

IMPLEMENTATION OF SCHOOL POLICY IN REALIZING THE CHARACTER EDUCATION PROGRAM AT SMA NEGERI 1 KUTA BARO ACEH BESAR

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ABSTRACT

Creating students who have good character is the main goal of national education, and one effort to create this goal is by implementing character education programs in schools. In this case, the school principal as a leader has an important role in taking policies to implement character education programs in schools. The aim of this research is to determine the implementation of school policies in realizing character education at SMA Negeri 1 Kuta Baro Aceh Besar. This research uses a qualitative descriptive approach. Data was collected using observation, documentation and interview methods. Next, the data was analyzed through stages of data reduction and drawing conclusions. The results of this research show that the implementation of school policies in realizing character education at SMA Negeri 1 Kuta Baro Aceh Besar was carried out by involving multi-stakeholders, including teachers, school committees, students and parents. Some of the character education programs implemented at SMA Negeri 1 Kuta Baro Aceh Besar are complete reading of the Al-Qur'an, zhuha prayer activities every morning, congregational zhuhur prayers, Islamic studies, yellow book meudrah, tahsin/tahfiz of the Al-Qur'an, reading Yasin and reading zikr regularly every Friday. The implementation of the character education program at SMA Negeri 1 Kuta Baro is the school's effort to realize Islamic culture in students' daily lives. The program is designed and implemented to support the formation of students' character. The implementation of the character education program as a school culture at SMA Negeri 1 Kuta Baro involves all elements of the school, including teachers and education staff, who play an active role in monitoring and evaluating its implementation.

Keyword: Implementation, School Policy, Character Education

ABSTRAK

Mewujudkan peserta didik yang memiliki karakter baik merupakan tujuan utama pendidikan nasional, dan salah satu upaya untuk menciptakan tujuan tersebut adalah dengan menerapkan program pendidikan karakter di sekolah. Dalam hal ini kepala sekolah sebagai pemimpin memiliki peran penting dalam mengambil kebijakan untuk mengimplementasikan program pendidikan karakter di sekolah. Tujuan penelitian ini yaitu untuk mengetahui implementasi kebijakan sekolah dalam mewujudkan pendidikan karakter di SMA Negeri 1 Kuta Baro Aceh Besar. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Data dikumpulkan menggunakan metode observasi, dokumentasi, dan wawancara. Selanjutnya, data tersebut dianalisis melalui tahap-tahap reduksi data dan penarikan kesimpulan. Adapun hasil penelitian ini menunjukkan bahwa implementasi kebijakan sekolah dalam mewujudkan pendidikan karakter di SMA Negeri 1 Kuta Baro Aceh Besar dilaksanakan dengan melibatkan multi-stakeholder, termasuk guru, komite sekolah, siswa, dan orang tua siswa. Beberapa program pendidikan karakter yang diterapkan di SMA Negeri 1 Kuta Baro Aceh Besar yaitu kegiatan tuntas baca Al-Qur'an, kegiatan shalat zhuha pada setiap pagi, shalat zhuhur berjamaah, kajian keislaman, meudrah kitab kuning, tahsin/tahfiz Al-Qur'an, membaca yasin dan membaca zikir rutin setiap hari jum'at. Penerapan program pendidikan karakter di SMA Negeri 1 Kuta Baro merupakan upaya sekolah untuk mewujudkan budaya Islami dalam kehidupan sehari-hari siswa, program yang dirancang dan diterapkan tersebut untuk mendukung pembentukan karakter siswa. Penerapan program pendidikan karakter sebagai budaya sekolah di SMA Negeri 1 Kuta Baro melibatkan seluruh elemen sekolah, termasuk guru dan tenaga kependidikan, yang berperan aktif dalam memantau dan mengevaluasi pelaksanaannya.

