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The Building Student Character of Islamic Junior High School

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Abstract--This study aimed to analyze the teacher's role in developing the character of Islamic Junior High School students and analyze the supporting and inhibiting factors in developing the character of Islamic Junior High School students. This research uses field research with qualitative research type. Using methodological (phenomenological) and scientific (psychology, sociology, and religious) approach. Sources of data come from primary and secondary data. Methods of collecting data through interviews, observation, and documentation. And the data management and analysis techniques are data reduction, data presentation, and verification and conclusion. The results showed that the character development of Islamic Junior High School students is carried out through the head of the madrasa and the teacher. The role of the madrasah principal focuses on the control function, supervisory function, and management function. In contrast, the role of the teacher focuses on the role that is applicative, namely the inspiration, communicator, facilitator, executor, evaluator, and religious approach.

Keywords--Islamic, junior high school, religious approach, student character, teacher role.

Introduction

Education in the era of the industrial revolution 4.0 and society 5.0 brings very complex challenges ranging from attitude, behavior challenges to information technology challenges. The development of technology and information, such as easy internet access, in addition to having a positive impact, also has a negative effect on changes in attitudes and behavior. The Metro Jaya Regional Police revealed 6 cases of victims and perpetrators in cases of Instagram hacking, pornography, online fraud, incitement via Facebook, bomb threats to online prostitution (Amelia, 2016). In research Alam et al. (2014); Gainsbury et al. (2019), it is proven that internet use impacts changes in cognitive behavior and health, especially at the age of children who are still students (Chhachhar et al., 2014). Law Number 20 of 2003 concerning the national education system, namely shaping the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. Another challenge faced by teachers is the intimacy built by teachers and students is considered passive, resulting in a less productive process of learning activities (Ahonen et al., 2015).

The complexity of these challenges, the role of principals and teachers becomes very central in shaping the behavior and character of dignified students Ajmain & Marzuki (2019), the role of principals and teachers must be able to provide preventive measures so that students do not get out of control and have a negative impact on the environment. There are many studies on the role of principals and teachers. Still, discussions on the roles of principals and teachers are more dominant in discussing the roles of school principals and teachers normatively, and it is still rare to find research on strengthening student character. Several previous studies researched the role of principals and teachers normatively (Lethoko et al., 2001; Sebastian et al., 2016; Sharif et al., 2020). Meanwhile, this study focuses more on students' attitudes and behavior to shape students' character with knowledge and noble character.

Islamic education informal education has a strategic role in supporting the national ideals of education to form knowledgeable students and have a strong character. In the development of character education, principals and teachers have significant responsibilities and roles, namely moving, directing, guiding, protecting, fostering, providing encouragement, assistance, and role models for teachers and children in schools. As the person responsible for developing children's character education in schools, principals and teachers must also have adequate managerial skills so that all management of character education involving all components (all madrasa residents and parents) can be adequately developed.

The purpose of this study is to complement previous research that did not examine behavioral aspects in supporting the creation of student characteristics following the challenges of an increasingly complex era. Education itself shapes students to be smart and shapes students' character so that they have behavior that follows existing norms and rules, so this research focuses on the formation of

students' character and mentality. The appearance of student character not only impacts individual students but can also have a positive impact in determining the future of a country. Based on this description, this research will examine the role of school principals and teachers in developing student character and explore the supporting and inhibiting factors in student character development.

Literatur review

Teacher's role in shaping student character

Law Number 14 of 2005 concerning teachers and lecturers mentions seven roles of teachers, namely educating (educators), teaching (teachers), guiding (supervisors), directing (directors), training (coaches), assessing (evaluators), and evaluating (evaluators) (Tim Redaksi, 2005). Teachers as educators and models for children's role models must have sincerity, determination, consistency in saying and acting because harmony between words and actions is the primary source of teachers in instilling good character for children in madrasas. The characteristics of teachers that must be possessed are persuasive, educative, normative, dedicated, scientific, democratic, innovative, and creative. The development of student character has a relationship with the teacher's role; at least the teacher's role consists of 19 indicators consisting of teachers as educators, teachers as teachers, teachers as mentors, teachers as coaches, teachers as advisors, teachers as innovators, teachers as models and role models, the teacher as a person, the teacher as a researcher, the teacher as a motivator of creativity, the teacher generates views, the teacher as a routine worker, the teacher as a camper, the teacher as a storyteller, the teacher as an actor, the teacher as an emancipator, the teacher as an evaluator, the teacher as a preservative and the teacher as a teacher culmination.

