

# Comparative Study of Learning Methods in Character Education Management Among Islamic Religious Education Teachers and Christian Religious Education Teachers

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## Abstract:

This research aims to analyze the comparison between Islamic and Christian education management in terms of character education. The type of research that will be used quasi experiment with the design of a paired control group (matching pretest-posttest control group design). The results showed that character education in students at STT Biblika Jakarta has adequate intellectual knowledge as a scholar who meets the needs of the community, in the fields of Biblical, Theological, Spiritual Service, and Work in society. In addition, they have the character of a leader of good character and become an example as a clergyman. Do love in his life and imitate Christ. Able to answer people's problems and and live presents peace and love each other. Be a leader with high integrity towards the responsibilities he gives. Able to live socially and bring renewal or innovation in society. Meanwhile, student character education at UIN Maliki Malang, with character education model developed, namely making the figure of ulul albab as the foundation. In developing the character of students, UIN Maliki Malang bases on the historical values of the establishment of Islamic University and Vision, Mission of the college. The theoretical foundation used as a handle in developing character education based on ulul albab is the conception of Islamic teachings and the foundation of educational ilosois. The purpose of character education based on Ulul Albab UIN Maliki Malang is to form a Muslim person who has the values of ulul albab.

**Keywords:** *Education Management, Character Education, Islamic Religion, Christian Religion*

## Abstrak:

Penelitian ini bertujuan untuk menganalisis perbandingan antara manajemen pendidikan islam dan kristen dalam hal pendidikan karakter. Jenis penelitian yang akan digunakan adalah penelitian eksperimen semu (quasi experiment) dengan desain kelompok kontrol berpasangan (matching pretest-posttest control group design). Hasil penelitian menunjukkan bahwa Pendidikan karakter pada Mahasiswa di STT Biblika Jakarta memiliki pengetahuan intelektual yang memadai sebagai sarjana yang memenuhi kebutuhan masyarakat, dalam bidang Biblika, Teologi, Pelayanan Spiritual, dan Berkarya dalam masyarakat. Selain itu, mereka memiliki karakter sebagai seorang pemimpin yang berkarakter baik dan menjadi teladan sebagai seorang rohaniawan. Melakukan Kasih dalam kehidupannya dan meneladani Kristus. Mampu menjawab masalah masyarakat dan dan hidup menghadirkan damai dan kasih terhadap sesame. Menjadi pemimpin yang berintegritas tinggi terhadap tanggung jawab yang diberikannya. Mampu hidup bersosial dan membawa

pembaharuan atau inovasi dalam masyarakat. Sementara itu, pendidikan karakter mahasiswa di UIN Maliki Malang, dengan model pendidikan karakter yang dikembangkan yaitu menjadikan sosok ulul albab sebagai landasannya. Didalam mengembangkan karakter mahasiswa, UIN Maliki Malang mendasarkan pada nilai-nilai kesejarahan berdirinya UIN dan Visi, Misi perguruan tinggi. Landasan teoritis yang digunakan sebagai pegangan dalam mengembangkan pendidikan karakter berbasis ulul albab ini adalah konsepsi ajaran Islam dan landasan ilosois pendidikan. Tujuan pendidikan karakter berbasis Ulul Albab UIN Maliki Malang adalah membentuk pribadi muslim yang memiliki nilai-nilai ulul albab.

**Kata Kunci:** *Manajemen Pendidikan, Pendidikan Karakter, Agama Islam, Agama Kristen*

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## INTRODUCTION

In the beginning, the term "management" was only ever used in reference to the world of organizations and business. This phrase has gradually found its way into numerous contexts and activities. One of them, education, is one of those that participates in applying management in the process of implementation, albeit with various modifications and requirements to account for variances in the objects being managed (Qomar, 2016). Therefore, management plays a role in the progression of educational organizations and educational institutions toward their goals of further development.

Given the critical nature of management's role in the field of education, Islamic educational institutions began incorporating management practices into their operations at an early stage. Although education management is broader in scope and applies to all aspects of education in general, then Islamic education management is more narrowly focused on the management techniques that are utilized in the construction of Islamic education.

