Implementation of Religious Values in Shaping Character for Package a Plus Tahfidz Al Qur'an Learners at PKBM Mutiara Sahabat Tegal

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Abstract. This paper aims to examine the problem of moral degradation experienced by many students in schools. Brawls, free sex, and narcotics among students are tangible manifestations of school failure in building students' religious character. Basic education has a strategic role in instilling religious values early on in students. The focus of this study includes religious values instilled in elementary/package A schools, strategies for instilling religious values, and obstacles in instilling religious values in schools. Data were obtained through interviews, observations, and documentation studies at Package A Tahfidz Al Qur'an PKBM Mutiara Shahabat Tegal. The research subjects were the head of the program, class educators, tahfidz educators, parents/guardians of students, and students who were selected purposively. The results showed that religious values instilled in Package A Tahfidz Al Qur'an PKBM Mutiara Shahabat Tegal include the values of faith, worship, and morals. The cultivation of religious values is integrated into all subjects, school culture, and extracurricular activities. The research also shows that internal and external factors hinder the cultivation of religious values for students.

Keywords: religious values, school culture, character.

1. Introduction

Character education is the process of internalizing character values in learners. These values are positive values that will attract learners to behave well. Armed with strong values, learners will easily socialize with others around them [1]. According to Syamsul Kurniawan, the character is the values of human behavior related to God, self, fellow human beings, the environment, and nationality that are manifested in thoughts, attitudes, feelings, words, and actions based on norms, religion, laws, manners, culture, and customs. An individual with good or superior character is someone who tries to do good things towards God, himself, others, the environment, nation, and state by optimizing his potential (knowledge) and accompanied by his awareness, emotions, and feelings [2].

Character Education instills various good habits in individuals to behave and act in accordance with the cultural values and character of the nation. The value itself is a general principle that society uses with a measure or standard to make judgments and choices about actions that are considered good or bad. In Permendikbud 20/2018 PPK in Formal Education Units, there are 18-character values developed in strengthening character education consisting of religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy,

curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

The achievement of national education goals has not been fully achieved. Given the current moral condition of the younger generation is damaged. As a result, there has been a lot of news related to students involved in brawls, criminal acts, theft, drug abuse, rape, and other immoral acts. Indonesia has experienced various causes related to moral degradation and the impact on the deterioration of the character of the Indonesian nation, this stems from small things that are commonly done and are considered normal for the community, especially for students, including cheating on exams, insulting friends (bullying), being disrespectful to elders and lying to educators. These cases are now considered very common and often occur in schools both urban and rural school environments.

Delinquency committed by adolescents in this modern era has exceeded reasonable limits. Many minors have begun to recognize cigarettes, drugs, and free sex, and are involved in many criminal acts. This fact is undeniable and can be seen in the brutality of today's teenagers. The decline of moral values and the bad influence of media that is easily accessible to every individual are the causes of the increasing crime rate in Indonesia, which is not only carried out by adults, but also by many teenagers.

The nation's generation with low morality is often a trigger for problems in society. This situation has an impact on the public's view that education is not successful in building student character. Moreover, many news shows contain various immoral behaviors of students such as bullying, fights between students, promiscuity, drug abuse, suicide, and other immoral acts. This situation has made people more disappointed with the world of education.

The issue of character is a common concern and concern,

because many regions are currently experiencing a character crisis. This crisis is characterized by the rise of criminal acts, such as brawls between students or between residents, the increase in promiscuity, the rise in the amount of violence in children and adolescents, sexual harassment, the rise of motorcycle gangs and begals which often lead to criminal acts that disturb the community, even leading to acts of murder. This situation certainly tarnishes the good name of students and educational institutions, because many people assume that these conditions begin with what is then produced by the world of education.