According to Ahmad Syar'i, teachers in Islamic education are essentially people who carry out the duties and responsibilities of educating; educating is not only limited to the occurrence of educational and learning interactions between teachers and students in the classroom but invites, encourages, and guides others to understand and to implement Islamic teachings Syar'i (2005), the teacher plays a role and is responsible for educating the classroom (Keiler, 2018). The teacher can educate if he has the emotional stability, has a great sense of responsibility to advance students, is realistic, is honest, and is open and sensitive to developments, especially to educational innovation (Hamalik, 2002). Teachers as educators must create a healthy classroom environment, provide motivation and conduct fair evaluations (Kalra, 2021; Toraman & Çakmak, 2020). Teachers as educators must also form strong characters in the learning process by prioritizing improving student attitudes and behavior (Yuliyanto & Indartono, 2020).

Character development

Character refers to a set of attitudes, behaviors, motivations, and skills. Noble character means that individuals know their potential, which is characterized by values such as: reflective, confident, rational, critical, analytical, creative and innovative, independent, healthy living, responsible, love of knowledge, patient,

careful, willing sacrifice, brave, friendly, loyal, hard-working, diligent, tenacious, persistent, meticulous, positive thinking, disciplined, anticipatory, initiative, visionary, unpretentious, spirit, dynamic, efficient, respect for time, dedicated, self-control, productive, steadfast, open, and orderly (Aqib, 2011; Sujak, 2011). Character is an attitude that describes a person's personality whose results can be seen in concrete actions, namely in good behavior, such as honesty, responsibility, hard work, respect for others, and others. Character is not finished goods but is formed through an educational process that is taught seriously, earnestly, consistently, and creatively starting from the smallest unit in the family, community, and educational institutions in general.

Character development is believed to be important in madrasas to become a foothold in the implementation of character education. National education functions to develop capabilities and shape the character and civilization of a dignified nation to educate the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, who is responsible (Megawangi, 2009). Character is developed through the stages of knowledge (knowing), implementation (acting), and habits (habit). Character is not limited to learning alone. A person who knows goodness cannot necessarily act according to his knowledge; if he is not trained, it becomes a habit to do that goodness. The character also reaches the area of emotions and practices of the self (Ma'mur, 2016). A strong character will form a strong mentality, while a strong mentality will give birth to a strong spirit, never give up, dare to wade through a long process, and face every problem in life. According to Gede Raka et al. in Asmani, a study conducted on 449 managers or manager levels in Indonesia shows that character factors have the most significant contribution to the perception of a person's success or failure in life.

Methodology

This study uses a qualitative research type. This research location is conducted at Islamic Junior High School Tahfizhul Qur'an al-Imam 'Ashim Campus II Makassar, located at Jl. Inspection of the North Tamangapa Canal, Bangkala, Manggala District, Makassar City, South Sulawesi Province. The approach used in this research is in two aspects, namely methodological and scientific. A methodological aspect is a phenomenological approach. In this approach, researchers seek to explain, explore, description phenomena related to situations, conditions, and interactions that occur in the Tahfizhul Qur'an al-Imam Ahsim Madrasah environment. Campus II Makassar is about the character development of students by the principal and teachers. In contrast, the scientific aspects include psychological, sociological, and religious approaches. The psychological approach is carried out both physically and mentally, which is adjusted to the comfort of the students and teachers of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim in the learning process, for example, with wisdom, patience, and gentleness.

Sources of data in qualitative research are primary and secondary data. Primary data sources are data sources that directly provide data to researchers, namely data sources obtained from observations and interviews. The secondary data sources are data sources that do not directly provide data to researchers, namely

data obtained from documents. Based on primary data sources, the informants were the head of the madrasa, 8 teachers, and 6 students. The number of informants as research objects is considered sufficient to obtain valid data. And if there is invalid data, the informant as the primary data source will be added. Following the main problem of this research, the type and source of the research carried out, the selected data collection, and then analyzed in-depth are the methods of observation, interviews, and documentation.

The data processing technique in this study was carried out by systematically arranging written and unwritten records of observations of written and unwritten data and predicting the results of interviews as supporting data. The data that has been collected is described as a friend in the research field. Data analysis techniques were carried out through data reduction, data presentation, and verification, and concluding. In reducing data, the researcher summarizes the data obtained through observation, interviews, and documentation, then selects the main things, then focuses on the main things, and focuses on the important things, and looks for related themes and patterns. With a description of the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, and the role played by the principal and teachers in developing the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, as well as supporting and inhibiting factors in developing the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar. Thus, the reduced data will provide a clearer picture and make it easier for researchers to conduct further data collection.