Kata Kunci: Implementasi, Kebijakan Sekolah, Pendidikan Karakter

1. INTRODUCTION

Human nature tends towards goodness, such as honesty and piety. This potential will give birth to individuals with character. This noble character is the main key to building a superior civilization. Conversely, bad character will be a threat to the integrity and progress of a nation. Understanding the importance of character, we as a nation are faced with three major tasks: uniting the country within the framework of sovereignty, building a prosperous nation, and no less importantly, cultivating noble character in all levels of society (Syadidul Kahar, 2021)

The success of a nation in achieving its national goals is not solely determined by the availability of abundant natural resources but is also greatly influenced by the quality of its human resources. In fact, some are of the view that the quality of a nation can be seen from the quality of the character of its citizens. Education as the main pillar in the development of human resources has a crucial role in forming individuals with character, improving social order, and building a civilized nation (Jaleha & Yuni Pantiwati, 2018)

Education is the main foundation for the progress of a nation. Through education, a nation can maintain its dignity in the eyes of the world. The goal of education is to form a complete individual, namely an individual who is faithful, has noble character, is knowledgeable, independent, and has a sense of social responsibility. In the current context, character education is very crucial considering the rampant moral and ethical problems among the younger generation, such as the increasing number of juvenile crime, bullying, and lack of manners towards parents and teachers (Mariun et al., 2024) In the context of globalization like today, education not only prioritizes intellectual development, but also is integrated with the development of attitudes, behavior, and character. The education system in Indonesia is currently facing various complexities, one of which is the decline in morality among students. This is reflected in the increasing cases of violence between students, drug abuse, lack of respect, and various other moral issues. This phenomenon has become a public concern and is often a topic of discussion in various mass media.

Education has a strategic role in equipping students with the ability to adapt to developments in the era. As the next generation of the nation, students are expected to be able to make wise decisions. The moral crisis among students can threaten the sustainability of the nation. Character education as a pedagogical approach is considered effective in overcoming these problems (Mariun et al., 2024).

The erosion of national character values due to the flow of globalization is increasingly apparent. The moral problems faced today are much more complex than in the past. The increasingly concerning moral condition of the nation is a serious concern for all components of the nation. Education as the main pillar of national character development has a crucial role that has a noble character. Education as the main pillar of national character development has a very strategic role in fostering the younger generation in efforts to overcome these problems. Thus, education has an important role in overcoming the moral crisis. Therefore, the Government continues to strive to shape the character of the nation through various programs and policies that have been encouraged, especially through character education to ensure that education not only produces intelligent individuals, but also has integrity and high moral values.

In addition, facing various increasingly complex national challenges, the government is increasingly being encouraged to make character education the main foundation in building Indonesian education. This commitment is explicitly stated in the 2005-2025 National Long-Term Development Plan which makes character building a top priority (Faridah Alawiyah, 2012). Character education is placed as the foundation in realizing the vision of the Indonesian builders, namely to create a civilized, ethical and dignified society, as stated in the Pancasila and the 1945 Constitution.

Character education, although not a new concept, has become a central issue in the world of contemporary education. The goal is to develop students into individuals who not only have the capacity for lifelong learning, but are also able to contribute positively as family members, citizens, and the global community. Educational institutions have an important role in shaping the character of students, with the hope that students can internalize noble values and reflect them in their daily attitudes and behaviours. Character education in schools is directed at creating a conducive school climate so that all components of the school can actively contribute to the process of shaping the character of students.

Lickona (2013), as quoted by Jaleha & Yuni Pantiwati (2018), put forward three arguments that support the importance of character education in schools. First, the character is the foundation for a dignified human life. Second, the school environment is considered the most effective context for developing character. Third, teachers have a moral mandate to prioritize the formation of student character.

One of the schools that implements a student character development policy is SMA Negeri 1 Kuta Baro Aceh Besar through various programs that are implemented, including the Dhuha prayer program, reading the Qur'an before starting learning and also the obligation to pray Dhuhur in the congregation. This policy is implemented to foster the character of students to become a disciplined and resilient generation in order to realize the goals of national education, namely forming students who are faithful and pious.

