



Guidance: Islamic Character-Building Model at SMA Pribadi Bandung for Creating a Golden Generation

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This study seeks to investigate the process of character development through character-building initiatives, guidance programs, and the diversity of students at SMA Pribadi Bandung Bilingual School, along with the implications for Islamic Education (PAI) instruction within the institution. The main research question addressed in this study is: How are the character building programs, guidance programs, and student diversity implemented at SMA Pribadi Bandung, and how does the Islamic character building model at SMA Pribadi Bandung contribute to the development of a golden generation? The research method employed is qualitative with a best-practice case study approach. Data were collected through in-depth interviews, observations, and documentation studies. The data analysis followed the latest Miles and Huberman model, which includes data condensation, data display, and drawing and verifying conclusions. The research findings indicate that the character building programs, guidance programs, and student diversity at SMA Pribadi Bandung Bilingual School have been implemented excellently, comprehensively, and thoroughly. These programs are not only designed to shape the character of students but also that of teachers and staff who participate in these programs. The presence of a dedicated committee along with the character building programs significantly impacts the essence of PAI learning, making it more relevant and meaningful for students as it closely relates to their experiences and understanding of Islamic character. This study aims to act as an impetus or a benchmark for other educational institutions to prioritize character-building initiatives within their frameworks. It highlights the understanding that schools function not solely as venues for knowledge dissemination but also as critical environments for character development.

Keywords: *Islamic Character Building; Character Education; Role of Student Diversity*

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INTRODUCTION

In the realm of education, students represent a crucial element within the system. Their presence is essential for the educational process to occur. Furthermore, students are individuals in a developmental stage, possessing various fundamental potentials that require nurturing and enhancement (Pane 2019). Therefore, students need to be developed through the education and teaching process (Hanifah, Susanti, and Adji 2020). The process of transformation and internalization of education can be said to be successful if it can encourage attitudes, behavior and ways of thinking in a better direction. One of the benchmarks for education that can be said to be successful is when students have good behavior or character. This is in line with one of the educational goals written in the UU no. 20 tahun 2003 concerning the National Education System, namely the process of internalization and transformation of education is also expected to make students have good character (GN Insani et al., 2021).

Unfortunately the ideal conditions above often contrast with reality, especially in creating Indonesia's golden generation. Cases of moral decline among students are increasingly prevalent, exacerbated by technological advancements and globalization (Prihatmojo and Badawi 2020). Acts of violence, diminished respect for parents and teachers, dishonesty, cyberbullying, and even suicide are indicators of this troubling trend (Zubaidah 2019). Recent statistics further highlight the gravity of the situation: in Ponorogo, there were 266 cases of marriage dispensation applications in 2021 and 191 in 2022, involving mostly middle and high school students (Rosita et al. 2023). Additionally, a survey by the Bandung City Education Department revealed that 56% of respondents under 14 years old admitted to engaging in premarital sex (Zarkasyi and

Burhanuddin 2023). Gang-related violence among teenagers, as seen in Tangerang in early 2023, further underscores the urgency of addressing these moral challenges (Andrian, Saputra, and Salsabil 2024).

Given that Indonesia, with a population of 280.73 million in 2023, is home to the world's largest Muslim community (85% of the population or approximately 230 million people), it bears the responsibility of serving as a role model for moral and ethical values (Soraya Siti Rahayu et al. 2024). Schools, as foundational educational institutions, are at the forefront of addressing these character issues. However, character education often takes a backseat to academic achievements, with many schools treating it as a mere slogan without tangible action (Julaeha 2019; Utami, Khansa, and Devianti 2020). Challenges include a lack of teacher involvement in character education, inadequate integration of character values into curricula, and the absence of comprehensive indicators for assessing character education efforts. To ensure education achieves its ultimate purpose—producing individuals who are not only knowledgeable but also virtuous and valuable to society—schools must emphasize the transfer of values alongside the transfer of knowledge (Mudana 2019). As the world's most populous Muslim-majority nation, Indonesia must prioritize Islamic character building to nurture a generation capable of driving national and global progress (Wulandari 2021).

SMA Pribadi Bandung has undertaken proactive measures to tackle the issues related to character development among students. A significant initiative in this regard is the integration of character-building programs into the school's daily routines and educational curriculum. For example, the school has a special division that run character building programs for

students. The school also fosters an inclusive environment by embracing student diversity, encouraging respect and empathy among students from various backgrounds. This holistic approach ensures that character education is integrated into both the academic and social life of students, aiming to shape them into individuals with noble character who are ready to contribute positively to society and known as the golden generation (Sekolah Pribadi Bandung 2023).

This research aims to explore the efforts and strategies employed by SMA Pribadi Bandung in shaping the character of students. The central research question guiding this study is: how does the Islamic character building model at SMA Pribadi Bandung contribute to the development of a golden generation?

LITERATURE REVIEW

The research results that are relevant to this previous research are research conducted by Meihadi (2019) resulted that the guidance program at SMA Pribadi Bandung involves planning objectives, diverse activities, and various methods. The program is implemented through multiple activities and methods. Supporting factors include school policy, student motivation, and committed guidance staff, while inhibiting factors include students' psychological challenges. The program has effectively improved students' character through activities such as visitation, guidance hours, BTQ, and camp ois, using tailored methods.

