urgent need so that with this character education students can be provided not only in terms of science and technology but far more than that is a good character that will be able to make themselves a good person and have a positive impact, both in the family and the surrounding community. For this reason, the role of schools is indispensable in shaping the character of students (Samsul Kurniawan, 2013: 41).

Character education in schools can be taught and integrated in lessons in each subject. The subject matter taught can be linked and developed with norms or values in each subject in the context of everyday life (Agus Zaenal Fitri, 2012: 156). Thus, learning character values is not only at the cognitive level, but touches on internalization and real experience in the lives of the students themselves. In addition Character education requires habituation because character education is not a process of memorizing exam material in school nor is it a technique for answering questions presented in exam questions. However, character education requires a gradual habituation, such as habituation in doing good, habituation in speaking honestly, habituation not to cheat, habituation to eliminate laziness, and not to let the school environment unclean. Character education cannot be formed suddenly (instantly) but character education must be trained seriously and professionally (E. Mulyasa, 2012: 20). Educational institutions are expected to be able to direct and shape the character of students but in reality not all schools have realized these expectations.

The results of preliminary observations conducted that character education in Islamic religious education in public high schools in Mataram City has basically been carried out through several subjects such as religious and ethical education, religious guidance, habituation and exemplary in a sustainable and continuous manner in an effort to strengthen the character values of students. In addition, religious and ethical education still emphasizes the cognitive aspect or achievement. So far, students' learning outcomes have often been a measure of students' success in learning at school. Therefore, the importance of ethics, morals or morals is also an inseparable part and must be integrated in students (Observation, January 2022).

Character education in public high schools in Mataram City which is carried out through religious education and character education subjects is a subject that must be given to students with various methods, strategies or approaches in learning at school. this is done because character education cannot be separated from the values in it such as religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

There are currently 11 public high schools in Mataram City. The reason the researcher chose State Senior High School 1 Mataram, State Senior High School 2 Mataram and State Senior High School 5 Mataram as the research location is because these three State Senior High Schools are quite representative of other State Senior High Schools in Mataram City, where these three schools are in great demand by the people of Mataram City in particular and the people of NTB in general,

have a very large number of students and are heterogeneous in terms of ethnicity, religion and different cultures so that they can be used as research locations.

This makes it unique enough to be researched. In addition, SMA Negeri 1 Mataram, SMA Negeri 2 Mataram and SMA Negeri 5 Mataram are still a favorite for the community in choosing and determining the direction of their children's education. Another reason is that these three public high schools are public public schools with general characteristics, have their own vision and mission and characteristics so that it is very interesting to study more deeply what and how character education is instilled in students, especially in learning Islamic religious education at school.

Based on the above problems, it is very interesting to study the Character Education Model in Islamic Religious Education in State High Schools in Mataram City.

## RESEARCH METHODS

The research method used in this dissertation is descriptive qualitative research. This qualitative research is used because of the nature of the data and efforts to describe and describe the facts and realities that occur in accordance with the actual circumstances in the field. According to Bogdan and Taylor in Lexy J. Moleong's book, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Lexy J. Moleong, 2018: 43). Another definition explains that qualitative research is a research method based on the philosophy of post-positivism to examine an object that is natural, where the researcher is the key instrument with inductive data analysis and the results of the research strengthen meaning (actual and definite data or what it is) rather than generalization (Sugiyono, 2017: 15). The presence of researchers at the research location acts as a key instrument with two data sources, namely primary data obtained from direct observations and interviews with informants, namely the principal, vice principal, teachers, PAI teachers, school committee and students at school and secondary data obtained from books or references relevant to the problem under study. Data collection procedures were carried out by observation, interviews and documentation with data analysis techniques using Milles and Huberman's theory which includes data collection, data condensation, data presentation, conclusion drawing/verification (Matthew B. Milles & A. Michael Huberman., 2016: 16). To obtain valid data, it is carried out with observation persistence, extension of participation, tringulation and adequacy of references.