However, although the character education policy has been implemented, its implementation still faces a number of challenges. This is due to the lack of in-depth understanding of the concept of character education, the policies that have been set, and their development strategies. Therefore, this paper aims to describe in detail the implementation of school policies in realizing character education at SMA Negeri 1 Kuta Baro Aceh Besar.

2. LITERATURE REVIEW

In terms of language, character is often interpreted as nature or habit. In psychology, character is defined as a system of beliefs and habits that shape a person's actions. In other words, character is a reflection of the values that are believed in and the habits that are carried out daily. A deep understanding of a person's character can be seen in how the individual reacts in certain situations. For example, someone who has an honest character tends to always tell the truth, regardless of the consequences (Sulaiman, 2013).

The term 'character' is defined as a set of traits that shape a person's personality, including aspects such as morals, behavior, and attitudes. The Ministry of Education and Culture's Language Center defines character as "innate, heart, soul, personality, morals, behavior, personality, nature, nature, temperament, disposition". Meanwhile, in Greek, character means "characteristics" that show how a person implements the values of goodness in everyday actions. Thus, character can be understood as a set of values and principles that serve as guidelines for a person in behaving and making decisions (Mujtahid, 2016).

Character is a characteristic that is inherent in each individual, distinguishing them from others. Character is often interpreted as innate traits that shape a person's personality. The term 'natural disposition' in the definition of character refers to the potential and natural tendencies that each individual has since birth. However, character is also influenced by the environment, education, and life experiences. In other words, character is the result of the interaction between genetic and environmental factors that shape a person's mindset, attitude, and behavior." Billy Graham who emphasized the importance of character in life. The quote is

very powerful and effective in conveying the message that character is a much more valuable asset than wealth or health. According to him "When someone loses his wealth, he loses nothing, when he loses his health, you lose something, when you lose character, you lose everything (Mustari, 2017)." This statement underlines the importance of character as the foundation of human life. Character, which is formed from a combination of innate traits and environmental influences, reflects a person's values, principles, and behavior. Losing character means losing self-identity, self-confidence, and the ability to build meaningful relationships with others. History records many examples of figures who had wealth and power but were destroyed because of weak character. On the other hand, individuals with strong character are able to overcome various life challenges and leave a positive legacy for future generations."

Doni Koesoema A (2010) defines character as something very similar to personality. According to him, personality is a characteristic or trait that is possessed by a person and comes from everything received from the environment or something that is innate since birth. Character is formed from the interaction between innate factors (genetics) and the environment. Life experiences, especially in the family and social environment, play an important role in shaping a person's character. The values taught by family, friends, and society gradually shape the mindset, attitudes, and behavior of individuals.

Rosidatun (2018) defines character as a manifestation of everyday behavior. In other words, character is seen in the way we think, speak, and act. Every action, no matter how small, can reflect the values we embrace. For example, the habit of keeping promises shows the value of responsibility, while politeness reflects the value of respect. Strong character is formed from consistency in applying positive values in everyday life. Muhammad Yaumi (2014) defines character as a reflection of a person's morality, truth, goodness, strength, and attitude in interacting with others. Morality can be the basis for seeing whether a person's character is good or bad. When someone has good morals, they will tend to choose the right and good actions. Good deeds that are done consistently can strengthen morality and increase self-awareness. With every good deed, a person develops empathy, responsibility, and courage. The strength of character formed from morality, truth, and good deeds allows a person to uphold justice and contribute to civilization.