Second, research conducted by Sari et al. (2018) resulted that the attachment is the bond of affection and parenting attitude of parents in raising children. Parents who are responsive and meet their children's needs foster an emotional bond between the child and the parent, creating a sense of security. The attachment established by parents can minimize criminal actions, violence, and

negative behaviors that are prevalent in society and schools, which are closely related to parenting.

Third, research conducted by Insani and Basuki (2024) which focuses on analyzing several existing school cultures to see whether they help in forming the character of students. The results of the research are that culture in schools with habituation activities, encouraging literacy, and with good planning and implementation will enable students to have good character. Meanwhile, research conducted by Ayni et al. (2022) And Taufikurrahman & Rofiq (2020) which focuses more on the influence of habituation activities on character formation and character formation through intra and extra activities in one school. The results of the research is the process of strengthening disciplinary character through habituation activities leads to an improvement in students' discipline.

Fourth, research conducted by Kulsum & Muhid (2022) focuses more on how character education is carried out through Islamic Religious Education subjects in the midst of the digital era. This research agree that Islamic education is crucial in shaping students' character. Islamic education aims to guide individuals to become beneficial, civilized, and dignified in living their lives according to Islamic teachings, producing well-characterized individuals.

Fifth, research conducted by Hakim & Darojat (2023) which focuses on diversity and the importance of multicultural education in character education to shape national character and national identity. The result of the research is the concept of multicultural education necessitates the development of a curriculum based on multicultural principles. This curriculum aims to foster national character and identity. This is essential because education fundamentally involves cultivating moral

character in line with the cultural and value systems prevalent in society.

This study holds significant importance in relation to prior research, as it seeks to examine in greater detail the mechanisms involved in the development of Islamic character through character-building initiatives, guidance programs, and the diversity of students at SMA Pribadi Bandung Bilingual School. The program's authenticity further substantiates the necessity for this research to be conducted more extensively. In terms of its scope, this investigation is categorized as a complementary study to existing literature. High school students, aged 15 to 18 years, were chosen as the target population because this phase represents the final developmental stage before entering adulthood (Masganti 2017). According to Hurlock, this period is critical for forming lifelong character traits. As students prepare to transition into broader societal roles, having noble morals and Islamic character is essential for contributing positively to society and avoiding negative influences (Rambe, Waharjani, and Perawironegoro 2023).

CONCEPTUAL FRAMEWORK

Etymologically, character has the meaning one of the attributes or features that make up and distinguish an individual (Merriam-Webster 2024). Furthermore, character is the character or morals inherent in a person. Character relates to an individual's awareness of overall behavior in the way of thinking and acting based on applicable morals. This is formed through habits that train an individual's sensitivity to the moral values in the environment they live in. In simple terms, character is an inner awareness that becomes a person's reference in thinking and acting (Mustoip, Japar, and Ms 2018). Meanwhile, moral is relating to principles of right and wrong in behavior (Merriam-Webster 2024). A person who has good character is one who

can make choices and is ready to take responsibility for the consequences of those choices based on moral ethics (Fatmah 2018).

Islam acknowledges the term *akhlak*, which is conceptually akin to character, referring to the inherent traits that develop and coalesce within an individual. *Akhlak* is frequently associated with moral values; however, it is more closely related to the internal essence of a person. Al-Ghazali further elaborated that when virtuous actions arise from an individual's inner state, aligning with reason and Islamic law (as derived from the Al-Qur'an and Sunah), these are classified as good *akhlak* (*akhlakul karimah*). Conversely, if what emerges are bad deeds that are not in accordance with reason and sharia, then we call it bad *akhlak* (Choli and Rifa'i 2021). Basically, humans have two potentials given to them, namely good potential and bad potential (Fatmah 2018). Good potential here boils down to happiness which is achieved by purifying and developing oneself, as well as immersing oneself in the good potential one has. On the other hand, humans will only feel misery as a result of harboring the good potential that has been given to them (Rochmat 2019).

Allah SWT. said:

"Then Allah inspired to that soul (the path of) wickedness and piety." (QS Al-Shams[91:8]).

The verse above explains two human potentials which are called *fujur* which means wretched/ungodly and *taqwa* which means fear of God. There are two possible paths for humans to take in this life, namely to become a creature of faith or disbelieve in their Rabb (Fatmah 2018). According to Al-Maragi's interpretation, the verse highlights that Allah inspires every human soul with the knowledge of both wickedness and piety. This enables individuals to distinguish between guidance and error, right and wrong. However, such

discernment can only be truly understood by those who possess insight in their hearts (Rochmat 2019).