If this continues, it is certain that it will damage the character of the next generation of the Indonesian nation. Because with the rampant cases of brawls, sexual harassment, and rape committed by minors who are the next generation of the nation will certainly have an impact on the fading character of each individual. The young generation is the great hope of society, and a good young generation is seen in the character of the individual, which means that each individual plays a role in the construction of civilization, with the good character the construction of civilization can run well.

The phenomenon becomes a picture so that it can be concluded that schools have a big role in shaping the character of students, especially religious character which is the main foundation in character education. Each school institution certainly has different strategies related to how the school instills religious character in students whose students come from various regions with different characters, especially their religious character, this is the task of the school institution to be able to instill religious character in its students with all the different characteristics that exist in students. Adolescent life is a period full of problems.

2. Method

This research uses a qualitative approach. Qualitative research is a series of activities or the process of capturing information from natural conditions in the life of an object that is related to solving a problem both from a theoretical and practical point of view so that qualitative research is inductive because it does not start from a hypothesis as a generalization, to be tested for truth through special data collection.

The qualitative approach is used in this study because researchers want to examine the condition of natural objects based on the results of observations, interviews, and documentation studies. According to Walidin, Saifullah & Tabrani Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources and carried out in a natural setting [3].

The data collection techniques used in this research are interviews, observation, and documentation. An interview is a conversation with a specific purpose. The conversation is carried out by two parties, namely the interviewer (interviewer) who asks questions and the interviewee (interviewee) who provides answers to those questions [4]. Interviews were used to collect data or information related to various policies carried out by schools in the implementation of discipline character education. Observations were made to see the implementation of discipline character education through classroom learning. Documentation was used to obtain data on school rules and lesson plans made by educators.

The researcher took the location of Package A Tahfidz Al Qur'an Mutiara Shahabat Tegal, Jl. Gajahmada No. 105 Kel Pekauman Kec. Tegal Barat Kota Tegal. The reason why the researcher chose this location is that it is a religious school where the learning is not only learning about academic material but also religious knowledge in accordance with the vision and mission of the school. Researchers took the research location in this place indirectly has a suitability between the object of study with the intended place, namely religious values. The researcher's view of this location is that there are conditions for religious values, both from the program, program implementation, and evaluation of religious values.

To obtain scientifically accountable, then in this research a data validity check is carried out. In this study, the data validity check technique used is the triangulation technique, which is a technique of crossing information obtained from sources so that in the end only valid data is used to achieve research results [5]. The triangulation technique is carried out by means of method triangulation, namely by rechecking information from interviews with documentation and observation. The data analysis technique used in this research is the inductive analysis technique, which is an analysis that starts from the data and leads to general conclusions. The general conclusion can be in the form of categorization or proposition [6]. The steps of data analysis include data reduction, unitization and categorization, data display, and conclusion drawing.

3. Discussion

In an effort to support the success of the Implementation of Religious Values in Shaping Character for Package A Plus Tahfidz Al Qur'an Learners at PKBM Mutiara Shahabat Tegal various policies by the school. In implementing the policy, the school established good cooperation between the principal, educators, employees, parents, and the school committee. The various efforts made by the school are as follows.

3.1. Implementation of Religious Values in Forming Character for Students

In language, implementation means implementation, and application. In general, implementation is the action or implementation of a plan that has been prepared carefully, carefully, and in detail [9]. Implementation is carried out if there is already good and mature planning or a plan that has been prepared long beforehand so that there is certainty and clarity about the plan. Implementation is the provision of means to carry out something that has an impact or effect on something. It is an activity that is planned and carried out seriously and refers to certain norms to achieve the objectives of the activity.

One of the most important values in character education is religious character education. Religious character values reflect faith in God Almighty which is manifested in the behavior of carrying out the teachings of the religious beliefs adopted, upholding an attitude of tolerance towards the implementation, worship of religions and other beliefs, living in harmony and peace with adherents of other religions [10].

Character education has a significant role in human efforts to make themselves human being who has virtues. Character education becomes a kind of addition or accessory for humans in the form of self-development results. If character education works well, then the virtues inherent in individuals can be actualized in everyday life [11].

