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The Implementation of Character Education through Student Discipline Activities at Darul Hamidin Middle School, East Lombok

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ARTICLE INFO	ABSTRACT
  	This article aims to describe how the implementation of character education through daily and weekly disciplinary activities for Darul Hamidin Middle School students, Padamara, East Lombok. The approach used in this research is qualitative research with research procedures that produce qualitative-descriptive data. In this study, data were collected using observations, interviews, audiovisuals, documentation, and various other reports. This research was conducted in July-August 2021. In assessing the validity of the data from this study, the authors used the data of triangulation technique that was useful for achieving the research objectives obtained with the aim of checking or comparing data. The results showed that with the character education, it was able to show the results of the application of discipline in the form of ceremonies every morning on Mondays and scouting activities every Saturday afternoon as weekly activities and Dhuha prayers and reading the holy verses of the Qur'an was a daily activity before start the teaching and learning activities and then ended with the congregational midday prayer before leaving school. This activity is carried out by the school with the habituation method on a regular basis in order to provide long-term effects for Darul Hamidin Middle School students towards advanced Indonesia.

INTRODUCTION

The development of science and technology (IPTEK) in the current era has brought significant transformations in the field of education, particularly in teaching methods and the use of instructional media (Darmawan Harefa, 2020; Saurina, 2016). Teachers are no longer expected to rely solely on traditional lecture-based approaches but are instead required to adopt innovative strategies that integrate technology and foster student engagement. One subject that particularly benefits from such innovation is Social Studies (IPS), which not only transmits knowledge but also serves as a medium for cultivating values, attitudes, and social responsibility among students (Hidayat, 2021).

Social Studies learning in elementary and secondary schools plays a vital role in shaping students' perspectives about society, culture, and moral values. However, in many cases, the subject is often perceived as monotonous because of its reliance on rote memorization and teacher-centered delivery (Siregar & Nasution, 2020). To overcome this issue, educators are encouraged to integrate learning media and value-based instructional models that make the learning process more engaging and meaningful. The presence of appropriate instructional media does not merely serve as a support tool but can significantly influence students' comprehension, attitudes, and behavioral outcomes (Yulianti, 2019).

In line with the educational mandate to instill moral and character values, Social Studies becomes a strategic platform to nurture students' moral judgment and character formation. Moral judgment, defined as the ability to make decisions or conclusions regarding moral dilemmas and interactions with others, is an essential competence to be cultivated from an early age (Rest, Narvaez, Bebeau, & Thoma, 1999). To achieve this goal, educators must employ learning models that not only transfer knowledge but also guide students through processes of value clarification, reflection, and internalization (Lickona, 2013).

One instructional model that aligns with these goals is the Value Clarification Technique (VCT). This model emphasizes the process of guiding students to recognize, clarify, and internalize values, thereby fostering a deeper sense of moral reasoning (Muslich, 2011). Through structured discussions, problem-solving activities, and reflective exercises, VCT provides opportunities for learners to evaluate personal beliefs, societal norms, and the consequences of moral decisions. Consequently, it equips students with the ability to navigate moral dilemmas in both academic and real-life contexts.

Despite its potential, cognitive-based moral learning and the application of VCT remain underutilized in Indonesian schools. Many educators are either unfamiliar with the model or hesitant about its effectiveness compared to conventional teaching methods (Astuti, 2018). As a result, doubts often arise regarding the extent to which VCT can improve students' moral judgment competence, especially when contrasted with lecture-based instruction that superficially incorporates value elements. These doubts highlight the need for empirical studies that examine the effectiveness of VCT in fostering moral development within Social Studies classrooms.

Parallel to these challenges in elementary education, the importance of character education has also been emphasized in secondary schools. The Indonesian national education framework strongly underscores the role of schools in shaping students' character through formal learning as well as daily and extracurricular activities (Kemendikbud, 2017). Character education, particularly in the form of discipline, religious practice, and community-oriented activities, is viewed as essential for preparing students to become responsible citizens in a rapidly changing society (Gunawan, 2014).

A relevant example of this practice can be observed at Darul Hamidin Middle School, Padamara, East Lombok, where character education is implemented systematically through daily and weekly disciplinary activities. These activities include the morning flag ceremony every Monday, scouting on Saturdays, and daily routines such as Dhuha prayers, Qur'an recitation before classes, and congregational midday prayers before dismissal. Such programs reflect the habituation method, which aims to instill discipline and moral values through consistent practice (Syamsul, 2021).

The combination of moral education within formal subjects like Social Studies and the implementation of daily character-building activities underscores the comprehensive approach needed to develop students' moral judgment and discipline. By aligning classroom instruction with habitual practices outside the classroom, schools can create an environment where values are not only taught but also lived by students on a daily basis (Ningsih, 2020).

Given these contexts, it becomes important to investigate how instructional models like VCT can be integrated into Social Studies learning while also being complemented by character education activities outside the classroom. Such integration is expected to produce long-term effects on students' moral reasoning and disciplinary attitudes, ultimately contributing to their overall character development and readiness to face societal challenges (Supriyadi, 2019).