In an effort to realize a golden Indonesia 2045, we must pay more attention to creating a golden generation as well. The golden generation that is hoped for is a golden generation that has true faith, has noble character, and master in science (Ratri, Muhtar, and Herlambang 2024). To create the golden generation, we must try to develop all the potentials that exist within humans holistically. One way to develop the potentials that exist within humans is through holistic education (Wulandari, Hidayat, and Muqowim 2021). Holistic education does not only focus on transferring knowledge, but also shapes character and prepares students to become good future leaders. Therefore, holistic education includes student-centered learning, and character transformation (Pare and Sihotang 2023). Comprehensive and comprehensive holistic education must of course synergize the three educational centers, family, school and community (Mudana 2019).

In providing holistic education, schools as one of the providers of education should not only be busy with achieving the transfer of knowledge, but need to deliberately and fully plan to strive for a transfer of value to shape the character of students (Mudana 2019). In this case, schools have a broader role in character formation which aims to shape and develop students' character which does not only involve one cognitive aspect, but also affective and psychomotor aspects. Of course character education is needed in the educational environment in order to shape students to grow into individuals who not only have a good mindset, but also have good morals and high levels of responsibility (Addawiyah and Kasrیمان 2023).

There are three roles of schools in shaping a student's character which include: 1) building harmonious connections with the community and students' families in their role as those responsible for character education; 2) develop and strengthen life values that are considered good, important and necessary so that students have unique or distinctive personalities according to the values developed; and 3) correct student attitudes that are not in accordance with the values developed by the school (Yunarti 2017). Meanwhile, in more detail in order to shape the character of students, schools have several efforts, including: 1) organizing habituation programs; 2) provide a good example or role model; 3) give appreciation to the positive achievements made by students; and 4) providing sanctions for those who behave badly or even violate school rules (Addawiyah and Kasrیمان 2023).

In carrying out the school's role and efforts in terms of character formation for students. There are at least three stages of external approaches related to character formation according to Fatmah (2018):

Knowledge stage. At this stage, character formation can be instilled through knowledge, namely through any material given to a person.

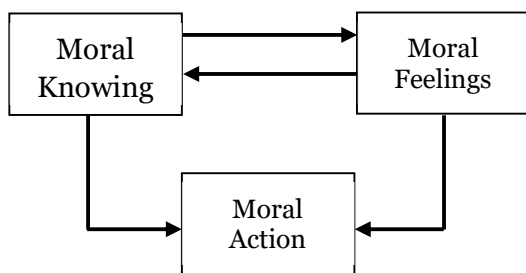
Implementation stage. At this stage, character building can be carried out anytime and anywhere, in any situation. For example, in a school environment, character building can be done from before the teaching and learning process until the lesson is finished.

Habituation stage. At this stage, character is formed through habituation. People who only have knowledge will not necessarily be able to behave according to the knowledge they have if they are not accustomed to doing good deeds.

Meanwhile, Tomas Lickona explained that the process of forming character from

within a person involves three important components that are interrelated with each other; namely, moral knowledge, moral feeling, and moral action (Sari et al. 2018). A comprehensive character is developed when both parents and educational institutions give due consideration to the three essential components of character formation. It can be inferred from these components that an individual's character cannot fully manifest if it solely depends on their inherent abilities and potential.. A person's character can be realized through emotional intelligence and of course the firm actions he shows in his behavior. These three components are depicted in Figure 3.1 below Ma`arif (2019) and Taufikurrahman & Rofiq (2020):

Figure 1
Thomas Lickona Character Components



Source: Ma`arif (2019) and Taufikurrahman & Rofiq (2020):

The three components described by Thomas Lickona are explained in more detail in research conducted by Hafizallah (2020) and Mainuddin et al. (2023) as follows:

Moral knowledge, there is some moral knowledge that can be utilized to face moral challenges. These moral knowledges are a collection of mental qualities that are able to form moral knowledge and contribute to the cognitive side of character. This aspect of moral knowledge consists of six stages, where the targets of these stages are the conditions for the "existence" of the following components. Among these aspects are moral awareness, moral

knowledge, determining perspective, moral reasoning, making decisions, and understanding oneself.

Moral feelings, the emotional side is often neglected in the realm of character education. Even though this is very important. A person without good moral feelings may choose the wrong thing even though he knows what is right. Moral feelings are components that focus on the emotional side of individuals. According to Lickona, there are five aspects of moral feelings that can be utilized to face moral challenges, including conscience, self-esteem, empathy, loving the good, self-control and humility.

Moral action, as well as the understanding and emotional engagement with moral principles, remains insufficient unless individuals are afforded the opportunity to translate that knowledge and emotional awareness into action. Consequently, moral actions emerge as a synthesis of cognitive understanding and emotional responses to moral issues, both of which play a crucial role in ethical behavior. According to Lickona, there are at least three essential components to consider concerning moral actions: moral competence, moral will or desire, and the formation of habits.

RESEARCH METHOD

This research aims to explore in depth and comprehensively the best experiences (best-practice) of character building programs at the SMA Pribadi Bandung, especially the authentic programs that the school has to build student character, namely Guidance Programs and Student Diversity (Uyun 2023). The research was carried out using a qualitative approach because it requires descriptive data that describes character building programs through Guidance Programs, and Student Diversity comprehensively covering the planning, implementation and evaluation

stages in order to obtain meaningful conclusions that can be useful (Creswell and Creswell 2018). More specifically, the research carried out uses a case study approach to explore by going directly into the field so that researchers can fully pay attention to the subject under study and collect various sources of data for research purposes (Ramli 2015).