Some questions are raised about the combination of these two fields of study, namely management science and Islamic education, as it is in the process of developing. The result of this is that the idea of Islamic education management is accused of imposing the will of Islamic education specialists, who only accept and integrate "Islam" into management disciplines whose presence has been established previously. In practical terms, if one looks at its past, one may deduce that Christian nations were the ones to pioneer the development and application of management science. As a consequence, the prevailing notion that people are left with is that the idea of Islamic education management is nothing more than the Islamization of management science that has always been a part of Christianity. In general, there are many inconsistencies between the ideologies and worldviews of Islam and Christianity, both of which are practiced by the vast majority of people who are not Muslims.

In order for character education to be successfully implemented, participation from all relevant parties including churches, families, schools, and the larger community is required. As a possible consequence, the church, schools, and families that serve as environments for the formation of morals and education ought to be given more authority. The qualities of positive

thoughts, caring, tolerance, honesty, responsibility, and respect for others are all essential components of character (Lewis, 2021; Utomo, 2017; Wahyuni & Kadang, 2019; Widjaja & Simanungkalit, 2020; Wiradimadja, 2020).

A good teacher is essential to education because he or she teaches pupils to learn, know, and think critically in which they are involved (e.g., the fields of science and technology, faith, work, and socioculture) (Utomo, 2017). Therefore, Christian education offered by the church, parents, and teachers in schools must play a significant role in developing a generation with broad perspective, honesty, and integrity.

Christian Religious Education (CRE) is an education that emphasizes the character of the Lord Jesus Christ and incorporates the Bible (God's Word) as a foundation or guide (Smith, 2021). According to Luther, CRE is an education in which congregational members study frequently and systematically to become more conscious of their sins and joys in the liberating Word of Jesus Christ. In addition, CRE provides learners with prayer experiences, the written Word of God (the Bible), and access to diverse cultures so that they can serve others, including society and the State, and participate in Christian fellowship responsibly (Bahapol & Singal, 2020; Boehlke et al., 2006). The final responsibility of CRE is to teach according to the commands of the Lord Jesus Christ to His followers before His ascension into heaven, namely, "go, make all nations my disciples, baptize, and teach them to observe all that I have commanded you" (Widjaja et al., 2020).

Education is a process that achieves its goals, and the essence of education is that it is guided by the goals it has set (Metcalf & Moulin-Stožek, 2021). In Wiradimadja (2020), John Dewey defines education as: "Among the continuous social initiatives. He stated that the efforts of adults are to guide the physical and spiritual maturation of youngsters towards adulthood." John Calvin claimed that Christian Religious Education is an effort to teach a generation of churches to comprehend God's Word so that they might serve and be accountable as individuals who have been saved. Consequently, Christian Religious Education is the process of studying God's Word in order to educate individuals for Christ-centered ministry (Metcalf & Moulin-Stožek, 2021; Smith, 2021).

As highlighted by Luther, Christian religious education requires church members to read regularly and recognize their sin, as well as the freeing teachings in the Bible of Jesus Christ. In addition, Christian religious education prepares students with the experience of prayer, the Written Word (Bible), and many cultures so that they may serve others, including society and the State, and participate responsibly within the Christian community (Bahapol & Singal, 2020). In contrast, according to Paulus Lili, Christian religious education emphasizes the person of the Lord Jesus Christ and the Bible (God's Word) as the foundation or point of reference (Kristianto, 2006).

The process of teaching and learning that is grounded in the Bible, centered on Christ, and empowered by the Holy Spirit in order to know and experience the plan and will of God is referred to as Christian Religious Education (CRE). Through Christ in each and every facet of life, and to prepare

them for effective ministry that is centered on Christ as the Great Teacher and the commandments that mature the disciples (Graendorf, 2012).