Character education in schools can be done through First, with the habituation method. Habituation can be done through the habit of spreading smiles, greetings, greetings, and politeness. In this case, synergy and active roles between schools and parents are needed in the formation ofa religious character. The character of students becomes strong if it is built in the family foundation and strengthened through the Islamic education system at school [12].

Habituation is a behavior that is done repeatedly with the aim of forming habits. Habituation is a practical effort in education and moral development. The result of habituation by the teacher is the creation of good habits for students.

Religious character education is easier to do together. All school members motivate each other in realizing religious character building. As mentioned by Walker (2019), one method that can be done in improving moral character is to involve the entire school community to encourage or help each other towards the moral formation. The idea is that the environment should be able to pay attention to the influence on others morally in the implementation of moral improvement. Each component that supports the success of religious character education must work together. Similarly, in PKBM Mutira Shahabat Tegal, parents need to be actively involved in supporting the successful implementation of religious values in shaping the religious character of students made by the school.

Second, with the exemplary method. Exemplary is the most important element to change the behavior of life, especially the formation of children's spiritual morals. Exemplary is used to internalize children's social character values [13].

Exemplary is a method that is often recommended in moral learning. Exemplary has a solid foundation from the Quran as the verse Al Ahzab 33: 21 which means "Verily there has been (in) the Messenger of Allah a good example for you (that is) for those who hope for (the grace of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot". Rasulullah is a human being who has a noble personality. Indirectly, Allah commands Muslims to imitate or imitate the attitude and behavior of the Prophet Muhammad SAW in living this life. And these two things are the implementation of exemplary that can be used as a method of moral formation. The moral formation of students has the opportunity to observe the behavior of

others so that there is a basis for interest or awareness in imitating it to apply it. good attitudes and behavior are obtained from the process of observing people in their environment, teachers, friends, parents, and role models.

Teacher exemplary has to do with the personality and attitudes that teachers display at school or outside of school. As an example, the teacher must have a personality that can be used as a profile and idol, his whole life is a plenary figure, and the teacher's example is closely related to moral duties. Nashih Ulwan explained: "the problem of exemplary is an important factor in determining whether children are good or bad. If the educator is honest, trustworthy, noble, courageous, and keeps away from actions that are contrary to religion, then the child will grow up in honesty, formed with noble morals, courageous, and keep away from actions that are contrary to religion [14].

Third, the method of rule enforcement. Rule enforcement in character education is the application of discipline. Schools will usually provide policies to enforce reward and punishment programs. In enforcing discipline in schools, it must develop and implement discipline procedures in its implementation [15].

Punishment is part of the indicators for realizing educational goals. However, some education experts actually do not fully share the same opinion about the application of punishment in education. Punishment can be carried out if forced and urgent with the aim of educating changes in attitudes and behavior. So, in this case, the application of physical punishment in the form of violence and violent behavior must be eliminated. The views of the experts are based on maintaining the harmonization of students with educators as a parent and child-relationship.

Punishment can be applied to students as a form of the last alternative method after the advice and exemplary phase is unable to correct it. In the view of behavioristic learning theory, punishment is part of the aspect to provide a reduction in negative actions. Meanwhile, the aspect of giving punishment is more about providing guidance and improvement as part of an educational implementation.

Fourth, with the method of moral cultivation. Morals are a teaching about good or bad that will be accepted through one's actions, attitudes, obligations, morals, and character [16]. According to Sjarkawi, the term moral is a normal guideline for a person or group in regulating individual behavior. Meanwhile, according to Alian B. Purwakania Hasan morals are defined as a capacity that a person has because he is able to distinguish between right and wrong to be able to act based on the concept of correct beliefs, thus he will get self-esteem after doing the right thing and get shame when doing things that break the rules. Meanwhile, moral development according to Desmita is a development related to rules and conventions about doing things as they should in communicating with others [17].