Based on various understandings of character, it can be understood that character is an identity that reflects the basic values and characteristics of each individual, which influences the way of thinking and acting towards God, oneself, others, and the environment. This

character distinguishes each individual through the behaviour shown. Everyone has a different character, which distinguishes them from one another. Character is not just present since someone is born, but is formed through a long process. Character formation can be done through character education, which is a conscious effort to instill these values in each individual. Character education can be interpreted as value education, character education, moral education, or character education. This means that character education is the process of instilling character values in school residents that involves aspects of knowledge, awareness or will, and actions to implement these values, both towards God, oneself, others, the environment, and the nation. In addition, an educator can be said to have character if he has values and beliefs that are based on the nature and purpose of education, which are the moral basis in carrying out his duties as a teacher. Character education is also often referred to as value education because character is a value that is manifested in action. Character is often referred to as operational values, namely values that are applied in behavior (Ismail et al., 2021)

Character education has a broader scope than moral education, because it not only teaches the difference between right and wrong, but also more than that. Character education aims to instil good habits so that students can understand (cognitive domain) the difference between good and bad, feel and appreciate (affective domain) good values, and get used to practising them (psychomotor domain). The character education process requires a systematic and gradual approach, which is adjusted to the stage of growth and development of students. Character formation is not enough to just start and end with the determination of the mission; it must be continued with a continuous process throughout life.

The goal of character education is to ensure that students, as the successors of the nation, have good morals and ethics so that they can realize a just, safe, and prosperous national life. This goal is in line with that stated in Law Number 20 of 2003 concerning National Education. The foundation of character education can be found in the Qur'an, precisely in Q.S. Luqman (31:17), which says, "O my son, establish prayer, command people to do good, prevent them from doing evil, and be patient with what happens to you. Indeed, this is among the things required by Allah." This verse clearly teaches the importance of calling out the truth, upholding goodness, and avoiding evil deeds. The character education given by a father to his child includes teachings to always pray and be patient in facing various life tests (Lestari, 2023).

The government is presenting the Strengthening Character Education (PPK) program which aims to cultivate character education in schools. This program will be implemented in stages and adapted to the needs of each region. PPK aims to create quality and moral education evenly throughout Indonesia. Based on Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, the objectives of PPK are:

- 1) Preparing and equipping students to become Indonesia's superior generation in 2045 with strong Pancasila values and character education, so that they are ready to face changes and challenges in the future.
- 2) Building a national education platform that places character education as the core of education implementation, by involving community participation through formal, non-formal, and informal education channels, and respecting the diversity of Indonesian culture.
- 3) Strengthening the capabilities and potential of educators, education personnel, students, communities, and families in implementing PPK.

In the Master Book of National Policy for National Character Development 2010-2025 quoted by Faridah Alawiyah (2012), individual character is explained as the result of a combination of four main elements, namely heart practice, thought practice, sports practice, and feeling and will practice. Character education is a process that integrates these four elements. Heart practice is related to feelings, attitudes, and beliefs or faith, which produce characteristics such as religiosity, honesty, responsibility, social concern, and concern for the environment. Thinking skills include critical, creative, and innovative thinking skills in processing knowledge, which produce characteristics such as intelligence, creativity, high reading interest, and curiosity. Sports are related to perception, readiness, imitation, manipulation, and the creation of new activities equipped with sportsmanship, producing healthy and clean individuals. Feelings and intentions are related to the will and creativity that are manifested in concern, self-image, and the creation of new things, which create individuals who care and can work together. Overall, character is formed through a combination of thinking skills, heart skills, sports, and feelings and intentions in individuals or groups.

3. METHOD

In this study, the author uses a qualitative descriptive approach. The descriptive approach aims to identify problems that will direct the research in exploring or describing the

social situation being studied comprehensively, broadly, and in depth. According to Bogdan and Taylor as quoted by Moeleong (2018), a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from individuals and observed behavior. This qualitative approach aims to obtain comprehensive information regarding "Implementation of School Policies in Realizing Character Education at SMA Negeri 1 Kuta Baro Aceh Besar". This study uses data collection methods in the form of observation, interviews, and documentation. Data analysis is carried out qualitatively with stages starting from data reduction, data presentation, and data verification to obtain credible findings. This research was conducted at SMA Negeri 1 Kuta Baro Aceh Besar, with data collection methods through field observations, interviews with the principal, teachers and students at SMA Negeri 1 Kuta Baro Aceh Besar, as well as collecting related documentation to support this research.

