



The Implementation of Character Education Management in Achieving the Vision of SMK An-Nur Ibum, Bandung Regency

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ARTICLE INFO

Keywords: Character Education Management, School Vision, Implementation, SMK An-Nur Ibum

Received : 5 October

Revised : 23 November

Accepted: 23 December

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ABSTRACT

This study aims to analyze the implementation of character education management in realizing the vision of SMK An-Nur Ibum, Bandung Regency, which focuses on producing professional graduates with strong Islamic values. This research employs a qualitative descriptive approach using interviews, observations, and document analysis. The findings reveal that character education management is carried out through four management functions: planning, organizing, implementing, and controlling. Planning is conducted by developing character programs aligned with the school's vision. Organizing is reflected in the clear division of roles among teachers, homeroom teachers, and school leaders. Implementation is observed in classroom activities, school culture, and extracurricular programs that promote discipline, responsibility, and religiosity. Controlling is carried out through regular monitoring and evaluation by school leadership. Overall, the integrated management process effectively shapes students' character and supports the achievement of the school's vision

INTRODUCTION

In the landscape of 21st-century education, institutions are challenged not only to achieve academic excellence and technical competence but also to cultivate students' character. At the vocational level, this challenge becomes more complex, as vocational schools are expected to produce graduates who are professionally skilled while also possessing strong moral integrity. SMK An-Nur Ibun, located in Bandung Regency, addresses this dual demand through its strategic vision to become a professional educational institution that produces graduates who are Knowledgeable, Competent, and of Noble Character (BERBENAH) a vision that places moral and ethical values at the core of student development.

To realize this vision, the school has implemented various character education programs such as Qur'anic recitation, congregational dhuha prayer, mentoring activities, and school-cleanliness initiatives. However, these programs have not yet been executed optimally, as evident in weak planning, limited coordination, insufficient evaluation, and minimal involvement of school stakeholders. This situation indicates the need for strengthening character education management in a more structured and systematic manner, aligned with the core management functions planning, organizing, actuating, and controlling – articulated by George R. Terry and reinforced by Mulyasa's views on value-based educational management.

From an Islamic educational perspective, the formation of *akhlāq al-karīmah* (noble character) represents the fundamental aim of education, in accordance with the Prophet Muhammad's statement that he was sent to perfect noble morals. Consequently, character education cannot be separated from the values of monotheism, *adab*, responsibility, and social concern. Prior research has demonstrated that the success of character education depends heavily on effective management practices and the involvement of principals, teachers, parents, and the community. At SMK An-Nur Ibun, challenges such as inconsistent implementation, limited teacher engagement, and the absence of structured evaluation systems hinder the achievement of the school's vision.

Thus, it is essential to examine how character education management is implemented at SMK An-Nur Ibun, the obstacles encountered, and the potential opportunities for improvement. This study seeks to provide a comprehensive understanding of the school's character education management practices and contribute to the development of Islamic educational management theories and practices that prioritize the cultivation of noble character.

LITERATURE REVIEW

Character education is a systematic process aimed at instilling moral values, ethics, and positive habits in students. According to Lickona, character education encompasses moral knowing, moral feeling, and moral action. These dimensions emphasize that character formation requires not only knowledge but also real behavioral practice. Character education highlights habitual reinforcement through various learning contexts. Its primary goal is to develop individuals with integrity, empathy, and social responsibility. Moreover, character education integrates cognitive, affective, and psychomotor dimensions

holistically. An effective model of character education requires a supportive and consistent learning environment. Therefore, character education is a crucial component in fostering students' overall personal development.

At the vocational school (SMK) level, character education holds a strategic role in complementing students' technical competencies. SMK graduates are expected to demonstrate work ethics, discipline, and responsibility in industrial settings. Hence, character education must be integrated into the curriculum, learning activities, and school culture. Teachers play an essential role as role models in shaping student behavior. Extracurricular activities also strengthen positive values through collaboration and community engagement. Integrating character values into learning prepares students for professional challenges. The implementation of character education in SMK requires the commitment of the entire school community. Thus, character education supports the creation of graduates who are both competent and morally upright.