These moral values include the call to do good to others, maintain order and safety, maintain cleanliness, and preserve the rights of others. A person is said to be moral if their person's behavior is in accordance with the moral values upheld by his social group. So, it can be understood that morals are human behavior to achieve good behavior in accordance with the values and norms that apply in their environment.

Moral reasoning emphasizes the reasons why an action is taken, rather than just the meaning of an action, so that it can be assessed whether the action is good or bad. Moral reasoning is seen as a structure of thought rather than content. Thus, moral reasoning is not about what is good or bad, but about how a person thinks to arrive at the decision that something is good or bad. These moral reasonings are indicators of the level or stage of moral maturity. Paying attention to why an

action is wrong, will give more explanation than paying attention to someone's behavioral actions or even hearing his statement that something is wrong.

3.2. Religious Values in Character Education

Value is price. Something is valuable because it has a high "price". Value means worth. Obviously, everything is valuable, because everything is valuable, it's just that some prices are low and some are high [18]. Value is the principle or essence that determines the price or value and meaning for something ". In human moral life that determines human value, self-esteem, charity, and attitudes are certain principles such as truth, goodness, loyalty, justice, brotherhood, concern, and mercy [19].

The word religious value comes from a combination of two words, namely "value" and "religion". In accordance with the above understanding, religion is very thick with religion and all forms of rituals and human activities that show religious attitudes and characteristics. Therefore, the value here is related to the value of spirituality, as according to Rokeach and Bank quoted by Madyo Eko Susilo, "value" is a type of belief that is within the scope of a belief system where a person acts to avoid an action, or about something that is considered appropriate or inappropriate. This means meaning or giving meaning to an object. Meanwhile, according to Muhaimin in his book Islamic Education Paradigm, "religious" is an attitude or awareness that arises based on one's belief or belief in a religion [20].

So religious values are the highest and absolute spiritual values and are sourced from human beliefs or beliefs in religion. In addition, it is a belief or belief that becomes the basis for a person or group of people to choose their actions or judge something that is meaningful or not meaningful for their lives.

Abd. A'la also explained the fundamental elements that include religious values are: Aqidah (tawhid), sharia (worship), and morals [21]. Three things from this religious element cannot be separated because they are closely related to the others according to Islamic teachings. The following are things related to these four elements:

a. *Aqidah (tawhid)*

Aqidah linguistically means bond, terminology means a binding foundation, namely faith, that's why the science of tawhid is called aqoid science (plural aqidah). Aqidah according to Azra et al, is a teaching about what must be believed, believed and believed by every Muslim [22]. Therefore, Aqidah is the first and main binding and basic knot of Islam. According to Rejono, saying aqidah is something that hardens the heart justifies that makes the soul calm and becomes a belief that is clean from doubt and doubt [23].

Sharia (worship)

Etymologically shari'ah means the straight path that must be taken. Technically, sharia is a system of divine legal norms that regulate human relationships with God, humans with fellow humans, humans with objects and their environment [24]. So Islamic shariah contains the rules of God's law governing human relations, both concerning the rules of worship and muamalah. In another sense, sharia is a procedure or about human life behavior to achieve the pleasure of Allah Subhanahu wa Ta'ala.

b. *Akhlak (morale)*

Etymologically (meaning of language) morals come from the word khalaqa, whose root word means: coupling, character, custom, or khalqun which means event, artificial, creation. So

etymologically, morals mean coupling, custom, character, good behavior system. Morals are often also called morals, defined as the teaching of good and bad actions or behavior. Muniron et al. (in the introduction of Abd. A'la) say that morals are related to attitude, character, temperament and behavior. Thus, morals are Islamic teachings that concern the norms of how humans should behave both towards God and towards fellow creatures [25]. So, morals are a value system that regulates patterns of human attitudes and actions on earth. The value system in question is the teachings of Islam with the Qur'an and Sunnah of the Apostle as the source of value and ijtihad (Islamic law).