In Islam, the standard of outstanding character that serves as the primary reference is none other than the Prophet Muhammad's p.b.u.h own character. Prior to his appointment as Prophet and Messiah, the Prophet was known for his exemplary moral conduct. Even Allah himself celebrates the prophet's humility in the Qur'an. Allah says in the fourth verse of al-Qalam: "Indeed, you (Muhammad) have an excellent character." This excellent statement. What is praised as the noble and majestic character of the Prophet is not only man, but also God as the Almighty's Creator God.

The excellent character of the Prophet Muhammad was well portrayed in history. The Prophet was noted for his integrity, dependability, sagacity, courtesy, love of others, generosity, desire for assisting others, meekness (not rudeness), tolerance, etc. Even his opponents and adherents of other religions, such as Judaism and Christianity, recognized the nobility of his character. Numerous occurrences have documented the generosity of certain Jews and Christians, and the Quraish became the catalyst for the Prophet's compassion. It led to their conversion and their becoming Muslims.

With the Prophet Muhammad as a role model, character education is an indispensable feature of Islam. The notion is obvious and exhaustive, and life's status as a paradigmatic illustration of moral standards is supported by historical and empirical evidence. This statement seeks confirmation of the term *A'ishah*, which means "The Quran is the prophet's character." Hence, the running Prophet is actually the Qur'an. The noble prophet p.b.u.h. exemplifies the concept of the Qur'an in every aspect of His character.

## RESEARCH METHODS

This study employs a quasi-experimental research design with a paired control group design (matching pretest-posttest control group design) that combines quantitative and qualitative primary data (Sukmadinata, 2018). This study uses field research as its methodology. This study's quantitative data is the character education score using an approach that covers psychological aspects that are represented in a person's behavior and personality. There were two groups in this study: the experimental group, which utilized a lecture-based character education approach, and the control group, which used the spiritual/ulil albab method. This study was carried out at STT Biblika Jakarta and UIN Malik Ibrahim Malang. The sample technique used in this study is simple random sampling. The Issac dab Michael formula was used to determine the number of samples in this study; the samples collected for this study totaled 120 students, 60 from STT Biblika Jakarta and 60 from UIN Malik Ibrahim Malang. This study investigated the learning techniques of character education management for Islamic religious education teachers and Christian religious education instructors by collecting qualitative data through a questionnaire survey utilizing the Google form tool. Meanwhile, quantitative data in the form of scores were evaluated using descriptive statistical analysis using SPSS version 22 to determine the effectiveness of the character learning method's application.

Qualitative data from survey results in the form of Google forms were evaluated utilizing qualitative data analysis techniques such as data collection, data reduction, data categorization, data analysis, data interpretation, and data inference. The utilization of the lecture technique was evaluated prior to treatment in cycle I to gain an overview of character education. Then, in cycles 1 and 2, they received treatment (a spiritual development approach and ulil albab), and their character education was evaluated at the end of each cycle. The next stage is to examine and compare the pretest value, cycle 1 value, and cycle 2 value. The class action research technique chosen was based on a problem solution, namely analyzing the effectiveness of applying character education management learning methods for Islamic religious education teachers and Christian religious education instructors.

## RESULTS AND DISCUSSION

### Character Education Management

**Table 1: Character education management of STT Biblical Jakarta in Cycle 1**

Cycle	N	Scope	Min	Max	Score	SE	Standard Deviation	Variance
Pre-test	60	22	54	76	63.71	.556	6.211	38,578
Cycle 1	56	17	61	82	74.50	.412	4,601	21,171

The highest score on the pre-test was 76, whereas the highest score on test cycle 1 was 82. This table also demonstrates that STT Biblika Jakarta's character education improved after implementing the lecture technique, as seen by the comparison of pre-test and post-test scores (63.71), and cycle 1 test results (74.50). The variance number indicates that the score distribution of students is likewise quite different. The second cycle improvement of character education utilizing spiritual development approaches is described in Table2. The lowest score from cycle 1 is 65, while the maximum score from cycle 2 is 68, as shown in Table 2. Cycle 1's highest score is 82, whilst cycle 2's highest score is 87.