4. RESULTS AND DISCUSSION

The implementation of the character education program at SMA Negeri 1 Kuta Baro Aceh Besar involves multi-stakeholders, including teachers, school committees, students, and parents of students. The principal, as the leader of the educational institution, plays an important role in making policies to coordinate and facilitate the implementation of the character education program. According to the principal, in order for the policy of implementing the character education program to be implemented properly, it is very important to convey information about the policy to all related parties so that they understand the goals and intentions of implementing the policy so that they can achieve the expected results. With good coordination and communication between the various parties in the school, the character education program can be realized and applied to students through various activities, both extracurricular and extracurricular.

Decision-making, namely the principal, plays a very important role in the implementation of the character education program at SMA Negeri 1 Kuta Baro Aceh Besar. The decision-making process by the principal regarding the student character education program policy begins with the planning of policy implementation that focuses on fostering student character with an emphasis on religious aspects through various extracurricular activities at school, in order to achieve strengthening character education in students. Related to this, Faridah Alawiyah (2012) explained that formal educational institutions are one of the scopes of character education that function as a place for developing and fostering student

character through various integrated approaches, both through the implementation of curricular and extracurricular activities and through the development of school culture.

In addition, student character development can also be done through the habituation of good behaviour in students' daily lives at school. Therefore, character education is not only limited to lesson materials but must be implemented comprehensively in all school activities, from classroom learning to activities outside the classroom. Character formation can also be done through an integrated approach in the curriculum, school culture, and co-curricular and extracurricular activities or in the form of a hidden curriculum. Based on findings in the field, there are several forms of character education programs implemented at SMA Negeri 1 Kuta Baro Aceh Besar. All character education programs in the high school are implemented at the principal's discretion to realize the school he leads as a model school for the implementation of superior PAI through the implementation of several superior PAI programs at SMA Negeri 1 Kuta Baro Aceh Besar.

The policy of implementing the program was implemented due to careful planning and coordination with various parties at the school which was finally successfully launched in November 2023 at SMA Negeri 1 Kuta Baro Aceh Besar and attended by various community leaders and representatives from the local government. Before being launched as a model school for the implementation of superior PAI, SMA Negeri 1 Kuta Baro Aceh Besar had also carried out various religious activities to deepen the study of Dinul Islam for students at the high school. The forms of superior PAI programs implemented at SMA Kuta Baro Aceh Besar include the activity of completing the reading and writing of the Al-Qur'an, the activity of praying Zhuhai every morning, mudras yellow books, tahini/tahfiz Al-Qur'an, Islamic studies, reading Yasin, and reading routine dhikr every Friday. For more details about the form of character education programs implemented at SMA Negeri 1 Kuta Baro Aceh Besar, namely in the form of extracurricular activities, can be seen in the following table:

No	Uraian Program	Jadwal
1.	Complete Quran Reading Movement (Getba) Fifteen Minutes before Learning	07.45-08.00
2.	Dhuha Prayer	10.00-10.15
3.	Dhuhur Prayer in Congregation	12.40=13.00
4.	Rohis	Once a week
5.	Islamic Studies	Once a week
6.	Reading Yasin	Every Friday

7.	Islamic Religious Education Practice (PAI Laboratory)	Regularly
8.	Meudrah Beut Yellow Book	Twice a week
9.	Night of Faith and Piety Development (Mabit)	Regularly
10.	Fiqh Learning	Scheduled specifically