## RESULTS AND DISCUSSION

The model of strengthening character values through Islamic religious education in State Senior High Schools in Mataram City based on the results of research and findings conducted includes three stages of the process, namely: The stage of knowledge about morals (moral knonwing), moral formation (moral felling) and application or actualization of moral values (moral action). For more details about the model of strengthening character values through Islamic religious education in State Senior High Schools in Mataram City is described below as follows:

**Moral Knowledge Stage (Moral Knowing / Learning to Know)**

The model of strengthening character values through Islamic religious education in SMA Negeri Se-Kota Mataram starts from the stage of knowledge about morals. This stage is the initial stage in strengthening character values in students at school. Strengthening character values through Islamic religious education in State Senior High Schools in Mataram City at the initial stage is done by providing knowledge, insight and understanding of character values to students through the teaching and learning process at school. This is done so that students know what these character

values are that must be known, understood and lived as a provision of knowledge in an effort to apply them in everyday life (Interview, November 6, 2022). Strengthening character values taught through Islamic religious education to students in public high schools in Mataram City such as religious character, honesty character, tolerance character, discipline character, hard work character, creative character, independent character, democratic character, curiosity character, love for the country and national spirit character, respect for achievement character, friendly and communicative character, peace-loving character, social and environmental care character, responsibility character.

The results of observations made also show that the character values taught through Islamic religious education to students in State Senior High Schools in Mataram City are such as religious character, honesty character, tolerance character, discipline character, hard work character, creative character, independent character, democratic character, curiosity character, love for the country and national spirit, respect for achievement, friendly and communicative character, peace-loving character, social and environmental care character, responsibility character (Observation, November 6, 2022). The character values are taught by PAI teachers by using varied or diverse methods such as lecture methods, question and answer, group discussions, problem solving, exemplary story methods of prophets, companions and righteous people including using contextual approaches by linking the character values taught with real life or the reality of everyday life.

Moral knowledge is the initial stage or the first step in character education. In this stage the goal is oriented towards mastering knowledge about values. Here students are expected to be able to distinguish between noble morals and despicable morals and other universal values (Thomas Lickona, 2012: 84). Departing from the above, the dimensions included in moral knowing that will fill the cognitive domain of students are moral awareness, knowledge of moral values (knowing moral values), perspective taking, moral logic (moral reasoning), courage to take a stand (decision making), and self-knowledge (self knowledge) (Masnur Muslich, 2011: 113). This initial stage must be done in an effort to strengthen character values or character education in learning Islamic religious education at school.

**Moral Formation Stage (Moral Loving / Moral Feeling)**

Moral formation is the stage of forming students' attitudes and behavior in strengthening character values through Islamic religious education in public high schools in Mataram City. At this stage of moral formation, it is carried out by inculturation and habituation both through habituation, exemplary and practice, advice and also providing motivation to students at school. The results of an interview conducted with Syiaruddin, a teacher at SMA Negeri 1 Mataram said that strengthening character values through Islamic religious education in public high schools in the city of Mataram at the stage of moral formation is carried out by carrying out habituation, good role models, good advice, both in speech, attitude, behavior, actions and actions in the school life environment and also daily life (Interview, November 6, 2022).

The results of the observations made also show that strengthening character values in the aspect of moral formation still refers to educational character values such as religious character values, honesty, tolerance, discipline, creative, independent, democratic, curiosity, national spirit and love for the country, respect for achievement, communicative, friendly, peace-loving, social and environmental care, social care, responsibility. These character values are taught to students in the form of habituation and exemplification which are displayed in the form of attitudes and behaviors or noble morals in the school environment and the wider environment.