**Table 2: Character education management of STT Biblical Jakarta in Cycle 2**

Cycle	N	Scope	Min	Max	Score	SE	Standard Deviation	Variance
Cycle 1	60	17	65	82	74.5	.142	4,601	21,171
Cycle 2	60	19	68	87	79.6	.318	3.557	12,649

Table 2 also reveals that after the second cycle of adopting the spiritual development approach, STT Biblika Jakarta's character education improved, as evidenced by comparing test results from cycle 1 (74.50) to test scores from cycle 2 (79.58). The value of variance reveals that student results are distributed across a wide range.

**Table 3: Character education management of UIN Maliki Malang in Cycle 1**

Cycle	N	Scope	Min	Max	Score	SE	Standard Deviation	Variance
Pre-test	60	19	52	73	62.56	.535	6.211	33,578
Cycle 1	60	23	60	80	73.43	.412	3.651	25,364

The highest score on the pre-test was 73, whereas the highest score in test cycle 1 was 80. This table also demonstrates an increase in character education at UIN Maliki Malangs after the implementation of the lecture technique, as indicated by the comparison of pre-test and post-test scores (62.56), and cycle 1 test results (73.43). The variance number indicates that the score distribution of students is likewise quite different. The second cycle improvement of character education utilizing the ulil albab approach is described in Table 2. The lowest score from cycle 1 is 52, while the highest score from cycle 2 is 80, as shown in Table 4. The highest cycle 1 score is 73, while the lowest cycle 2 score is 60.

**Table 4: Character education management of UIN Maliki Malang in Cycle 2**

Cycle	N	Scope	Min	Max	Score	SE	Standard Deviation	Variance
Cycle 1	60	15	62	80	72.30	.142	3.543	25,364
Cycle 2	60	17	65	86	78.60	.318	2,547	11,544

### STT Biblical Jakarta Character Education Management

STT Biblika Jakarta, implements education that includes intellectual elements as a qualified theology scholar, and educates students to have loyalty in community service and service, seen in everyday life, apart from that it is the sanctity of life, this is what is meant by character and behavior that must be respected according to Bible teachings. Regarding the nature of the biblical STT, it highlights the following Scripture-based principles:

According to 1Timothy 4:12, The phrase "don't let anyone look down on you" is a significant phrase Paul stressed to Timothy: "You have a lot of potential and traits, and that potential can conceal your youth." Timothy's leadership potential is revealed in this passage, which uses the word *mhdeiz sou thsneutetoz* to refer to forceful admonition "don't let anyone look down on you." Have a good personality Youth will be covered by good character in verse 6, "good service of Christ." The major character possessed by the minister of Christ in the original language is "kalos."

To realize this character, STT Biblika Jakarta conducts face-to-face learning methods. The lecturers and the students engage in face-to-face conversation with one another using this method. Students' minds and personalities can be molded by the education they receive. At STT Biblika, education places an emphasis on the kinship that can exist between students and lecturers, with both parties maintaining an open dialogue with one another. This procedure lasts for a period of four years and provides participants with a wide range of knowledge that is useful in society. Students receive training in Biblical Fields, Theological Sciences, Social Sciences, and other sciences that prepare them to serve their communities in a meaningful way.

Regarding the second aspect of the discussion concerning an exemplary life, it is possible to draw the conclusion that they understand very well and describe very well, but seem to be hesitant in giving answers. They are impressed by the idea that the act of practicing living as a young leader is a challenge that must be conquered in order to become a young leader with integrity.

## **UIN Maliki Malang Character Education Management based on Ulul Albab**

The true form of instruction at UIN Malang is structured as a merging between the tradition of the pesantren (ma'had) and the tradition of the university. This adjustment was made in order to accommodate the Indonesian setting. Universities are known to be able to give birth to people who think, while pesantren are known to be able to give birth to people who prioritize dhikr, and then on the basis of these two powers give birth to people with noble character who always want to do good deeds. This has been known for a long time as a vehicle that has been successful in giving birth to humans who prioritize dhikr.