The research process began with data collection using in-depth interviews as the primary data source. Observations and document analysis were conducted to complement and validate the data obtained from interviews. The interviews focused on exploring the design, implementation, and evaluation of character-building activities at the school. Data was collected from three key informant groups: the school principal provided strategic and policy-level insights, the head of the Guidance Department elaborated on operational aspects of character programs, and PAI teachers offered perspectives on classroom-level integration of character education. These informants were selected based on their significant roles and insights into the school's character-building initiatives. Here are the source person's coding in this research:

Table 1. Table of Source Person

Code	Role
KS	Kepala Sekolah
KG	Kepala Guidance
GP	Guru PAI

Data were analyzed using the latest Miles and Huberman (2014) model, which consists of three stages:

Data condensation, where raw data were selected, focused, simplified, abstracted, and transforming from various data sources and data methods, including interviews, observations, and

documentation. Through this process, irrelevant or redundant data were removed, while significant data were retained and categorized in table to align with the research objectives.

Data display, where condensed data were presented in an organized and systematic manner. This included creating tables to assemble compressed information that allowed for better understanding and further interpretation. The organized presentation of data facilitated the identification of patterns, relationships, and themes.

Drawing and verifying conclusions, where the researcher analyzing the displayed data to identify patterns, explanations, causal relationships, and propositions. Triangulation and iterative verification were conducted to ensure the validity and reliability of the findings.

To maintain transparency and clarity in the analysis process, a coding system was employed for the collected data. The codes used for the data sources are as follows:

Table 2. Table of Observations

Code	Title	Observation Date
O.GP.1	Catatan Lapangan Observasi Weekly Motivation Program	2 Mei 2024
O.GP.2	Catatan Lapangan Observasi Monthly Motivation Program	27 April 2024
O.PP.1	Catatan Lapangan Observasi Pembelajaran PAI di Kelas	26 April 2024

O.PP.2	Catatan Lapangan Observasi Pembelajaran PAI di Kelas	3 Mei 2024
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Table 3. Table of Interviews

Cod e	Title	Observat ion Date	Durati on	Script ed
W. KS	Audio Wawancara Kepala Sekolah - 1	22 April 2024	00:16:29	yes
W. KS	Audio Wawancara Kepala Sekolah - 2	23 April 2024	00:58:04	Yes
W. KS	Audio Wawancara Kepala Sekolah - 3	13 Mei 2024	00:41:46	Yes
W. KG	Audio Wawancara Kepala Guidance - 1	26 April 2024	00:04:29	Yes
W. KG	Audio Wawancara Kepala Guidance - 2	26 April 2024	00:59:29	Yes
W. KG	Audio Wawancara Kepala Guidance - 3	26 April 2024	00:27:39	Yes
W. KG	Audio Wawancara	15 Mei 2024	00:56:29	Yes

	ara Kepala Guidance - 4			
W. DA	Audio Wawancara Direktur Asrama - 1	8 Mei 2024	00:07:33	Yes
W. DA	Audio Wawancara Direktur Asrama - 2	8 Mei 2024	00:26:09	Yes
W. GP	Audio Wawancara guru PAI	22 April 2024	00:28:35	Yes

Table 4. Table of Documents

Code	Title
D1	Sejarah, Profil, Visi dan Misi, dan Struktur Organisasi SMA Pribadi Bandung Bilingual School
D2	Website Resmi Sekolah
D3	Website Resmi Konsultan Pendidikan Sekolah Pribadi Bandung: Eduversal
D4	Dokumentasi program <i>charity</i>
D5	Dokumentasi program asrama
D6	Dokumentasi foto program FGD Siswa
D7	Dokumentasi foto program Guidance Lesson
D8	Dokumentasi foto program Guidance Outing
D9	Dokumentasi foto program pembiasaan shalat zuhur berjamaah
D10	Dokumentasi foto program pembiasaan shalat Duha

D11	Dokumentasi foto program pembiasaan BTQ
D12	Dokumentasi foto program pembiasaan literasi
D13	Dokumentasi foto program <i>reading camp</i> siswa
D14	Dokumentasi foto program puasa senin-kamis
D15	Dokumentasi foto program <i>visiting</i> orang tua
D16	Dokumentasi foto program pengajian mingguan guru-guru
D17	Dokumentasi foto program beasiswa
D18	Dokumentasi foto program weekly motivation program
D19	Dokumentasi foto program monthly motivation program

RESULT AND DISCUSSION

The discussion of this article will include a discussion regarding the implementation of education and character formation programs carried out at SMA Pribadi Bandung which includes the role of holistic education to create students with Islamic character in the 21st century, the role of parents, schools and students as pillars of education, formation student character through literacy, the reward and punishment approach in shaping student character, the role of student diversity in shaping student character, the problems and challenges of character formation programs being implemented, and the impact of character formation programs on student character.