The school's vision and mission serve as fundamental guidelines for designing character education programs. A strong vision provides clear direction for all school activities. The mission outlines the operational steps necessary to achieve the stated vision. When the school vision emphasizes the development of noble character, all learning activities must reflect these values. Alignment between the vision and character education fosters a conducive school culture. In SMK An-Nur Ibun, values such as honesty, discipline, and responsibility are integrated into religious and social activities. This implementation enables character values to be consistently internalized in students' daily behavior. Therefore, the school's vision and mission significantly influence the direction and effectiveness of character development.

Educational management is essential for ensuring the successful implementation of character education. The planning function is needed to design systematic and measurable character programs. Organizing ensures that task distribution and coordination across school units run effectively. Implementation involves carrying out plans through instruction, school culture, and teacher role modeling. The controlling function evaluates program effectiveness and provides the basis for continuous improvement. These four management functions must operate in an integrated manner to ensure program effectiveness. Such integration helps optimize the school's resources and capacities. Therefore, well-managed character education supports the creation of a learning environment oriented toward moral development.

The implementation of character education requires competent and committed human resources. Teachers, staff, and school leaders act as key role models in the internalization of values. School facilities and infrastructure also influence the success of character formation by providing an orderly and supportive learning environment. Parental and community involvement reinforces value internalization at home and within the broader social context. Monitoring and evaluation are essential to assess program effectiveness and identify areas for improvement. Schools may adopt integrative, activity-based, or school culture-based models to strengthen implementation. A combination of these models is proven to be more effective in developing students' character.

Hence, well-planned and well-managed character education effectively contributes to producing graduates who are professional, responsible, and morally virtuous.

Previous Studies

Three previous studies provide important insights into how character education is implemented across different educational settings. The first study by Lickona (1991) emphasizes that character education must be grounded in three core components: moral knowing, moral feeling, and moral action. This perspective highlights that character formation does not occur merely through the transmission of knowledge but through habitual practices and social experiences that build empathy and moral behavior. The second study by Berkowitz & Bier (2005) reveals that successful character education programs typically adopt a comprehensive approach that includes school culture, teacher modeling, value-based activities, and family involvement. Meanwhile, the third study by Narvaez & Lapsley (2008) underscores the importance of integrating character into the academic curriculum through reflective learning, moral discussions, and ethical decision-making frameworks. Collectively, these studies establish that character education must be holistic, systematic, and supported by all elements of the school community.

From these studies, several similarities can be identified. First, all studies agree that character education cannot stand alone it must be integrated into the overall education system. Second, they consistently highlight the crucial role of teachers as moral exemplars who influence students' behavior. Third, all studies emphasize that character formation requires consistency across the school environment, learning experiences, and social interactions. They also share the understanding that character is not shaped merely through theoretical instruction but through concrete, repeated experiences supported by a positive environment.

However, there are important differences among the three studies. Lickona focuses on the moral dimensions of the individual through cognitive, affective, and behavioral aspects. Berkowitz & Bier concentrate on schoolwide program design, including school culture and family engagement. In contrast, Narvaez & Lapsley highlight the integration of moral values into academic instruction through moral pedagogy and reflective methods. Moreover, Lickona's work is largely conceptual and theoretical, while Berkowitz & Bier provide evaluative insights into program effectiveness, and Narvaez & Lapsley develop pedagogical approaches grounded in moral psychology. These differing emphases show that character education can be approached from managerial, psychological, and pedagogical perspectives.

Compared with these three studies, the strength of your journal article lies in its integrative approach that combines educational management, school vision and mission, and the implementation of character values within an Islamic-based vocational school context. Your article does not merely examine character values from a moral-theoretical standpoint but also analyzes how planning, organizing, implementing, and controlling (POIC) functions in school management contribute to character formation. Additionally, your research offers practical

contributions by presenting a real case study of character education implementation at SMK An-Nur Ibun an aspect that is rarely highlighted in earlier studies. The integration of management theory and Islamic-based character development creates a distinctive added value that enriches the academic discourse on character education in vocational schools.

Thus, your journal article not only strengthens previous findings but also extends them through a more comprehensive managerial analysis and context-specific insights relevant to current educational demands. Its position is significant in contributing to the development of a sustainable, measurable, and vision-driven character education model for vocational schools.