After the data is reduced, the next step is to present the data, which can be done in brief descriptions, charts, relationships between categories, and the like. Researchers present by describing the data obtained from observations, interviews, or even documentation about character development (religious, honest, disciplined, independent, socially caring, and responsible) students, then map them (categories) into three, namely a description of the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, the role of madrasa principals and teachers in developing the character of students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, as well as supporting and inhibiting factors in developing the character of participants students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar.

Verification and concluding are attempts to interpret the data presented by observing patterns of regularity, explanation, configuration, and cause-and-effect relationships. After data reduction and data presentation, the researcher then verified the data, which was supported by valid evidence following the problem formulation, namely the description of the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, the role of the madrasa head and teacher in developing the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, as well as supporting and inhibiting factors in developing the character of students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar. Then draw conclusions based on the data that has been

verified. This conclusion is determined as a result of research through analysis results with the support of data or strong evidence, both from observation, interviews, and documentation.

They are testing the validity of the data in the study using the triangulation method. In this triangulation process, researchers tested the data that had been obtained, and suppose there are one of three or more informants (triangulation of sources), for example. In that case, the teacher of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, the data submitted is different (invalid). The researcher adds or conducts interviews with informants (teachers) who others to ensure the validity of the data or compare the data obtained from interviews with observations from the same data source (technical triangulation) to obtain authentic data or also check interviews and observations in different times and situations (time triangulation) to produce valid data according to the problems in the research.

Result and Discussion

The teacher's role in the development of student character

Non-formal activities are learning activities outside the school system or formal activities but are still carried out in an organized manner. Sometimes non-formal education can be in the form of additional education at school or has no connection. Non-formal activities are businesses that are organized systematically and continuously outside the school system. Non-formal activities can be carried out separately or as an essential part of a more significant activity to serve specific student goals or learning needs. Non-formal activities aim to replace, add and complement formal education. In the context of the Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, the activity in question is a compulsory hour program. Therefore, the following will explain the role of the teacher in developing this activity as part of character values. The compulsory hour activity is the flagship program of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar. The madrasa makes binding rules that all students must obey.

In implementing this mandatory hour to run well and produce the best following the expectations of the madrasa, students are divided into several groups of assemblies consisting of ten to fifteen people. This amount is ideal and able to accommodate and serve to learn for all students. In the forum, accompanied by a teacher who is responsible for guiding students to be able to read the Qur'an well, memorize the Qur'an to the maximum to achieve the target, and also be able to practice the values of goodness in the Qur'an. Muhammad Akbar Rahman confirms this in the following interview:

"In the learning process of this compulsory hour program, the first thing we did was divide students into several forums, the number of which we limited so that learning could run well and maximally, which was about ten to fifteen students. Then in the forum, a teacher is appointed who is responsible for carrying out the learning process called "*Badal*." Our hope as teachers is that by learning this assembly, the targets set by the madrasa can be achieved" (Muhammad Akbar Rahman, 2020).

Muhammad Akbar Rahman's explanation above follows the results of researchers' observations on Wednesday, January 22, 2020, at 16.15. Researchers saw several forums, each consisting of ten people, twelve people, fourteen people—also accompanied by their respective teachers. The students are fostered and guided by reading the Qur'an and memorizing the Qur'an. The teachers guard these rules in every lesson by reminding, motivating, and encouraging students to be serious about achieving the targets set by the madrasa. Rahmat Hamid has conveyed this in the following interview:

"We as teachers always motivate and encourage students to achieve the target of rote learning of at least seven chapters by asking them to maximize the compulsory hour activities seriously. In addition, we also provide rewards for students who have reached the target in the mandatory hour activity, as evidenced by a rote control book that shows the limits of their memorization ([Rahmat Hamid, 2020](#)).