The Role of Holistic Education in Shaping the Golden Generation of Islamic Character

SMA Pribadi Bandung believes that every student is unique. This is proven by the school motto which states that

"everybody has the right to achieve" and the principles and services of student diversity school education which support the uniqueness and diversity of students and how to handle it. One of the strategies used by SMA Pribadi Bandung in dealing with diversity is a one-on-one approach. This one-on-one approach certainly places individual uniqueness as a very important aspect. From the results of this approach, SMA Pribadi Bandung can channel students according to their interests, talents, whether it be to the Olympics, festivals, competitions, or the authentic Duke Edinburgh program which helps students develop their interests and talents individually. In terms of academics, SMA Pribadi Bandung also combines the Cambridge curriculum with the independent curriculum to support student learning. In terms of character development, SMA Pribadi Bandung has a Guidance Department as a special division that handles character formation at school. Therefore, SMA Pribadi Bandung tries to balance the three aspects of cognitive, affective and psychomotor with the hope of forming students who are not only intelligent in their intellect and abilities, but also have good characters. Ideal students not only practice what they learn, but can also practice it in a good way. All these efforts are proof that the education provided by SMA Pribadi Bandung is holistic education (W.KS; W.KG; D1; D2). Holistic education has efforts to develop various aspects of humans as a whole which include cognitive, affective, and psychomotor as a whole and focuses on the formation of student character (Subakat 2022).

The implementation of education with a student-centered focus is one of the aspects that SMA Pribadi Bandung pays attention to. The one-on-one approach is one of SMA Pribadi Bandung's efforts to find out the competencies and characters as well as the problems faced by each student. In addition, the implementation of the

hybrid curriculum and differentiated learning of the Merdeka curriculum also proves that SMA Pribadi Bandung strongly supports student-centered learning (W.KG; W.KS; D2). Student-centered learning or known as SCL is a learning process that focuses on students both mentally, intellectually, and physically. This concept encourages students to be active in classroom learning which requires a teacher to be a facilitator to guide students to the learning goals they want to achieve. Moreover, in this case, the teacher encourages students to be active in order to get holistic learning outcomes that include cognitive, affective, and psychomotor aspects (Rochmat, Maulaya, and Avilya 2022).

As stated by Subakat (2022), the concept of holistic education also requires us to pay attention to aspects of character transformation. From the efforts of the student character transformation process, it certainly also plays an active role in preparing the vision towards Indonesia Emas 2024 (Puspa, Rahayu, and Parhan 2023). In this case, SMA Pribadi Bandung has a special department called the Guidance Department which is responsible for character formation in schools starting from planning, implementation and supervision, to evaluation. Unlike Guidance Counseling found in general schools, the Guidance Department has a more comprehensive nature. Not only does it focus on building the character of students, but it also focuses on building the character of the teachers at school. In this case, the Guidance Department seeks to develop character and foster the spirituality of students and teachers more intensively so that both can have good character (W.KS; W.KG).

Furthermore, holistic education requires education providers to pay attention to aspects of 21st century skills and competencies for creating the golden

generation. In this case, what is meant is 1) knowledge competency relating to critical thinking and problem solving, creativity and innovation, collaboration and communication; 2) intrapersonal competencies related to the ability to work in teams, collaboration, communication, cooperation and coordination; and 3) interpersonal competence which is related to the ability to work with other people such as self-management skills, cooperation, effective communication, and the ability to maintain relationships with other people emotionally (Muhali 2019). In this case, be it guidance programs or school efforts related to students' interests and talents, they really support 21st century skills and competencies. Such as FGD and Reading Camp activities which hone students' critical thinking, science projects which direct students in terms of teamwork, self-management and problem solving, the Olimpiade Seni Bahasa Indonesia (OSEBI) which increases creativity, innovation and collaboration. And of course other activities that can improve student communication, such as one-on-one with the homeroom teacher. In this case, SMA Pribadi Bandung has also succeeded in paying attention to aspects of 21st century skills and competencies (W.KS; W.KG; W.GP; D6). Moreover, by holding a special section that deals with student character, according to In general, character strength has a special relationship with 21st century competence. Character is the basis of psychological development for developing 21st century competence. For example, compassion can support the development of empathy (Zubaidah 2019).

Parents, schools and students are the three pillars of SMA Pribadi Bandung education

SMA Pribadi Bandung believes that good education must synergize three pillars between the school, students and parents. If

one of the three pillars is not good, then the education provided will be ineffective.

The Role of Parents in Building Students' Character

In an effort to balance the three pillars of education, one of which is the role of parents themselves. In this regard, SMA Pribadi Bandung has several programs such as regular homeroom visits to students' parents' homes, creating an Active Club program with a Fathers and Mothers Club in it along with activities such as reciting the Al-Qur'. This is done by schools so that they can establish good communication with parents so that one of the pillars of education will stand strong and the perception between students, schools and parents regarding education will be the same (W.KS; W.KG). This is in line with what John Dewey said, that educational institutions such as schools must become educational laboratories to change students. With this, of course activities at school and at home must be synergized (Mustaghfiroh 2020). The programs planned by SMA Pribadi Bandung are essentially to establish communication with parents. This cannot be avoided because after all, when students are at home, children receive education from their parents (Pusitaningtyas 2016).