According to Ghazali (in A. Zainuddin) explaining morals is a trait embedded in the soul from which actions arise easily, without requiring prior consideration [26]. And it can be concluded that morals are behavior, character inherent in a person's soul to do a thing or action.

3.3. Cultivating discipline in implementing religious values to shape students' characters.

In essence, discipline is an obedience that is truly supported by an awareness to fulfill duties and behave properly in accordance with the rules or rules of behavior that apply in a particular environment [27]. Discipline is closely related to the nature of shiddiq and Amanah. Discipline can only be implemented by a soul that has the nature of shiddiq (honesty) and a sense of responsibility (trustworthiness). Discipline will be difficult if it is not accompanied by integrity and responsibility.

First, through the habituation method. The habituation movement is used to train students in applying discipline to get used to thinking and acting honestly and responsibly in accordance with school regulations and become students with good character. This is in line with the statement [28] that the habituation method is a way that can be done to familiarize students to think, behave, and act in accordance with the guidance of Islamic teachings. The habituation method is a very effective way to instill character values into the souls of students, because the characteristic of the habituation method is an activity in the form of repetition of the same thing. This repetition is deliberately done so that the stimulus and response are strong enough. Thus, moral cultivation can be helped by this method [29].

Forms of habituation efforts made to students for habituation in morals, worship, and aqidah in schools include:

a.   Habituation in morals.

Habituation of morals for students at PKBM Mutiara Shahabat Tegal, in the form of habituation in doing good, such as always behaving honestly, coming to school on time, respecting educators and elders, loving friends, helping anyone in need, and implementing 6S (Smile, Greeting, Greeting, Polite, Polite and Spirit) and so on.

b.   Habituation in worship.

In carrying out habituation in terms of worship, activities such as getting used to reading "bismillah" before doing something, reading "hamdalah" every time you do something, compulsory dhuha activities together, reading the Qur'an, praying dzuhur at school, and so on.

c.   Habituation of faith.

This habituation is the habituation of building a sense of faith in the hearts of students in daily activities, such as instilling the belief that our every action is supervised by Allah Subhanahu

wa Ta'ala and every action will have a reward, including in the process of teaching and learning activities in the classroom always intended tholabul ilmu for Allah alone.

Through these habituation efforts, the application of religious values in shaping character has begun to be instilled early in most students. Religious values have been programmed by the school gradually since students were in grade one. It is proven that students of package A PKBM Mutiara Shahabat Tegal have colors and characteristics in appearance and behavior as Muslim women and Muslim women with Islamic character.

The implementation of discipline requires consistent, sustainable efforts and commitment from all parties. This is what gets top priority in character building through discipline. PKBM Mutiara Shahabat applies several discipline rules for students. The rules are printed in the form of a large banner posted near the school wall magazine and several other places. The rules regarding the types of violations and the types of penalties that learners receive for committing violations are as follows:

Table 1. Violations and Reprimands

No.	Type of Violation	Reprimands
1	Disposing of garbage out of place or in any place.	Trash must be picked up and disposed of in its proper place.
2	Not carrying out class hygiene pickets	Subject to additional picket schedule
3	Not keeping the toilet clean	Cleaning the bathroom
4	Carrying cigarettes / Smoking inside or outside school	a. Confiscated b. Parent summons c. Make a statement d. Reading and giving alms in the form of books related to misconduct e. Suspension for 6 days and doing assignments from educators f. Memorize 8 lines of the Quran g. If repeated, students will be returned to parents
5	Carrying/displaying immoral pictures or photos inside or outside school and carrying, viewing, or distributing pornography	
6	Bringing cell phones, gadgets, laptops, without permission	a. Parent's call b. Making a statement c. Reading and giving alms in the form of books related to misconduct d. Items brought will be confiscated by the school for 3 months
7	Dating or courtship and the like	a. Parent's call b. Making a statement