Character values in this aspect of moral formation (moral feeling) emphasize more on the attitudes and behaviors displayed, so that an educator or teacher can not only give examples but also

be an example, provide good examples, good habits including religious attitudes such as obeying worship according to their respective religions, saying greetings when meeting others, dressing politely and obeying and complying with religious teachings. Attitudes of honesty such as being honest in words, deeds or actions, attitudes of tolerance such as mutual respect, openness and acceptance of differences in religion, sect, tribe, custom, language, race, ethnicity, opinion, and others. Then the attitude of discipline such as being accustomed to being orderly and obedient to school rules, discipline in learning, time discipline both at school and outside school, creative attitudes to do new things, independent attitudes such as completing various learning tasks by themselves and depending on others, democratic attitudes such as being fair to others and not discriminating, curiosity attitude such as the attitude of learning and reading a lot at school, diligently asking questions and thinking critically, the attitude of national spirit and love for the country is loyal and recognizes the 4 pillars of nationalism, namely Pancasila, NKRI, UUD 45 and Bhineka Tunggal Ika, including the attitude of respect for the achievements of others, peace-loving, environmental and social care and responsibility attitudes such as responsibility for oneself, social, community, nation, state, and religion.

Moral feeling is another aspect that must be instilled in children, which is a source of energy in humans to act in accordance with moral principles, including several aspects that are felt by a person to become an individual with character, such as conscience, self-confidence, feeling the suffering of others, loving the good (loving the truth), self-control (being able to control themselves) and humility (humility). At this stage, an educator emphasizes more on the emotional aspects of students, the hearts and souls of students. This stage is the consolidation of the emotional aspects of learners to become individuals with character in accordance with religious teachings (Masnur Muslich, 2011: 134). Moral formation (moral feeling) in students as a strengthening of character values through Islamic religious education in State Senior High Schools in Mataram City is also carried out through habituation, exemplary, enforcement of rules and motivation.

**Moral Application/Actualization Stage (Moral Doing/Learning to do/Moral Action)**

The next stage is the moral action/application stage. In this stage of moral action, there is more emphasis on the implementation, application and actualization of character values both in the school environment and in the wider environment. The moral action aspect in strengthening character values through Islamic religious education in State Senior High Schools in Mataram City is a process or effort to make moral knowledge can be realized into real actions displayed in the form of real attitudes and behaviors in everyday life. Moral action/moral application is also the result (outcome) of two moral knowledge and moral formation.

The aspect of moral action in strengthening character values through Islamic religious education in public high schools in the city of Mataram cannot be separated from the attitude of habituation, exemplary and practice or habituation and individual desires (students). Because with the inculturation and habituation (exemplary and habituation, advice, experience and experience) that has been done, it makes it fused and crystallized in students who then give birth to noble attitudes and behavior or morals both in the school environment and in the wider community. In other words, the birth of moral action / moral application is a form of integration between moral knowledge (moral knowing) and moral formation (moral feeling) which then gives birth to real attitudes and behavior in life.

Moral action is also the peak of the success of strengthening character values through Islamic religious education in State Senior High Schools in Mataram City. Because in this aspect students not only have knowledge about morals, but have attitudes and behaviors or noble morals and are able to practice them in everyday life. This means that students have awareness and maturity in

attitudes and behaviors that are displayed in real actions both in religious character, honesty character, tolerance character, discipline character, hard work character, creative character, independent character, democratic character, curiosity character, love for the country and national spirit character, respect for achievement character, friendly and communicative character, peace-loving character, social and environmental care character and responsibility character both to oneself, family, community, religion, country and nation.

Thus, the aspect of moral doing/learning to do or moral action as the peak of the success of strengthening character values through Islamic religious education in public high schools in Mataram City cannot be separated from the exemplary teachers as educators and also all school community members. Because it contributes to the realization of the practice of noble character values in students such as students are increasingly religious, honest, time disciplined, friendly behavior, polite and speaking, respectful to teachers and parents, compassionate, tolerant in actions both speech and actions, being gentle and istiqomah in learning and others including love and compassion for others, fair, generous, and so on.