Rahmat Hamid's explanation above is following the results of the researchers' observations on Thursday, January 23, 2020, at 16.15 that researchers saw teachers, both before and after learning, being reminded and encouraged to be serious and have to work hard so that the efforts that students have made so far bear fruit satisfactorily. It is also promised and encouraged that students who reach the target or even exceed it will be awarded. Hasrullah delivered the subsequent explanation through the following interview:

"This compulsory hour program for us helps students to achieve their memorization targets, so we take concrete steps to achieve all of them, but there is one thing that we often do, both during the learning process and during worship. The effort we mean is "prayer." We always pray for the students to be facilitated in their efforts and achieve maximum results. In addition, we also direct and expect students always to ask their parents or closest family for prayers. Of course, we have experienced many things that we did not expect, but with the permission of Allah SWT, everything can be realized" ([Hasrullah, 2020](#)).

Based on the results of the interviews and observations above, it shows that the role of the teacher in developing the character of students through this compulsory hour program is very significant, which has been proven by many students to be memorizing the Qur'an and reading the Qur'an very well. This is in line with research [Juhani & Hajar \(2021\)](#), that learning the Qur'an and Islamic books can strengthen students' character. Therefore, character building is an essential and fundamental thing that must be given to students. As explained in research [Ratnasari \(2018\)](#), character building is necessary for all students. Character building should be taught to students to provide knowledge and provide life experiences that can apply the norms, culture, and personal development.

The formation of student character cannot be separated from the role of the teacher. The role in question is as an innovator, namely designing and making effective learning models. Then also as a communicator, namely a teacher who always encourages, directs, and guides students so that they can lift and improve their abilities to follow the entire learning process. Furthermore, as a motivator, that is to motivate students to study diligently. The role of an appreciator is to appreciate every achievement obtained by students by giving rewards or other awards so that they are motivated again to improve what they have obtained and become a driving force for other students to get what has been achieved by these

outstanding students. Then the last one is knocking on heaven's door with a prayer for students. The role played by the teacher in improving the character of Islamic Junior High School students. Tahfizhul Qur'an al-Imam Ashim campus II Makassar, both in informal, formal, and non-formal activities, can be described several things, including maximizing routine and continuous learning, promoting exemplary, strengthening the internal character of teachers, affirming and enforcing rules, instilling habituation, optimizing the provision of advice, direction, and motivation, and relying on the power of prayer.

Supporting and inhibiting factors in developing character

In a process or activity, there are supporting and inhibiting factors, such as the role and teacher in developing the students' character of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar. Knowing the supporting and inhibiting factors aims to follow up what needs to be maintained and even more improved and what needs to be improved so that the process or activity can produce the best. The development of character education at Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar can run well because various parties support it. The implementation of character in madrasas is not necessarily the responsibility but the responsibility of all parties. Madrasa managers, both the madrasa committee and the leadership of the Tahfizhul Qur'an al-Imam Ashim Islamic Boarding School, support character development programs for students, both in terms of guidance and proposed activities that must be programmed. The support is both material and immaterial so that it becomes the strength of the madrasa in developing character education. This is following what was expressed by Akbar Rahman as follows:

"In addition to the support of madrasa managers, support from teachers is also essential in developing character education in madrasas. Teachers can deliver material and can adapt to the needs of students. The teacher does not keep a distance from the students. The closeness between teachers and students has a positive impact on learning. Namely, students feel comfortable. Support from teachers in developing character education is by being an excellent example for students, both being an example in teaching religious, disciplined, and achievement motivation characters".

As stated by Rahmat Hamid in the following interview:

"We as teachers recognize that we have an important role in developing students' character. Therefore, to support this, we maximize to take steps and roles, for example being an example for them, then the most important thing is strict enforcement of the rules" ([Rahmat Hamid, 2020](#)).

This is important because teacher-student interactions are more intense in madrasas, so teacher behavior will heavily influence student behavior. Another support is also from the guardians of students who are very supportive of the programs designed by the madrasa even they want character values to be a top priority in every activity in the madrasa. This was acknowledged by the madrasa Akbar Rahman in the following interview:

"This character development cannot be separated from the role of parents with the support of an active role to help enforce madrasa rules. And what is most visible is when students are on vacation at their respective homes, because before leaving we provide reinforcement related to the rules when students are on vacation. So that the

culture of good character is maintained even though they are in their homes” (Muhammad Akbar Rahman, 2020).