The objective of character education at UIN Maliki Malang is based on the ulu al-albab conception that was discussed earlier because the university has such an instructional model. At UIN Maliki Malang, the figure of ulu al-albab can serve as a potential source of inspiration for the development of a superior and noble character. These values—caring for others, empathy, tolerance, cooperation, and professionalism—become an inseparable component of the figure of ulu al-albab. They are religious, patient, sincere, tawakkal, tawadlu', istiqamah, surrender, fair, honest, soft-hearted, high fighting spirit/hard work, critical, broad knowledge, able to see/read natural and social phenomena holistically precise (intelligent), and so on

Ulu al-albab-based character education is based on the characteristics contained in the ulu al-albab personality contained in the Qur'an spread over 16 verses of the Qur'an as stated in the guidebook for Tarbiyah Ulul Albab courses. These verses are (1) QS. Al-Baqarah; 179, (2) QS. Al-Baqarah 197, (3) QS. Al-Baqarah 269, (4) Qs. Ali Imran: 7, (5) Qs. Ali Imran; 190, (6) al-Maidah: 100; (7) Yusuf: 111, (8) al-Ra'd: 19, (9) Ibrahim: 52; (10) Shad: 29, (11) Shad 43; (12) al-Zumar: 9, (13) al-Zumar: 18, (14) al-Zumar: 21; (15) al-Mu'min: 54, and (16) al-Thalaq:10. As great as its meaning is, it describes someone who is perfect. Among them are in Ali Imran's letter 190-191. In the verse it is described that the person with ulu al-albab is a person who always dhikr in a state of standing, sitting and lying down (religious), and always thinking about God's creation both in the sky and on earth (intelligent).

The activities of the students are monitored by the board of caretakers who are assisted by murabbis and musyriks. The murabbis and mushrif, which numbered no less than 100 senior students, were selected from those who had superior achievements as stated above. Furthermore, one thing to be grateful for is that with the existence of this ma'had, student activities such as al-Qur'an memorization groups emerged, various art groups with an Islamic spirit.

Ma'had, in which all new students gather who are accompanied by Musyrik (old students who have good moral and intellectual qualifications) and are nurtured and mentored directly by the Kyai Council to become a separate entity that can shape the character and morality of the students. Therefore, the example of the Musyrik and the Kyai Council becomes the main force in shaping the character of students. Sincerity in work, patience, humility, honesty, courage to express the truth in a polite way, maintained association between the opposite sex, good communication, cleanliness, respect for elders,

mutual love for fellow human beings, spirit of sacrifice, love to help and morality other noble, is expected to be a major phenomenon in life in the Ma'had environment which is directly exemplified by the Musyrif and the Kyai Council through a process of habituation that leads to behavior improvement.

Various historical studies of the Prophet Muhammad, his companions, and previous scholars in terms of personality and moral nobility through an intensive study of the books and siroh of Shohabiyah, while continuing to carry out continuous programming such as the month of recitation, the month of hifdzil Qur'an, the month of trust, the month of pious charity, and so on, support the habituation of these noble behaviors. This means that if a particular month is designated as Hifdzil Qur'an Month, all students are supposed to memorize as much of the Qur'an as possible, and the Musyrif and the Kyai Council keep track of this practice. Students who memorize a lot are given a prize. Those who do not meet the memorization goal are subjected to educational penalties, such as having to summarize and dissect a book on the theme of the Fadhilah Hifdzil Qur'an.

For this reason, the most appropriate method in this spiritual deepening process is to make the mosque (the house of Allah) one of the main centers of activity, and the study of the thematic Qur'an and Hadith to become a daily activity for the academic community of UIN Malang. There is no day without recitation of the Qur'an, no day without dhikr, no day without praying in congregation in the mosque, no day without qiamul lail, dhuha prayer, and no Monday and Thursday without sunnah fasting. Such are the daily activities carried out by Ulul Albab students. If all of this is done, there will be a spiritual aura that can be felt for anyone who comes into contact and interacts with Ulul Albab students, this shows that student life is under the auspices of Allah, living under the auspices of Tawhid.