		c. Reading and giving alms in the form of books related to misconduct
		d. Suspension for 3 days and doing assignments from educators
		e. Memorize 8 lines of Quran verses
		f. If repeated, students will be returned to parents
8	Doing and saying disrespectful or sarcasm / not covering the aurat / not dressing Muslim women in public (especially for Muslims) or dressing immodestly	a. Making a statement b. Reading and giving alms in the form of books related to misconduct c. Reading/memorizing morning/afternoon dhikr d. One day suspension d. If repeated, the learner will be suspended for 6 days and even returned to parents
9	Making noise/fighting with other students or with people outside the school	a. Parent's call b. Making a statement c. Reading and giving alms in the form of books related to misconduct d. Memorize 4 lines of Quran verses e. If repeated, the student will be suspended for 3 days and even returned to the parents.
10	damaging school facilities	a. Parent's call b. Making a statement c. Replacing damaged items d. If repeated, the learner will be suspended for 2 days and even returned to their parents
11	Participating in activities outside of school without permission from the school	a. Parent's call b. Making a statement c. Reading and giving alms in the form of books related to misconduct d. If repeated, the student will be suspended for 2 days and even returned to the parents.

12	Defame the school either through behavior or speech through anything (real / virtual)	a. Parent's call b. Making a statement c. Reading and giving alms in the form of books related to misconduct d. Restoring the good name of the school e. Suspension for 3 days and doing assignments from educators f. Memorize 4 verses of the Quran
13	Stealing inside or outside school	a. Making a statement b. Reading and giving alms in the form of books related to misconduct c. Reading/memorizing morning/afternoon dhikr d. Suspension for 4 days e. If repeated, students will be returned to parents
14	Extorting others and committing fraud	a. Reading and giving alms in the form of books related to misconduct. b. Suspension for 6 days and doing assignments from educators c. Returning items that do not belong to him and apologizing d. If repeated, students will be returned to parents

Based on the results of interviews and observations, information is obtained that the level of violations committed by students is still very low. Not all offenses are committed by students. If violations occur, they are still at a mild level that can be tolerated and require guidance such as throwing garbage out of place, not carrying out cleaning pickets according to assignments, not maintaining the cleanliness of school toilets, and speaking impolitely. So far there have been no serious violations. However, regardless of the type of offense, the rules are still enforced. This cannot be separated from the cultivation of morals. Every student is mandated to be honest with anyone, including nature, such as throwing garbage in its place and maintaining its sustainability with full trust and responsibility. Because humans are caliphs in charge of leading and protecting nature, the environment, and maintaining morals to others. With the few types of violations committed by students, it proves that the school is quite successful in instilling discipline for its students.

3.5. Creating a Conducive Atmosphere

In implementing religious values in shaping the character of students, it requires a conducive atmosphere, meaning an atmosphere that is comfortable and supportive of the educational process to students. This requires the participation and active role of all parties related to learners, including parents, families, schools, and communities. In addition to them, learners are also invited to actively participate in maintaining school conduciveness. Each learner is obliged to remind fellow learners if they have the potential to commit violations. Learners are directed to be smart in distinguishing between haq and bathil, which is good and which is bad for themselves and their surroundings. This is where students are instilled with religious values. They are trained to dare to be right and convey the right things in the right way. They always act honestly and trustworthy but dare to voice and invite others to act according to the right rules.

Based on the results of an interview with the Head of the PKBM Mutiara Shahabat Tegal Package A Program, he said that he had a 6S program (Smile, Greeting, Greeting, Polite, Polite and Spirit) in an effort to build a conducive atmosphere to form religious values in the school environment.

Another effort made is to establish cooperation and increase the active role of parents of students to synergize with the school in supporting the character education process at school. First, the school communicates with the school committee to coordinate the various aspirations and initiatives of parents of learners and the community, accommodating and analyzing every aspiration, idea and educational need proposed by the community. The school committee provides input, considerations and recommendations to the school regarding the process and objectives of education.