The support from the guardians of students also shows a collaborative relationship between madrasas and parents in developing student character education because the success of student character education can be influenced by the cooperation and support of both parties. Good collaboration between the madrasa and parents, then students' character education will be good; on the contrary, if the two parties' cooperation is not well established, then character education will experience obstacles. Apart from those mentioned above, support also comes from adequate facilities and infrastructure. In general, facilities and infrastructure are tools to support the success of a role process carried out in public services. If these two things are not available, then all activities carried out will not achieve the expected results according to the plan. The Ministry of National Education has distinguished between educational facilities and educational infrastructure. Educational facilities are all sets of equipment, materials, and furniture that are directly used in the education process in madrasas. In this regard, educational infrastructure is all essential equipment that indirectly supports implementing the educational process in madrasas (Arifin, 2012). Meanwhile, according to Ministerial Decree P and K No. 079/1975, educational facilities consist of three major groups, namely (Daryanto, 2010):

- Madrasa buildings and furniture.
- Learning tools consisting of bookkeeping, teaching aids, and laboratories.
- Educational media can be grouped into audio visual media that uses a viewer and does not use a view.

Apart from the difference in terms of facilities and infrastructure that have been mentioned above, what is meant here is all facilities that support the development of student character. Because the existence of these facilities and infrastructure is beneficial and the teacher/coach in developing students' character, for example a mosque to support the religious character of students. Following the results of the interview with Hasrullah are as follows:

"We are very grateful for the existence of a mosque and indeed in a boarding school Islamic there must be a mosque, which really helps us in fostering and developing the character of students. Considering that students are generally around four hundred so that the mosque is adequate to accommodate them to apply religious, disciplined and responsible characters" (Hasrullah, 2020).

Giving sanctions is one of the supporting factors in developing the character of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim students. The purpose of regulations is to be obeyed and implemented, and when they are violated and not implemented, the consequence is the imposition of sanctions. This is how it applies to all students. The form of imposing sanctions remains within the justified limits, for example, physical sanctions in push-ups, squatting walks, scot jump, cleaning toilets. Fahmi stated this in the following interview:

"Sanctions are given to students when they commit a violation or do not carry out the assigned task. The sanctions that are usually applied are squatting, pushups, cleaning the toilet and others. We hope that with this sanction, students can realize their mistakes and will not repeat them again" (Fahmi & Sari, 2020).

There are also sanctions in material (fines) in money ranging from one thousand rupiahs to five thousand rupiahs. This is based on the results of interviews with Amirul Mukminin as follows:

"Indeed, the sanctions given to students take many forms, among which we absorb the sanctions, and the example carried out by Singapore is the good system even though it is assessed that it is not much, which is in the range of one thousand to five thousand rupiahs, depending on the level of violation. And the proceeds of this fine are used and also returned for the benefit of the students themselves" (Amirul Mu'minin, 2021).

Then there are also sanctions given in worship, for example, reading the Qur'an and praying *tahajjud* throughout the night. As has been conveyed in the description of the religious character of students that the implementation of *tahajjud* is not yet "mandatory," so that the implementation of the *tahajjud* prayer throughout the night is considered by students as a heavy thing because it is not a habit as a whole for students. This is exactly what Rahmat Hamid said in the following interview:

"Sometimes in giving sanctions to students it is not as usual, namely by reading the Qur'an all night and praying *tahajjud* all night with several provisions, for example in every *raka'at* you have to read several pages, and so on. So the imposition of this type of sanction is actually constructive, namely the habit of carrying out sunnah practices, which indeed this type of worship has not explicitly emphasized the necessity to carry it out" (Rahmat Hamid, 2020).

From the various information submitted by the teacher/coach above, sanctions are given for those who do not obey the rules. And the sanctions that are most often applied are sanctions in the form of physical (squatting roads, cleaning toilets, etc.), material or fines in the form of money between one thousand and five thousand rupiahs, as well as performing *tahajjud* prayers throughout the night with some special provisions and reading the Qur'an all night. Based on the information along with the teacher/supervisor of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, it was found that the supporting factors in the role of developing student character are:

- Involvement of all parties. In developing student character, all stakeholders in the boarding school and madrasa environment are supported, especially the madrasa, teachers, and students. There are two types of involvement, namely:
 - The interaction between teachers and students is more intense. In the teaching and learning process, both in madrasas and mosques or even in dormitories, there is an intensive interaction between teachers and students.
 - Collaborative relationship between madrasa and parents of students. This relationship has been well established since the beginning of students' entry into the madrasa. There are two forms of this relationship: first, in the form of direct support from people for all the regulations set by the boarding school Islamic and madrasas. Second, the application of student protocols when returning home/holidays; parents always remind them to carry out the same as what is done in the cottage/dormitory.