Based on the table data above, it can be understood that various character education programs are implemented at SMA Negeri 1 Kuta Baro Aceh Besar. All of the programs implemented aim to shape and foster students' character to become good people, obedient to Allah, disciplined and resilient. The implementation of various superior PAI programs at SMA Negeri 1 Kuta Baro Aceh Besar is carried out to form a disciplined attitude and a sense of responsibility and strives to form students who are faithful and pious in accordance with the goals of national education. The program to complete reading the Qur'an, which is carried out for fifteen minutes before learning begins, is one form of effort to form a Quranic generation with the hope that graduates of SMA Negeri 1 Kuta Baro Aceh Besar are able to read the Qur'an and love the Qur'an so that they become graduates with good character. In addition, the program to complete reading the Qur'an is also implemented through extracurricular activities by forming tahsin and tahfidzul quran groups. To make the program a success, the principal also took a policy by creating a special program, namely the Al-Qur'an waqf movement. With the support of teachers and education staff at SMA Negeri 1 Kuta Baro Aceh Besar, 100 copies of the Al-Qur'an have been collected through this program.

In addition to the Complete Al-Qur'an Reading Program, the implementation of the character education program at SMA Negeri 1 Kuta Baro Aceh Besar is also carried out through congregational Dhuha and Zhuhur prayers with the aim of forming the character of students who have noble character, are disciplined, and have a spiritual closeness to God. These two prayer activities not only function as ritual worship but also have significant character education value. The implementation of the Dhuha prayer at school aims to form the habit of students to start their day's activities with worship. Through the Dhuha prayer, students are taught to get used to worshipping regularly, which can strengthen discipline and personal responsibility. This is also a form of habituation to be grateful for sustenance and ask for blessings at the beginning of the day. This activity is expected to build time discipline in students, which is an important part of character education.

Congregational Zhuhur prayer is an activity that is carried out together. In addition to mandatory worship, congregational prayer teaches the values of togetherness, cooperation, and mutual respect among fellow students. In the context of character education, congregational prayer helps strengthen social bonds between students and also between students and teachers. This activity teaches the importance of order, discipline, and a sense of responsibility for activities carried out together. In addition, congregational prayer is also a good time for students to learn to organize their hearts, practice patience, and improve themselves spiritually. Therefore, the implementation of Dhuha and Zhuhur prayers in congregation at SMA Negeri 1 Kuta Baro Aceh Besar is one of the strategies for forming student character, which aims to instil religious values, discipline, a sense of responsibility, and togetherness. In addition, this activity can help build a more religious atmosphere and support the formation of better student character inside and outside the school environment.

The implementation of the Islamic study program at SMA Negeri 1 Kuta Baro is one of the mainstay programs designed to support the formation of student character. This program aims to deepen students' understanding of the teachings of Islam while forming a personality with noble character. This Islamic religious study activity includes various activities aimed at instilling religious values, such as teaching about aqidah, worship, morals, and fiqh. In addition, students are also given an understanding of the importance of implementing Islamic teachings in everyday life, both in the school environment and in society. Through this program, students are expected to be able to internalize Islamic teachings that not only prioritize ritual worship but also include moral and social aspects. This is very relevant to efforts to form character based on the values of faith, discipline, and concern for others. With this approach, it is hoped that students can become individuals who are not only intelligent in science but also have good morals, positive attitudes, and the ability to live a life that is balanced between spirituality and social life. In addition, the Islamic religious study activity also provides space for students to interact in religious activities that can strengthen social ties between them. This program is expected to create a religious atmosphere in schools, as well as support the formation of quality character, which will be useful for their lives in the future.

The implementation of the *meudrah beut* kitab kuning program is carried out by presenting ustad from dayah at SMA Negeri 1 Kuta Baro as one of the efforts in forming student character, with a focus on religious education based on deeper Islamic teachings. This program integrates Islamic religious learning through kitab kuning by involving ustad or

religious teachers from *dayah* (Islamic boarding schools) who strongly understand religious teachings and Islamic scientific traditions. The main objective of this program is to introduce students to the Islamic teachings contained in *kitab kuning*, which often teach deep ethical, moral, and spiritual values. By presenting *ustad* from *dayah*, this program also provides an opportunity for students to learn directly from a more authoritative and experienced source in teaching Islam. *Meudrah beut kitab kuning* provides an opportunity for students to learn and understand the contents of *kitab kuning* directly, which generally contain teachings on morality, worship, and daily life from an Islamic perspective.