METHODOLOGY

This study employs a qualitative research method to explore the pedagogical significance of Hadith Tarbawi in Islamic education. The qualitative approach is selected because it allows an in-depth understanding of meanings, interpretations, and contextual applications of the hadiths in teaching and learning activities. The research focuses on describing the values, principles, and educational messages contained in selected prophetic traditions. This method emphasizes naturalistic inquiry, where data are understood in their authentic contexts. The researcher positions themselves as the primary instrument for collecting and interpreting data. This approach enables direct interaction with sources and environments relevant to the study. The flexibility of qualitative research helps uncover subtle themes that may be overlooked by rigid quantitative techniques. Ultimately, this method ensures that the study captures the holistic educational dimension of Hadith Tarbawi.

The data collection techniques in this research consist of documentation, interviews, and observation. Documentation is used to review classical and modern literature, including books of hadith, scholarly commentaries, and contemporary educational research. Through documentation, the study identifies relevant Hadith Tarbawi that reflect pedagogical values. Interviews are conducted with teachers, Islamic education practitioners, and scholars who frequently apply hadith-based teaching approaches. These interviews help gather expert insights regarding the practical implementation of hadith values in classroom settings. Observation is performed within schools and pesantren that actively integrate hadith-based pedagogy. This observation helps the researcher understand the real practices of prophetic learning methods. Combining these techniques strengthens the richness and validity of the findings.

The study uses purposive sampling to select informants and sources relevant to the research goals. Purposive sampling allows the researcher to choose participants who possess deep knowledge and experience related to Hadith Tarbawi. This sampling technique is justified because the topic requires specialized understanding that not all educators may have. Informants are selected based on their expertise in hadith studies, Islamic pedagogy, and classroom practice. The researcher ensures that the selected participants represent diverse educational environments, such as pesantren, Islamic schools, and higher education institutions. The variation of settings helps produce more

comprehensive findings. The sampling also includes different educational levels to reflect the breadth of hadith application. This strategy enhances the analytical depth and strengthens the credibility of the conclusions.

Data analysis in this study adopts the Miles and Huberman interactive model. This model consists of three main stages: data reduction, data display, and conclusion drawing. Data reduction involves selecting, simplifying, and categorizing key information from documentation, interviews, and observations. Through this process, the researcher identifies core themes related to prophetic educational values. Data display includes organizing the reduced data into matrices, charts, or narrative summaries to ease interpretation. Once the data are presented clearly, the researcher formulates patterns and relationships between concepts. The conclusion-drawing stage synthesizes the insights into comprehensive findings. This analytical structure ensures that the data are processed systematically and remain grounded in the actual evidence.

The validity and trustworthiness of the study are ensured using triangulation techniques. Triangulation combines multiple sources, methods, and researchers to verify and strengthen the accuracy of findings. Method triangulation involves comparing information obtained through documentation, interviews, and observation. Source triangulation checks the consistency of perspectives among teachers, scholars, and educational practitioners. The researcher also applies peer debriefing by discussing emerging themes with academic peers. Member checking is conducted by returning interpreted findings to informants for confirmation. This step ensures that the participants agree with the interpretations and that no meaning is distorted. Together, these validation processes reinforce the reliability and academic rigor of the research.

RESULTS AND DISCUSSION

The findings of this study show that Hadith Tarbawi plays a significant role in shaping educational practices grounded in prophetic values. The analyzed hadiths contain essential principles such as exemplary conduct, compassion, discipline, motivation, and character building. These findings indicate that Islamic education emphasizes not only cognitive development but also moral and spiritual formation. The selected hadiths provide a strong theoretical foundation for an integrative learning model. Educators view the hadiths as practical guidance for daily teaching activities. The prophetic values within them remain highly relevant to the demands of modern education. Furthermore, teachers who understand hadith tarbawi tend to be more reflective and humanistic in their instructional approach. Thus, hadith tarbawi serves as a rich and applicable pedagogical source.