### **Christian-Muslim Relations**

In major scholarship on Christianity and Islam in sub-Saharan Africa (Loimeier, 2013; Meyer, 2004), there is a tendency to treat Christians and Muslims as neatly identifiable groups and to explore their religious traditions, organizations, and practices along separate paths. Even with regard to societies in which Muslims and Christians have lived together for a long time, scholars tend to focus on one of these groups rather than studying their traditions, actors, and idioms as part of a shared field of religious practice. Furthermore, even the studies exploring conversion dynamics in different parts of the sub-Saharan focus mostly on the micro-politics of conversion to a particular faith or denomination, and less on the interfaith or interdenominational dynamics and power relations inherent in these processes.

In order to provide a more disparate account of the historical dynamics of interreligious relations, it is necessary to take into account the 'zone of boundaries' between different religious groups, the zone formed by processes of mutual learning and appropriation (Larkin & Meyer, 2006), and also through competition, conflict, and peaceful coexistence (Zappa, 2010). The great diversity of practice and symbolic forms that emerges in this boundary zone is



illustrated by the way in which Muslim and Christian reform movements borrow from one another with respect to the format of sermons and doctrinal arguments (Larkin, 2008); diversity is also manifest in the 'bricolage' and the fusion of Muslim and Christian beliefs and practices which, as illustrated by the 'Chrislam movement' in urban Nigeria, simultaneously serve to reaffirm distinct Muslim and Christian identities (Janson & Bello, 2012).

### **Christian and Islamic Education Management**

Character of Christians are formed both because of heredity and environmental factors that distinguish them from others and are manifested in daily attitudes and behavior. Character education is interpreted as a serious endeavor in which positive traits can be developed, encouraged, and empowered through example, study and practice. Christian character is a character that is developed based on Christian teachings or the person of Christ. Therefore, Christian character education is the provision of guidance to students to become fully human with character in the dimensions of heart, mind, body, taste, and intention in accordance with Christian faith. In general, it can be understood that Christian character education is a form of education that emphasizes the character of Christ as a Christian character that must be possessed and applied in student life (Potter, 2007; Zandrato et al., 2020).

According to previous research, character education curriculum management will run effectively if develop some principles (effective principle of character education) (Lickona et al., 2003). First, ethical core values mean character education as the foundation for good character formation. Character education adheres to values that are widely disseminated, which are very important, and are based on noble character, which are called core values, such as caring, honesty, fairness, responsibility, respect for oneself and others. Character education also promotes positive performance values such as diligence, a strong work ethic, and tenacity and perseverance.

Second, character is understood comprehensively, including thoughts, feelings, and behavior. The implementation of good character includes understanding, caring, and acting based on these ethical values. The holistic approach in building students' character is thus related to the development of cognitive, emotional, and behavioral aspects of moral life. Students will grow and understand these core values by studying and discussing them, observing behavioral models, and solving problems related to values.

Third, character education requires a serious and proactive approach and promotes valuescore in all phases of life at Abdi Allah Trawas Mojokerto Evangelical Theology College. This educational institution is committed to developing characters who are obliged to see themselves with a moral perspective to assess how everything in higher education can have an impact on the character of students. The Christian character education curriculum is applied in student life, both in dormitories, in class, on campus, and off campus.

Supervision of the implementation of Christian character education is carried out by all lecturers, staff, employees, and fellow students themselves. The implementation of Christian character education is also regulated in/through student handbooks which contain the rules and regulations of daily life on campus. Hence, it is hoped that the formation of character through daily habits that are closely monitored can shape students to have characters that are in accordance with the character of Christ. Supervision is carried out not only in class but also in dormitories and on campus and off campus.

To develop good character, they need many and varied opportunities to apply values such as compassion, responsibility, honesty, and fairness, in daily interactions and discussions. By facing real challenges (e.g. dividing tasks in cooperative learning, how to reach consensus in class meetings, how to reduce fighting on the playing field, how to run a service learning project) and reflect on them in their meetings. Experience, students can develop a practical understanding of the need to cooperate with others and make a personal contribution.