Through learning the yellow book, students can learn about noble morals, such as honesty, discipline, respect for parents and teachers, and a sense of responsibility towards others. In addition, they are also trained to understand better the importance of closeness to God through deeper religious teachings, which can shape their character into individuals who are not only intelligent in academic knowledge but also strong in morals and ethics. With the presence of *ustad* from *day* who act as teachers and mentors in the *Meudrah Beut Kitab Kuning* program, students are expected to not only gain deeper religious knowledge but also be able to form stronger and more virtuous characters and be ready to face life's challenges with a solid moral and spiritual foundation. This program strongly supports efforts to make students into individuals who are noble, intelligent, and care about others. The implementation of the character education program at SMA Negeri 1 Kuta Baro is an effort by the school to realize Islamic culture in students' daily lives. This aims to strengthen student character formation in accordance with Islamic values.

Routine religious activities are an important part of forming an Islamic culture in schools. Routine religious activities, such as *dhuha* prayer, congregational prayer, religious studies, and *mudras* but yellow books, not only deepen students' understanding of religion but also accustom them to apply Islamic teachings in their daily behaviour. Implementing the character education program as a school culture at SMA Negeri 1 Kuta Baro involves all elements of the school, including teachers and education personnel, who actively monitor and evaluate its implementation. The involvement of teachers and education personnel has an important role in the character education process. They not only teach subjects but also become role models for applying character values in schools. Teachers and education personnel routinely monitor the development and implementation of character education in schools. If there are obstacles in its implementation, such as inappropriate behaviour, then an evaluation is carried out to find the right solution. For example, by involving parents and

efforts to develop student character, because character education is not only the school's job but also involves parents and the community. Schools need to work with parents to ensure that the character values taught in schools are also applied at home. Good communication between the school and parents is very important so that character education can run effectively. If there are obstacles or constraints in the implementation of the character education program, the school will evaluate and take corrective steps.

The implementation of the character education program policy at SMA Negeri 1 Kuta Baro Aceh Besar which involves all stakeholders in the school and is implemented through the development of Islamic culture in schools in accordance with the explanation of Faridah Alawiyah (2012) who explained that character education applied to an educational institution can be done through the following steps: first, conducting socialization to stakeholders in the educational unit environment, such as the community, school committee, and related institutions; second, developing various activities at school; third, implementing an active learning approach in learning activities, and fourth, developing school culture and learning activity centers through routine activities, such as ceremonies, class duty, congregational prayer, prayers before and after lessons, and greetings when meeting teachers, educators, or friends.

5. CONCLUSION

Based on the results of the study, it can be concluded that the implementation of school policies in realizing character education at SMA Negeri 1 Kuta Baro Aceh Besar is carried out by involving multi-stakeholders, including teachers, school committees, students, and parents of students. There are several character education programs implemented at SMA Negeri 1 Kuta Baro Aceh Besar, namely the activity of reading the Al-Qur'an which is carried out fifteen minutes before starting learning, the activity of praying Zhuha every morning, praying Zhuhur in congregation, Islamic studies and reading yellow books by presenting ustad from dayah, forming a group of tahsin/tahfiz Al-Qur'an, Islamic studies, reading Yasin and reading routine dhikr every Friday. The implementation of the character education program at SMA Negeri 1 Kuta Baro is an effort by the school to realize Islamic culture in the daily lives of students. The implementation of the program of deepening the dinul Islam at SMA Negeri 1 Kuta Baro is one of the mainstay programs designed to support the formation of student character. The implementation of the character education program as a school culture at SMA Negeri 1 Kuta Baro involves all elements of the school, including teachers and education personnel, who play an active role in monitoring and evaluating its implementation.

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