Of course, parents themselves have a very important role, especially in terms of forming the character of students. In an effort to build this character, parents must teach their children about noble morals or good character (Puspytasari 2022). This was explained by Aisyah Dachlan who was of the opinion that a father has a role as head of the family. He has the duty to lead, guide, protect, provide food, clothing and all the needs of his children and wife. Fathers also have the responsibility to educate and save them from mental and physical disorders, act as friends, teachers and leaders and provide good role models. Because after all, the main education is the

education given by their parents (Pusitaningtyas 2016).

The Role of The Teacher in Building Student Character

The Guidance Department at SMA Pribadi Bandung has a comprehensive nature regarding the implementation of character building for students involving programs with the help of guidance from teachers, especially homeroom teachers. Of course, all teachers at SMA Pribadi Bandung have the responsibility to be mentors and role models regarding character building for students (W.KS; W.KG). In connection with that matter, Salsabilah et al. (2021) believes that teacher character competence has a very important role and function in shaping the character of students. Teachers are not only required to be able to interpret learning, but also to use learning as a medium for forming and improving the quality of students' character. This is confirmed by Rifa'i et al. (2022) that students need a direct role model from a teacher who certainly has good morals or character, both in terms of their speech and behavior. By having a good example from a teacher, students can emulate the morals they display.

To prepare teachers with good character and spirituality, SMA Pribadi Bandung prepares teachers and even staff well through programs run by the Guidance Department. This aims to ensure that teachers and staff also have good character so that they are worthy of being role models and guiding students well. There are several programs that are carried out to shape the character of these teachers, including regular weekly and monthly recitations and Reading Camps specifically for teachers and staff (W.KG; O.GP.1; O.GP.2; D18; D19). In this case, there are at least several things that teachers can do in terms of shaping the character of students according to Salsabilah et al. (2021) which include 1) being an example for students; 2) become

an appreciator; 3) teach moral values in every lesson; 4) Be honest and open to mistakes; 5) Teach good manners; 6) provide students with opportunities to learn to become leaders; and 7) Share inspirational experiences. Role. In this case, of course all teachers at SMA Pribadi Bandung, apart from having the responsibility to teach subjects, they also have the responsibility to guide students in terms of their character. In fact, at SMA Pribadi Bandung, the class teacher, who is also called the Guidance Coordinator, has several additional intensive agendas that focus on developing the character of students, including supervising and even leading guidance programs that are implemented, completing Guidance Lessons every week, attending Reading Camp for students in their class. , taking part in FGDs with students, and doing one-on-one with each student. This is also reinforced by Arsini et al. (2023) that because the homeroom teacher often interacts with students, he must take advantage of this to become a role model who can provide examples in daily learning activities such as implementing habits before and after learning activities or even outside the classroom.

Forming student character through literacy

The reading program serves as a pivotal component of the Guidance initiatives aimed at cultivating students' character. This program emphasizes character development through various reading activities, including a literacy program conducted on Wednesdays and Fridays, as well as semesterly Reading Camps. Such efforts by SMA Pribadi Bandung are designed to foster positive and religious values in students. The literacy program includes activities such as reading books of moral and religious value, and is interspersed with group discussions so that literacy activities become more interesting.

SMA Pribadi Bandung even monitors the students' reading activities in Edunav, so that at the end of the semester there is a report. On the other hand, the Edunav system also monitors students' reading progress which is used by teachers to see their progress periodically. This is proof that apart from focusing on shaping students' character through literacy, SMA Pribadi Bandung also believes that literacy is important and has an impact on aspects of overall self-development (W.KS; W.KG; D2; D3; D12; D13). Research conducted by Suarni et al. (2019) and research by Handayani (2020) reinforces that using reading literacy can shape students' positive behavior.

Although SMA Negeri 1 Geger and other schools also implement similar programs related to literacy habits before teaching and learning activities (KBM) begin and have reading journals to track students' reading progress (Habibah 2020). However, the Reading Camp program and even special supervision through applications are something that is authentic to SMA Pribadi Bandung. Of course, this reading program can also contribute to the School Literacy Movement (GLS) which was initiated by the Ministry of Education and Culture in early 2016. The School Literacy Movement (GLS) is an effort carried out comprehensively and sustainably to make schools a place of learning that its citizens love. literacy (reading and writing) throughout life through public involvement. This is also in line with the principles of SMA Pribadi Bandung, namely long live education (BH Pradana et al., 2017).