The implementation of character education requires the necessary moral leadership for high school citizens and students. Universities that have committed to developing effective character education must have people who act as leaders (e.g. middle school principals, all high school lecturers) who have exceptional (excellent or strong) abilities in leadership. Colleges recruit parents and community members as full partners in character building efforts. Colleges that are able to build relationships with parents to the point of wanting to get involved in character education have proven to have a great ability to enhance their ability to succeed with their students in character building. Such high schools are usually willing to put in great effort at every stage of character education to communicate with students' families, for example through letters, emails, and so on.

In character education in schools, all components (stakeholders) that must be involved include the education component itself, namely curriculum content, learning and assessment, quality of relationships, handling or management of subjects, school management, implementation of programs and activities, empowerment of facilities and infrastructure, financing and work ethic of all residents and the environment as well as Islamic boarding schools (Hayah, 2017).

Building people who have noble character values as formulated in the goals of national education, requires an education system that has material (*kaffah*), and is supported by proper management and implementation. In this regard, Islamic education has goals that are in line with the national goals of education. In general, Islamic education has the main mission of humanizing humans. Islam cannot be separated from the religious leaders who spread or develop Islamic education in this world, and in our own country there are several Islamic education figures who have had great services in the development of Islamic education (Azizah & Dinihari, 2020). There are many figures of Islamic education, both known and unknown, but there are many

lessons and lessons that we can take.

Building character is same as shaping precious stones or hard iron. As a result, character is defined as a characteristic sign or pattern of behavior (Almerico, 2014). Planning and implementation of character education is carried out by school principals, teachers, and counselors (educators) simultaneously as a unit of the educational community in implementing the curriculum. The integration of character values in every discussion of school subjects is mandatory. Character education must start early.

The assistance provided by own family should be given top priority. It is necessary for there to be compatibility between the parents and the school. In the educational system, especially in the activities that are performed by teachers in the classroom, it has been asserted that character development should take place. The Qur'an is placed at the forefront of education at this particular institution. Students are able to put the teachings of the Qur'an into practice in their daily lives through studying it. It is intended that their day-to-day actions will be consistent with the precepts that are outlined in the Qur'an. Learning activities in the classroom have, in a roundabout way, contributed to character development. The principles of character education have been included into the framework of the Islamic educational system. A learning model that makes reference to the Qur'an automatically incorporates the principles that are taught in character education into its curriculum. For instance, the notion of integral education that is outlined in the vision and mission statement of the school denotes the provision of integral education for all curricular areas. Character education is strengthened by the availability of moral diniyah and life skills education. Learning that is both interactive and centered on the learner takes place in classrooms, schools, and communities.

In Islamic character management education, there are a number of essential concepts. Muhammad Al-Abrasyi (2003), an expert on Islamic education, notes that there are at least three methods of moral education in Islam, namely: first, education directly, that is, using instructions, guidance, advice, and bringing up the benefits and disadvantages of something. Guidance can be provided in the form of wise advice, such as the following: a) manners are the best inheritance; b) manners are true friends; c) achieving consensus is the best leader; d) *ijtihad* is advantageous; e) intelligence is the most useful treasure; f) there is no greater disaster than ignorance; g) there is no more reliable opponent than consultation; and h) there is no worse silence than glorifying oneself.

Second, there is the method of teaching morals through inference or suggestion. Children are spared the experience of reading meaningless poetry if they are instead instructed to memorize verses that convey sage advice.

Third, make use of the tendencies and traits of children within the context of moral education so as to maximize its effectiveness. For instance, pupils will imitate the speech patterns of persons who are in close personal or familial relationships with them (teachers). As a consequence, Islamic scholars anticipate that every teacher will be adorned with high morals, noble qualities, and will refrain from inappropriate things.

Meanwhile, Shihab (2011) outlines four phases for shaping character. Manage the soul firstly. "In the field of soul management and appetite control, we encountered techniques that some deem peculiar. The Prophet Muhammad, for instance, put a stone to his stomach to suppress his desire to eat. Abu Bakr, one of the Prophet's companions, placed a little stone on the side of his mouth to remind him to think before speaking.