- Adequate facilities and infrastructure. These facilities and infrastructure are very supportive, especially in the teaching and learning process, both formal lessons (which are in Islamic Junior High School) or extracurricular (Islamic boarding schools' flagship programs). With the teaching and learning process going well with the support of these facilities and infrastructure, it can support the formation of student character and, at the same time, can be developed.
- Strict sanctions. The provision of sanctions is solely to remind students that the bad character is not in line with applicable regulations and not following the expected character of students. The sanctions given can be physical sanctions (which are justified) or material (fines). With this sanction, it is hoped that it will deter students from repeating it.
- A conducive environment. Environmental conditions are very supportive of teachers/coaches in developing student character, especially religious character. In a Tahfizhul Qur'an boarding school like this, of course, students will naturally be carried away and dissolved in a "heavenly" atmosphere with the chanting of the holy verses of the Qur'an being read in various places and corners of the boarding school environment. This atmosphere will also affect other characters, for example, discipline, responsibility, even the character of social care.

The findings of this study strengthen research [Kanji et al. \(2020\)](#), that the factors in supporting and inhibiting character education consist of two aspects, namely internal and external. Supporting factors include teachers, principals (internal), parents (external), and inhibiting factors include teachers, principals (internal), and parents (external). At the same time, research [Adi \(2019\)](#), in his study states that the teacher should be fully aware that physical and sports activities can be a tool to educate and form a positive character. Meanwhile, in research [Marini et al. \(2019\)](#), the teacher can shape character by getting used to praying before starting the activities in class, connecting teaching material with developing a positive attitude, and inspecting the neatness of student uniforms. Predicted preparation of teaching-learning process. The teacher applying the cooperative learning method in group assignments, motivating the students to ask bravely, and paying attention to student attitude in class promoted the core of the teaching-learning process.

Inhibiting Factors in Developing the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim Campus II Makassar Students at secondary madrasas are in their teens, where at that age, they are in a period of transition or displacement both physically, psychologically, socially, and emotionally which are in vulnerable conditions. Although adolescents will get the opportunity to obtain optimal health status, their behavior does not always support it. During adolescence, risky behaviors carried out, such as smoking, drinking alcohol, and taking drugs, will affect chronic diseases in later adulthood. Adolescence is a very important developmental phase, starting with physical maturity to emotional maturity. The emotional maturity of a person will be influenced by mental health. Several national and special surveys and publications were obtained regarding the health situation and risk behavior of Indonesian adolescents in this decade.

RISKESDAS data shows the prevalence of mental, emotional disorders as indicated by symptoms of depression and anxiety for ages 15 years and overreaches around 14 million people. WHO also states that 75% of mental-emotional disorders occur before the age of 24 years, and 50% occur before 14 years. In addition, states that as many as 20% of teenagers in the world experience mental health problems and behavioral problems (Luthfiana, 2017). Based on these data, mental health is important to pay attention to early on. Physical conditions in adolescence will reach an optimal point and will shape health in adulthood. Mental health is how a person thinks, feels, acts about himself and others to evaluate and make conscious decisions. According to the researcher's observations, most of the Islamic Junior High School, Tahfizhul Qur'an al-Imam Ashim Campus II Makassar, have shown good character. However, some students are still in the process of character building. In conditions like this, character development is still constrained. This is based on the explanation of Hasrullah in the following interview results:

"In developing the character of some of our students, we are still constrained by the unstable souls of the students and this is actually understandable because these times are transitional periods. But that doesn't mean we stop there. We are still taking steps and we still believe that we can overcome these obstacles. This belief is very grounded considering that our daily activities always interact with the Qur'an, while the Qur'an is syifa (medicine). This drug includes being able to overcome unstable mental illnesses" (Hasrullah, 2020).

Based on this interview, it is clear what Hasrullah said that among the obstacles in character development (religion, honesty, discipline, independence, social care, and responsibility) of students is that their souls are still unstable. This is understandable, considering that it is easy to be pushed down against previously unfavorable characters at this age so that they can beat environmental conditions with good character nuances. However, teachers have the confidence to be able to overcome these obstacles, namely returning to the blessings of the Qur'an, which is a daily routine activity for students. Character education in madrasas is more concerned with teaching values. Character education can be called integral and intact; it must also consider various methods to help achieve the ideals and goals of character education. This method can be a very important elements for a character education project in a madrasa. Character education rooted in the madrasa's context will be able to animate and direct the madrasa to a realistic, consistent, and integral appreciation of character education. Among the methods in question is teaching. Teaching here is to provide a clear understanding of what goodness, justice, and value are so that students understand them. Teaching must continue because students still have very little knowledge of the urgency and essence of good character. This is following what was stated by Amirul Mukminin in the following interview:

"We understand that students do not fully understand the nature of the characters instilled in this madrasa. Therefore, we always remind and teach goodness in character as well as encourage to decorate all activities with good character. We hope, of course, that students can understand how important it is to have good character" (Amirul Mu'minin, 2021).