Reward and punishment approach in the context of forming student character

SMA Pribadi Bandung has a red and green card system which is useful for monitoring and encouraging students to behave well. This is part of the school's efforts to familiarize students with good

behavior. Every month there will be a reward for those who collect the most green cards and punishment for those who have collected a certain number of red cards. The reward and punishment system is used by teachers as a form of reinforcement and stimulus in educating students. Rewards are given to students by giving prizes for positive things done by students. The aim of giving these prizes is to encourage students to work harder and do more good (W.KS; W.KG; W.GP). Meanwhile, punishment is given to students because students commit violations or mistakes. The aim of giving punishment is so that students who make mistakes can regret their actions (Amiruddin et al. 2022). This system is actually also implemented by other schools, such as MAN 1 Ponorogo which implements a points system to be integrated with the reward and punishment system, for example. However, the difference with the red and green card system is that it is monitored in one complete application. In fact, details of the goodness and violations committed by students each semester will be reported in the disciplinary report card (Aunillah, Handayani, and Makhrus 2023).

The administration of rewards and punishments to students should be approached with a sense of equilibrium. This notion of balance does not imply that rewards and punishments should be of equal magnitude or frequency. Rather, it suggests that the rewards conferred should significantly outweigh the punishments imposed. Observations in educational settings frequently reveal a contrary trend, where punitive measures are disproportionately applied. Concurrently, students' positive behaviors often go unrecognized and unacknowledged, as they are perceived as routine actions, leading to a lack of positive reinforcement (Amiruddin et al. 2022). However, of course SMA Pribadi Bandung provides rewards and punishments according to this balance. SMA Pribadi Bandung provides rewards in

the form of prizes or canteen vouchers to those who collect the most green cards. Meanwhile, for those who get a red card with a certain number of points, the school 'punishes' them with a dialogic approach. This dialogic approach takes the form of one-on-one by the class teacher, or even a call from the parents, which will then involve the students in a chat forum with their parents and the school with the aim of deterring the child from doing things that are contrary to school culture. SMA Pribadi Bandung does not use corporal punishment in administering this punishment (W.KS; W.KG; W.GP). This is in line with what John Dewey said that in providing education, physical punishment is absolutely not permitted. He argued that corporal punishment would only create fear in students. Until in the end the student is in an atmosphere of fear which can even cause him not to develop (Mustaghfiroh 2020). In fact, instead of punishing students with a dialogical approach, the school is actually taking advantage of opportunities to develop students' character in terms of critical thinking, creative thinking, and even emotional side. The dialogical approach, if carried out using a problem posing approach, in which the school poses problems expressed in the form of questions, will certainly make students think critically and try to reason about the problems presented. So that students will experience a more meaningful learning process because this can strengthen their learning abilities. In the end, not only has the student completed the punishment, but the student has also developed in terms of character (Wahida, Hasanuddin, and Djufri 2018).

The role of student diversity in forming student character

The diversity of students at SMA Pribadi Bandung can be said to be quite complex. SMA Pribadi Bandung does not only accept local students, but also foreign

students. On the other hand, diversity of religions, ethnicities, as well as interests and talents are challenges for schools. SMA Pribadi Bandung claims that its school already has a very good diversity climate (W.KS; W.KG; W.GP). According to Anggraeni et al. (2022), Education held in schools has a very important role in providing efforts to develop and instill attitudes of tolerance in diversity. In fact, education is able to provide or build structured awareness of the importance of tolerance in diversity in terms of ethnicity, culture and religion in Indonesia. In this case, guidance programs which are guidance programs to achieve character building at SMA Pribadi Bandungs can produce a good diversity climate. The report index and evidence in the field show that at SMA Pribadi Bandung there are not even significant cases of bullying (W.KS; W.KG).

Problems and challenges in implementing character building programs

SMA Pribadi Bandung certainly has technology that supports ongoing learning, whether for formal learning or character building learning. In its implementation, SMA Pribadi Bandung also involves devices for students. On the one hand, devices can be used to encourage the learning process. However, on the other hand, gadgets also have a strong influence on students. One of the problems faced by SMA Pribadi Bandung is the influence of devices on students, causing their focus to be divided. In this case, schools on the other hand also limit the use of devices when needed during certain learning. Even though schools have made efforts to prevent the influence of these devices, in fact, outside of learning, devices also have a negative impact (W.KS; W.KG). Hendayani (2019) States that among these negative impacts are devices that can be misused by children to play games continuously, making them lose track of time and become addicted, and

devices can also be misused to watch pornographic videos.

Continuous use of gadgets can damage children both physically and in terms of character. From a physical perspective, children who are addicted to gadgets will result in 1) damaging their eyes; 2) change body posture; 3) facial skin becomes loose; 4) interfere with hearing; and 5) interfere with rest. Even in terms of character development, it is also not good. Firstly, children who are addicted to gadgets will find it difficult to socialize and interact with the people around them because they are more focused on the gadgets in their hands. Second, children who are addicted to devices will also be more likely to have a rebellious, self-defensive and emotional attitude when someone tries to stop excessive use of the device. Third, children will even dare to lie or steal time to just play on gadgets. Fourth, there are many features or applications that are not in accordance with the child's age characteristics on the device, such as applications that lack norms, especially religious norms (Hendayani 2019). To overcome this impact, it is very important to raise awareness among students that devices have positive and negative impacts. Schools can hold outreach regarding the impact of using devices to achieve this. Among the things he must convey are the benefits of gadgets in everyday life, the positive and negative impacts of using gadgets, don't lose track of time when using gadgets, and gadgets can be used for learning (Salbiah, Amelia, and Pangestu 2023).