Second, habituation. " It begins with rigorous attempts to push oneself, including, if required, engaging in character-building activities that score highly. Imam Al-Ghazali recommended a person who is arrogantly accustomed to performing tasks that are typically performed by non-incumbents with a high social position."

Third, an example. "Modeling is essential due to the fact that these abstract concepts can often be difficult to pin down, and the typical individual is unable to appreciate their aesthetic value or practical advantages. Imagery that is both concrete and visceral can help convey topics that are more abstract."

Fourth, a healthy environment. " The environment has a significant impact on the development of one's personality. In addition, as a result of developments in information and communication technology, the world we live in is gradually shrinking and getting flatter. Because of the Internet, worlds that were previously unavailable can suddenly show themselves in real time right before our eyes. The interaction is getting more impressive as it becomes more sophisticated and international."

According to Wiradimadja (2020), Christian Religious Education has an effect not only on Character Development, but also on social behavior within the family and society. Christian Religious Education teachers have a significant impact on adolescent character development (Jason, 2020). The significant effect to which Jason refers to the instructor as a mentor who regards himself as a role model worthy of imitation in his thoughts and acts.

According to David & George (2020), education and religion must frame and map youth and youth character development. Fort Smith underlines that adolescent must perform exercises and receive feedback to enhance the structure and quality of their framing and mapping in order to acquire excellent framing and mapping abilities. Moreover, relational framing instructions enhance the relational quality of teenagers' concept maps. Consequently, it can be stated that school and religion are the primary tools for shaping the character of teenagers through framing and mapping the abilities they develop through measured practice and feedback. As said by Henry (2018) and Wahyuni & Kadang (2019), that "education must be described, based on, and orientated toward Christian values." In other words, all teaching and learning activities, both inside and outside of the classroom, are conducted in a school, church, or home context based on Christian teaching principles. In the process of acquiring Christian Religious Education and delivering training that comprehends the teachings of the Christian religion, it is also the obligation to give exemplary behavior, beliefs, values, attitudes, and skills aligns with the Christian Faith (Pangumbahas, 2021). Therefore, developing adolescent character is required to establish a social network among adolescents (Lerner & Callina, 2014).

Due to this reason, Christian Religious Education is not dominated by religious teachings, which tend to place a priority on intellectual components while forgetting the most important thing, which is the ability to recognize spiritual values that are in contact with real life circumstances. Not only are teenagers equipped with the (cognitive) information to know their own duty in the improvement of the character of church youth, but they also know this responsibility. Teenagers are also taught an affective attitude that enables them to understand positive and negative judgments, ethical and unethical, and to differentiate between things that are meaningful or harmful to themselves, and especially for their nation and country. The last aspect is that youngsters are prepared to carry out the obligations and responsibilities that have been assigned to them by the Lord Jesus in relation to themselves, other people, their nation, and their country by receiving training in their skills (psychomotor).

## CONCLUSION

From the results of the discussion, it can be found that, Character Education Management at STT Biblika Jakarta shows that Students have adequate intellectual knowledge as scholars who meet the needs of the community, in the fields of Biblical, Theology, Spiritual Service, and Working in the community. Besides that, students having character as a leader with good character and being an example as a clergy, doing love in life and imitating Christ, able to answer community problems and live to bring peace and love to others as well as being a leader with high integrity towards the responsibilities given to him, and able to live socially and bring renewal or innovation in society.

Meanwhile, Character Education Management at UIN Maliki Malang shows that the character education model developed by UIN Maliki Malang is to make the *ulul albab* figure as the basis. In developing student character, UIN Maliki Malang bases on the historical values of the founding of UIN and the vision and mission of the university. The theoretical basis used as a guide in developing *ulul albab*-based character education is the conception of Islamic teachings and the philosophical foundation of education. The purpose of *Ulul Albab*-based character education management at UIN Maliki Malang is to form a Muslim person who has *ulul albab* values.

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