Based on Amirul Mukminin, it was clear that some students did not fully understand the good characters they played based on the rules and demands of

the boarding school leaders or the teachers/builders. Because if they have understood the essence and urgency of good character, then, of course, everyday students in doing good are not solely based on binding rules, but it is born in their hearts. But unfortunately, some of the students have not fully done based on their understanding of the importance of having good character. Character education activities are implemented by monitoring, monitoring, and evaluating periodically, daily, weekly, monthly, quarterly, semester, and yearly. Supervision of the implementation of character education is carried out by teachers, madrasa heads, madrasa committees, and supervisors (Hanafi, 2015).

The supervision carried out aims to discover the weaknesses and strengths that occur during the implementation of character education, both from the material and performance aspects of students and teachers who carry out character education for students. Character education of students carried out by madrasas, both in the classroom through the learning process and in the madrasa environment through habituation and coaching, always carries out improvement and reflection (Hanafi, 2015). The implementation of reflection is carried out carefully and discussed through activities that meet procedures involving the supervision team, namely the madrasa committee, teacher representatives, madrasa heads, and supervisors from the education office, to identify weaknesses and strengths that occur during the implementation of character education, so that the role of reflection is carried out following the objectives. However, there are still some things that are lacking, and there are also some things that become the advantages of character education being carried out. In addition to formal supervision, continuous supervision is also carried out by implementing rules. However, the supervision of this model has not been fully maximized. This is following what was conveyed by Aisyah Yunus in the following interview:

"The supervision that we have done so far on students has indeed become a routine activity, but in certain times and conditions we sometimes don't do it, maybe because we have other (busy) activities, or because the coaches/teachers sometimes feel lazy or other things" (Aisyah Yunus, 2020).

The same thing was expressed and added by Rahmat Hamid in the following interview:

"We have carried out supervision of students even though this supervision is not optimal. And sometimes the supervision and monitoring that we do has not monitored one by one, but is only limited to person or casuistic, so it cannot be comprehensive and maximal for students to develop the character in question" (Rahmat Hamid, 2020).

Based on what was conveyed by Aisyah Yunus and Rahmat, Hamid indicated that the supervision had been carried out but admitted that this supervision had not been carried out optimally. Even if there is a maximum, it is only limited to a person. It is casuistic, which requires extra supervision and attention because the condition of students requires such actions. Indeed, this supervision, especially on students' character, should be carried out continuously and continuously, which cannot be separated from various strategies. With this strategy in the future, it is possible to maximize this aspect of supervision to develop the students' character of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim Campus II Makassar. The implementation of character education at

Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar has arranged various programs as a foothold and basis in developing students' character. However, the program intended here is limited to the character, of course, but other character development programs can certainly run according to the target to be achieved. The intended program that has not been running and implemented correctly is the character of social care. This is following what was expressed by Rahmat Hamid in the following interview:

"In character development, especially social care, sometimes many programs will be carried out, but have not been implemented, for example collecting used clothes for disaster victims. The program that has been arranged is a monthly activity, but it has not been implemented, because there may be other activities that are considered important so that this monthly program can be carried out in the following month" (Rahmat Hamid, 2020).

In this interview, Rahmat Hamid emphasized that there are programs that have not been implemented as planned, namely the development of social awareness characters, especially about the monthly routine program of collecting used clothes. So far, the program is usually carried out at certain times and is urgently needed, even though this schedule is carried out every month. The involvement of parents in developing the character of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar as stated in the previous supporting factors, has gone well because it has been built since the beginning of the entry of students into the cottage. And also, people enthusiastically support this character development program whose benefits will return to the students themselves. However, behind the maximum support from the parents of the students, some things were considered to hinder the development of the students' character, even though the intentions and goals of the parents of students did not reach that stage. The thing that is meant is that parents often visit their children at the cottage. Of course, this sooner or later will have a bad impact on their children or even on other students.