In its implementation, the similarity in essence between the character building program and PAI subjects at school is also a challenge for SMA Pribadi Bandung. On the one hand, character building programs and PAI subjects can strengthen each other. For example, religious and literacy activities with religious literacy materials held at school can have an impact on students'

enthusiasm when participating in PAI learning. However, on the other hand, methods such as lectures used and the essence of character building and PAI learning, which discuss character, also pose a challenge to the students' own boredom. To overcome this, schools try to vary activities in terms of setting, place and even material so that students do not become bored (W.KG; W.GP; O.PP.1; O.PP.2). There are several factors that cause students to become bored during learning, there is more than one of them, including: 1) often sleepy while studying due to lack of rest, 2) playing with cellphones; 3) chatting with friends; 4) doing activities alone; 5) daydreaming and not focusing on the teacher, 6) starting to feel lazy; 7) often asking permission while studying; 8) feeling restless; 9) there are also those who are late when submitting assignments; and 10) the use of methods that are not varied such as the use of lecture methods, taking notes, summarizing, and without being interspersed with other methods (Tanjung and Namora 2022).

In overcoming the problem of boredom, schools must try to solve the problem in general, and from the teacher's side first. In general, schools can try to give special attention to students and provide counseling services to find out about the student's condition, and schools must work together between parents, homeroom teachers and teachers of the subjects concerned (Agustina, Bahri, and Bakar 2019). From the perspective of the teacher, first, the teacher always checks the situation and conditions experienced by the students, this is done with the aim of making it easier for students to participate in learning. Second, teachers must make good use of media in every lesson. Third, teachers must organize the learning environment to make students comfortable and happy in participating in learning. Fourth, teachers must consider appropriate and varied teaching strategies according to the material

being taught. and fifth is a strategy to provide motivation to students so that they continue to be enthusiastic about learning (Tanjung and Namora 2022). In terms of overcoming the boredom of the lecture method used, the lecture plus method could be the solution. Lecture plus is a combination of the lecture method with other methods. For example, 1) lecture method plus questions and answers and assignments; 2) lecture method plus discussion and assignments; 3) lecture method plus demonstration and practice; 4) lecture method plus demonstration and experimentation; 5) lecture method plus sociodrama and discussion; and 6) lecture method plus problem solving and assignments (Satriani 2018).

The impact of the character buildings program on student character

There was a significant positive change in the students' character after participating in the character buildings program organized by SMA Pribadi Bandung. This is proven by information from both parents and alumni who are already active in the community (W.KS; W.KG). This is reinforced by research which states that there is a positive relationship between character education and student behavior. The more intensely character education is held, the better the students' behavior will be (Halawati 2020). This is in line with the implementation of character education itself, namely to form ideal student personalities such as being human beings with good morals, faith or devotion to God Almighty, responsibility, honesty and discipline (Farida 2016). In terms of living in society, of course character education also has the aim of developing students' abilities to make good and bad decisions, maintain what is already good, and realize goodness in everyday life wholeheartedly. These abilities are certainly

the abilities we need when we enter the world of society later (Supriyanto 2020).

Meanwhile, another impact related to the character building program held at SMA Pribadi Bandung is the indication that students who diligently participate in character building program activities tend to have good academic achievements (W.KS; W.KG). This is confirmed by the results of research conducted by Rudisa et al. (2021) and Kurnia & Widayanti (2020) which states that character education has a positive role in making students' learning achievements better. Meanwhile, Kurnia & Widayanti (2020) specifies that the character of independence, discipline, and cooperation can help good learning achievement.

Furthermore, the character building program that is instilled at SMA Pribadi Bandung Now is a character that refers to the Pancasila student profile. And besides that, one of the characters promoted by the school is the character of tolerance. In fact, the school has special education services, namely student diversity, to pay attention to the character of tolerance. SMA Pribadi Bandung's report card index shows that SMA Pribadi Bandung also has a high tolerance index. A good climate of inclusivity, and very minimal bullying behavior (W.KS; W.KG; D1; D2). This is also confirmed by the results of research conducted by Ramadhan et al. (2018) which states that partial character education also has a significant effect on attitudes of tolerance at Pancasila Sungai Kakap High School.

CONCLUSION

The character development program at SMA Pribadi Bandung successfully integrates Islamic values while promoting universally accepted good character traits. It is designed not only for students but also involves teachers, staff, and parents to strengthen communication and enhance

student development. The program follows a systematic, comprehensive approach, incorporating the principles of character formation, including moral knowing, feeling, and action, as well as knowledge, implementation, and habituation. Teachers and the Guidance Department play key roles in ensuring the program is well-executed, and the homeroom teachers help monitor student progress effectively.

Additionally, the school's commitment to student diversity and its dormitory system contribute significantly to character and spiritual development. The use of digital technology, like Edunav, helps in planning, monitoring, and evaluating the program more efficiently. The character development initiatives at SMA Pribadi Bandung have shown positive results, with minimal challenges. Feedback from parents and alumni further affirms the program's success in positively influencing students' character growth.

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