According to William Kilpatrick, one of the causes of a person's inability to behave well, even though cognitively he knows it (moral knowing), is because he is not trained to do virtue or moral action. For this reason, education and parents are not enough to provide knowledge about goodness, but must continue to guide children to the implementation stage in children's daily lives.

In character education, Lickona emphasizes the importance of three components of good character, namely moral knowing or knowledge about morals, moral feeling or feelings about mentality and moral action or moral deeds. This is necessary so that children are able to understand, feel and do at the same time the virtues. Moral knowing is an important thing to teach, consisting of six things, namely: moral awareness, knowing moral values, perspective taking, moral reasoning, decision making and self knowledge (Peter L. Berger, 2010).

From the three stages or components described above, it is clear that the importance of a balance between one component and another, between Moral Knowing, Moral Feeling and Moral Action. This is further emphasized through Lickona's expression, which emphasizes the importance of three components of good character, namely Moral Knowing or knowledge about morals, Moral Feeling or feelings about morals, and Moral Action or moral actions. It is necessary so that children are able to understand, feel and do at the same time the values of virtue.

The model of strengthening character values in Islamic religious education in State Senior High Schools in Mataram City, apart from going through several models of stages (processes) is also carried out with several other models, namely the hidden curriculum model and the integration model. This is done in an effort to form students with character (noble character) both in the school environment and in the wider community.

## Hidden Curriculum Model

The model of strengthening character values through Islamic religious education in State Senior High Schools in Mataram City is carried out through a hidden curriculum model. In the process of education and learning at school, the hidden curriculum is one of the choices made by Islamic religious education teachers in instilling and strengthening character values in students. This is because in schools there are no character education subjects, which are religious and ethical education. So that to strengthen character values in students in schools in order to have noble morals (character), the hidden curriculum (hidden curriculum) becomes one of the models and alternatives for Islamic religious education teachers in schools in grounding and strengthening character values in students in Islamic religious education in public high schools in Mataram City.

The model of strengthening character values in Islamic religious education is carried out with a hidden curriculum model, namely incorporating or infiltrating character education values in Islamic religious education learning. The hidden character values are religious character, honesty character, tolerance character, discipline character, hard work character, creative character, independent character, democratic character, curiosity character, love for the country and national spirit character, respect for achievement character, friendly and communicative character, peace-loving character, social and environmental care character, responsibility character. Of all the character values that are hidden in this school, the most prominent as a characteristic is the character value of independence. This character value is carried out in an effort to shape the character of students in accordance with the objectives of national education, namely the realization of a complete human being or a noble personality.

Hidden curriculum is defined as a hidden curriculum. This hidden curriculum means that it does not appear explicitly in the curriculum but can be known implicitly. Merfat Ayesh Alsubaie found that the hidden curriculum has an impact on students' behavior, beliefs, experiences, skills and knowledge (Alsubaie, 2015: 127). Hidden curriculum can also function effectively to send positive messages within learners if lecturers as educators can realize how this hidden curriculum is implemented. According to Apple, the hidden curriculum has a relationship with various aspects of education, economy, social and culture or what he calls hegemonic conditions (Apple, 2014: 77). This means that formal education contributes greatly to the life or sustainability of a particular teaching, thought or ideology that is carried out continuously, such as character education, which cannot be separated from religious, moral, social and other human values.

**Integration Model**

Strengthening character values through Islamic religious education in State Senior High Schools in Mataram City is also carried out in an integrated manner. Because strengthening character values through Islamic religious education is one of the paradigms, where all teachers must have good character and become role models for students. In addition, the existence of teachers is not only physically present but much more important is how the mentality, character or soul of the teacher as an educator who can provide encouragement and inspiration for students. The existence of teachers as educators is a must, but the character of the teacher is far more important than the teacher himself. So that teachers not only transfer knowledge, but also instill and shape students to have good character, morals or noble morals as mandated in Law Number 20 of 2003 concerning the national education system, namely realizing and developing the potential of students to become whole human beings, namely humans who believe in God Almaha Esa, have knowledge and skills, are smart and independent, are physically and mentally healthy, have noble character (noble morals) and have a sense of responsibility for the nation and state.