In the researcher's observation, when a student's parents came to visit their child, the other students took the opportunity to borrow the cellphone used to call their parents or maybe call someone else, and it was done secretly. This kind of behavior violated the rules, which showed the child's lack of character at that time. Even though the forum for contacting the parents of students can be through a channel that does not violate the rules, for example borrowing a cellphone from the head of the room because there is something urgent to say. Hasrullah further strengthened the results of this researcher's observations in the following interview:

"When parents come to visit and do this often, it will certainly have a bad impact on the students (children), but not on the aspect of their arrival but on the things that students usually do at home, for example playing cellphones. And generally, students who are visited by their parents are usually the first to be asked for a cellphone. And not only that, it also has an impact on other students, namely they will ask to be loaned the cellphone and contact their parents or maybe others by hiding. We from the cottage do not want that" (Hasrullah, 2020).

Based on the results of interviews and observations, the researchers saw that the initial cause of students violating the cottage's rules was the frequent arrival of students' parents to visit their children. And the impact is not only on their

children but on other students who take advantage of the opportunity to use their cellphones, which violate the rules of the cottage. Two factors influence character development, namely the child's innate nature and the child's view of the world he has, such as knowledge, experience, accepted moral principles, guidance, direction, and parent-child interaction (relationship). A positive environment will also form a positive character in children. Character education must start early. The environment has a considerable influence on the formation of character. The environment is very influential for the development of children's character. If the child is in a good environment, it will have a good influence on the development of the child's character, and vice versa; a bad environment can also have a bad impact on the development of the child's character.

As parents and teachers, you must be observant and smart in choosing a good environment for your child because it will determine your child's character development. For example, this environment can be the environment where you live, the children's play environment, or the children's madrasa environment. In the process of child development, the environment is a significant factor after birth. Without the support of environmental factors, the development process in realizing innate potential into real abilities will not occur. Therefore, the function or role of this environment in the development process can be said to be a teaching factor; namely, a factor that will affect the realization of a potential well or not, because the influence of the environment, in this case, can be positive which means the impact is good and supports the development of potential or negative, namely the influence of the environment is not good and will hinder/damage development.

Therefore, it is the main task of a teacher to create or provide a positive environment to support the child's development and try to monitor and avoid the influence of negative environmental factors that can hinder and damage the child's development. According to the results of the researcher's interview with the headteacher, four environmental factors hinder the character development of the students of Islamic Junior High School Tahfizhul Qur'an al-Imam Ashim campus II Makassar, namely frequent permission to go home, wrong choice of friends, lack of socialization with other friends, and not be open to following the rules. This is explained by Rahmat Hamid as follows:

“According to past experiences, even today there are still students who show characters that are not in line with our expectations. This is because they are often allowed to go home so that at home they come into contact with their cellphones and maybe even with their female friends. Furthermore, we chose the wrong friend, because of course we admit that there are also students who lack character, so that he influences his friends who often hang out with him. Then less socialization with other friends. There are also students who, on the other hand, are less sociable or introverted, so that when there are positive activities they are not involved in them, and the last one is not opening up to follow the rules or in other words there is an intention not to follow the rules, for whatever reason and reason” (Rahmat Hamid, 2020).

The explanation of Rahmat above explains that the character development of Islamic Junior High School. The child's internal factors generally cause Tahfizhul Qur'an. At the same time, external factors can also be the cause when parents are indifferent or ignorant of their child's behavior when permission to go home.

Because parents play a role in developing students' character, as has been conveyed on the supporting factors, namely by supervising or even asserting the behavior that is not good for their children, this external factor is relatively an inhibiting factor in developing the character of students.

Conclusion

The character development of Islamic Junior High School students. Tahfizhul Qur'an al-Imam Ashim campus II Makassar is carried out through the head of the madrasa and the teacher. The role of the principal, in this case, focuses on the control function through his role as a manager, the supervisory function through his role as a supervisor, and the management function through his role as an administrator. Meanwhile, the teacher's role focuses on applicative roles, namely inspiration (role model), communicator (guiding, motivating, and directing), facilitator (facilitating learning activities and rewarding students), the executor (reprimanding, warning, and even entitled to give credit). Sanctions for violating students), evaluators (assessing student character), and transcendental approaches (spiritual matters such as prayer). Islamic Junior High School students to realize one of their visions, namely Hafiz Qur'an, and understand its meaning to lead students to easily practice the contents of the al-Qur'an so that it is in harmony with student character development. Learning the Qur'an (*tahsin*) and interpreting it is added to the main subjects in Islamic schools or public schools where students are Muslim.

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