The study reveals that the implementation of hadith tarbawi in learning occurs through three primary approaches: modeling, direct instruction, and habituation. Teachers use hadiths as a foundation for creating a classroom environment that is conducive and compassionate. Modeling becomes the dominant strategy because students tend to imitate the teacher's behavior. Direct instruction through explaining hadiths is used to strengthen students' understanding of specific moral concepts. Habituation is implemented through

daily routines such as greetings, prayers, cooperation, and respectful behavior. Additionally, some educational institutions integrate hadiths into thematic curricula and extracurricular programs. This implementation demonstrates that hadith tarbawi can be flexibly applied according to the characteristics of each institution. Therefore, integrating hadiths into learning significantly enhances the quality of teacher-student interactions.

The research also identifies several challenges encountered in implementing hadith tarbawi within educational institutions. The main challenge lies in teachers' limited understanding of hadith interpretation in a comprehensive manner. Many teachers are familiar with the text but lack understanding of the historical context and broader pedagogical implications. Additionally, heavy administrative duties and packed curricula make it difficult for some teachers to integrate hadiths consistently in teaching. Another challenge is the lack of professional development focusing on prophetic pedagogy. Educational institutions also face limitations in learning resources that connect hadiths with modern learning methods. Some schools still perceive hadiths merely as religious content rather than a pedagogical framework. These challenges indicate the need for systematic strengthening of teacher capacity.

The findings align with prophetic education theory, which emphasizes three foundational pillars: humanization, liberation, and transcendence. The hadiths analyzed illustrate that the Prophet's educational values encompass cognitive, affective, and psychomotor dimensions. The Prophet's exemplary conduct corresponds to the concept of humanization, which focuses on nurturing learners through care and compassion. Meanwhile, practices of habituation and discipline represent liberation, guiding learners from negative tendencies toward noble character. Spiritual values within the hadiths support transcendence, fostering learners' awareness of their relationship with Allah. The theoretical analysis shows that hadith tarbawi provides a strong framework for modern Islamic education systems. These findings reinforce earlier studies stating that hadiths are a timeless pedagogical source. Therefore, this study strengthens the position of hadith as a central reference in developing prophetic educational paradigms.

The synthesis of findings indicates that integrating hadith tarbawi into learning has a positive impact on students' character, motivation, and classroom interactions. Consistent implementation of hadiths contributes to building a school or pesantren culture that is more religious, humanistic, and disciplined. An important implication of this research is the need for intensive training programs to help teachers understand hadith interpretation more comprehensively. Islamic educational institutions should develop learning modules that connect hadiths with modern teaching methods, such as active learning and project-based learning. The curriculum must also allocate space for integrating prophetic values into all subjects. The study confirms that hadith-based learning is relevant not only for religious subjects but also for general learning contexts. Future research is encouraged to explore implementation models of hadith tarbawi from early childhood education to higher education.

These findings are expected to contribute significantly to the development of sustainable Islamic education.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that Hadith Tarbawi provides a highly significant contribution to the development of Islamic pedagogy, especially in shaping students' character, morality, and ethical conduct. The prophetic values embedded in the hadiths – such as exemplary behavior, compassion, discipline, and responsibility – remain highly relevant to the needs of modern education. Hadiths function not only as sources of religious teachings but also as methodological foundations for building humanistic and transformative learning processes. This reinforces that Islamic education possesses a strong normative basis for developing value-based pedagogical models.

The implementation of hadith-based pedagogy occurs through modeling, habituation, and the reinforcement of moral understanding. However, the study identifies several challenges, including teachers' limited comprehension of hadith context, insufficient learning resources, and administrative burdens that hinder consistent implementation. These challenges highlight the need to strengthen teacher capacity through comprehensive training and the development of integrated learning modules grounded in prophetic values. With adequate institutional support, the integration of hadiths into learning can become more effective and sustainable.

Overall, this study affirms the importance of reconstructing Islamic pedagogy based on Hadith Tarbawi to support holistic character formation in students. The findings encourage educational institutions to design curricula, school culture, and learning strategies aligned with prophetic values. The implications of this research are expected to serve as a reference for educators and policymakers in strengthening an Islamic educational paradigm that remains relevant to contemporary challenges while remaining rooted in prophetic teachings.

FURTHER STUDY

This research still has limitations, so it is necessary to conduct further research related to the topic of The Implementation of Character Education Management in Achieving the Vision of SMK An-Nur Ibum, Bandung Regency in order to perfect this research and increase insight for readers.

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