To realize this, it is important to integrate religious knowledge with other sciences in an effort to strengthen character values through Islamic religious education in schools. The results of interviews conducted with Abdul Rajab, a teacher at SMA Negeri 2 Mataram, said that strengthening character values in Islamic religious education is also carried out in an integrated manner by linking or combining one subject with another. In the implementation of learning, efforts to integrate religious science education with general science are carried out by always linking religious science material with general science such as Islamic religious education subjects with natural science subjects at school where the teacher explains the calm structure of plants or types of plants consisting of roots, trees, twigs and fruit. A healthy plant when it has strong roots, healthy stems, healthy twigs and healthy and fresh fruit. In this case the PAI teacher analogizes the structure of the plant with human life such as the roots as faith.

(aqidah), the trunk is the sharia, the branch is the worship and the fruit is the morals. This means that to be a strong human being, he must have strong faith, carry out sharia properly and correctly, worship well so as to give birth to good morals and provide benefits to others. The analogy of healthy plants with humans who have faith is one of the efforts to instill and strengthen character values in Islamic religious education in public high schools in Mataram City.

Efforts to integrate Islamic religious education and Science in educational institutions can be realized through three aspects, namely: a) Curriculum integration, Curriculum integration includes the integration of divine values in all subject matter, starting from the formulation of competency standards, implementation of learning to learning evaluation, b) Learning integration, The intended learning integration is to instill motivation and the Qur'anic view of science to students during the learning process, c) Integration of science, Integration of science is a product resulting from the two integrations that have been pursued previously, namely curriculum integration and learning (Fahri, 2010: 139).

Integration of religion and science, actually the learning carried out in Islamic educational institutions has integrated although in a simple sense. Where in learning religious sciences such as tafsir, hadith, fiqh, and so on along with providing various modern disciplines adopted from the West. So that in Islamic education integration between science and religion has been carried out (Rusdiana, 2014: 133). The integration that is expected to occur in education and learning is not only the provision of material from various disciplines simultaneously. The integration in question is the actual integration, namely the explanation of an Islamic religious education material can be supported by the facts of science and technology. Therefore, integration between Religious Education and Science is very necessary. Science provides reinforcement of religious material to be more scientific. So that Islamic Religious Education and Science can support each other in providing a more complete understanding of students.

Integration in learning is one model that allows students to actively seek, explore and discover scientific concepts and principles holistically, meaningfully and authentically (Trianto, 2017: 6). This definition shows that integrated learning is carried out by integrating some knowledge from different subjects through the same theme that has been determined. Integrated learning is basically a learning approach that combines several materials from several subjects to provide meaningful experiences for students.

**CONCLUSION**

Based on the research results and also the focus of the research, it can be concluded that the character education model in Islamic religious education in public high schools in Mataram City is carried out through three process models or stages, namely: The moral knowledge stage (moral knonwing), which is the stage of providing knowledge, insight and understanding of character values to students through the teaching and learning process at school. The moral formation stage (moral feeling) is carried out by inculturation and habituation both through habituation, exemplary and practice, advice and also motivating students. at school. The application or moral actualization stage (moral doing/learning to do/moral action) emphasizes the implementation, application and actualization of character values both in the school environment and in the wider environment. The moral action aspect in strengthening character values is a process or effort to make moral knowledge can be realized into real actions displayed in the form of real attitudes and behaviors in everyday life. Moral action/moral application is also the result (outcome) of two moral knowledge and moral formation. The character education model in this school is carried out with two models, namely the hidden curriculum model and the integration model.

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