Secondly, parent meetings of Package A PKBM Mutiara Shahabat students hold regular meetings between parents and the school at least once a month. Meetings are held between homeroom educators and parents. The meeting is held to equalize the vision and perception in educating students, the development of students, and convey programs that will and are being implemented. It is hoped that parents can find out about these school programs so that they can participate and help educate their children. In addition, meetings between parents and schools also discuss problems that occur in the education process.

Third, routine parenting studies for parents of students. Once a month, a scientific study is held regularly at the school. All parents are invited to attend the study. The study is held to add insight and knowledge to the community regarding child education, religious education and so on. The purpose of this activity is to equalize the concepts and insights of Islamic education to shape children's character in accordance with religious values.

The program agreed between the school and the parents and families of students is implemented with the management submitted to the school committee and for the level of implementation coordinated with homeroom teachers and diniyah educators. The presence and active participation of parents/families in some activities can create a conducive atmosphere because psychologically it makes students also feel the family atmosphere in the school environment.

3.6. Integration and internalization in school programs

PKBM Mutiara Shahabat seeks to implement character education through the process of integration and internalization of religious values in several school programs. All teaching and educational activities must integrate character education into learning. For this reason, we need

to habituate ourselves to instill values in students so that awareness and motivation grow from within.

Here are some findings of the school's efforts to integrate and internalize religious values in school programs. First, through curriculum innovation. The curriculum and character education strengthening program are integrated with religious values into learning objectives and learning processes. Second, the internalization of religious concepts in teaching. In character education, PKBM Mutiara Shahabat applies religious values in the classroom teaching process. Every lesson at school tries to be linked or associated with religious values, including general subjects such as Mathematics, Science, Social Studies, Civics, Indonesian Language, and so on. So that every lesson given to students even though general lessons always contain religious values.

Forming a religious character must be accompanied by the internalization of religious insights and values in teaching. Thus, it is expected to gradually affect the mindset of students. Learners will get used to all activities in the learning process that are always associated with religion. One example is in mathematics. Students are not only equipped with math, but students also learn what is meant by honest actions, the importance of alms, and so on.

Third, the internalization of religious values in exemplary. The results of interviews and observations at PKBM Mutiara Shahabat, found that to support the realization of religious values education in schools, exemplary behavior from educators and all parties in the school is needed. Exemplary is shown from the behavior of educators and other education personnel in providing examples of good actions so that the exemplary is expected to be a role model for students to imitate what they see [30]. Learners will be motivated to behave well if they see educators or parents also behaving well.

PKBM Mutiara Shahabat provides a good example of exemplary behavior, such as educators saying greetings first, participating in reading prayers before starting learning, discipline to arrive on time, dress neatly, say polite words and set an example in everything that has been promised. The concept of exemplary is indeed quite influential on students, because most educators and parents of students have been able to provide role models in shaping good character. However, sometimes in a small part there are still some things that are not conducive to the application of character for students, which of course is only casuistic because and not mostly.

4. Conclusion

Based on research on the implementation of religious values in shaping the character of Package A Tahfidz Al Quran students at PKBM Mutiara Shahabat, it is implemented through instilling discipline, creating a conducive atmosphere and integrating value-internalization into the curriculum and learning. Discipline is instilled through the habituation method. The cultivation of discipline shapes the character of students with noble behavior. Furthermore, creating a conducive atmosphere is done by acculturating 6S (Smile, Greeting, Greeting, Polite, Polite and Spirit). Learners are invited to actively participate in maintaining conduciveness at school. This is where students are instilled with religious values. They are trained to have the courage to be right and to say the right thing in the right way. Another effort is to internalize religious values into every activity at school and classroom learning. The religious character-building program also obtains the participation and active role of parents and exemplary educators at school. The character education program at PKBM Mutiara Shahabat is effective in shaping good morals.

Although there are several cases of violations, but only in minor offenses and even then, only committed by a small number of students.

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