This study, therefore, seeks to contribute to the discourse on character and moral education by examining the effectiveness of cognitive moral learning through the VCT model in Social Studies classrooms and by highlighting the role of character education activities, such as those implemented at Darul Hamidin Middle School. By doing so, the study bridges the gap between theoretical models of value-based instruction and practical approaches to character education, offering insights into holistic strategies for fostering students' moral and social competence in Indonesia.

METHOD

The research method employed in this study is qualitative research, utilizing procedures that generate qualitative-descriptive data. The research variables include the implementation of character education through student discipline activities, involving various sources of information obtained through observation, interviews, audiovisual materials, documentation, and other relevant reports.

The research subjects serve as the primary sources of information, providing data related to the issues under investigation. This study adopts an in-depth case study approach using the Snowball sampling technique, where an initially limited number of data sources gradually expands by tracing all available field information to produce accurate findings and determine the research focus.

According to Sugiyono (2009), the object of qualitative research is referred to as the research variable, which becomes the focal point of the study. In this research, the fieldwork is conducted at Darul

Hamidin Middle School, East Lombok. The samples are drawn from students in grades VII, VIII, and IX, and the data are analyzed through data reduction, data display, and conclusion drawing/verification, with triangulation techniques applied to ensure reliability and validity.

Numerous studies have examined the implementation of character education through disciplinary activities in educational settings, particularly in scientific works. For instance, Nurmilah Yusdiani (2018) in her undergraduate thesis at the Department of Madrasah Ibtidaiyah Teacher Education, Faculty of Tarbiyah and Teaching, UIN Alauddin Makassar, highlighted the cultivation of discipline in students' daily routines. Her study emphasized students' preparedness in learning activities, including discipline in wearing uniforms, preparing learning tools, and demonstrating proper behavior even during break time.

Therefore, this study aims to describe the implementation of character education through disciplinary activities at Darul Hamidin Middle School, East Lombok. This research carries distinct characteristics and instruments compared to previous studies. It seeks to elaborate on how disciplinary practices can be effectively implemented to foster disciplined behavior among students through school activities, both in religious practices and in cultivating nationalism. These practices are considered essential as the best form of investment for students in preparing to face the challenges of rapid global change in everyday life.

RESULTS AND DISCUSSION

The implementation of value education strategies in shaping student character requires the use of multiple approaches that are interconnected and mutually reinforcing. At SMP Darul Hamidin, character education is not only conceptualized as part of the curriculum but also integrated into students' daily lives. This integration ensures that the values taught in classrooms are consistently reinforced through practice, ultimately fostering long-term internalization of positive character traits. Such an approach reflects Lickona's (1991) argument that character education is most effective when embedded within the culture and routines of a school environment.

The actualization of these values can be observed through the daily behaviors of students as they participate in both academic and non-academic activities. Students at SMP Darul Hamidin have shown strong receptiveness to character education, which suggests that the school's emphasis on habituation—a pedagogical strategy grounded in repeated practice—has been highly effective. Habituation, according to Bandura's (1977) social learning theory, allows learners to acquire values through modeling and reinforcement. At Darul Hamidin, teachers act as role models, demonstrating behaviors that students are encouraged to emulate in their daily routines.

One prominent manifestation of these strategies can be seen in structured activities carried out before and during formal instruction. Weekly practices such as the flag ceremony every Monday instill a sense of patriotism, respect, and discipline, while scouting activities on Saturdays enhance cooperation, teamwork, and leadership skills among students. These co-curricular practices play a vital role in cultivating moral character, aligning with Narvaez's (2006) framework that emphasizes moral identity formation through participation in community-oriented practices.

In addition to weekly practices, daily religious activities are central to SMP Darul Hamidin's approach. Students are habituated to perform sholat dhuha, recite verses from the Qur'an, and participate in congregational dhuhur prayers. These routines serve as mechanisms for embedding religious and moral values, while simultaneously promoting self-regulation and social responsibility. As Halstead and Taylor (2000) argue, religious practices can serve as a strong foundation for character development, particularly in contexts where religion is deeply integrated into the cultural and social fabric of students' lives.

Congregational prayers, in particular, represent a highly effective medium for building discipline and reducing egocentrism. When students perform prayers collectively, they learn the importance of unity, respect for others, and adherence to shared rules. This resonates with Durkheim's (1925/1973) perspective that collective rituals reinforce social cohesion and contribute to moral education. By fostering humility and social awareness, these practices strengthen students' ability to navigate differences and embrace diversity within their school environment.

The outcomes of these character-building activities have been evident in the enthusiasm and discipline displayed by students in their day-to-day behavior. Beyond personal development, such practices also cultivate students' social awareness and empathy. For instance, when the school community raises

funds to support bereaved families, students are directly exposed to the values of compassion, solidarity, and social responsibility. This aligns with Berkowitz and Bier's (2005) findings that community service and cooperative activities serve as powerful tools for instilling prosocial values in students.

Moreover, character education strategies at SMP Darul Hamidin contribute to the holistic development of students by balancing intellectual, moral, and social competencies. Instead of focusing solely on academic achievement, the school prioritizes the cultivation of well-rounded individuals equipped with values that are essential for navigating social life. According to Nucci and Narvaez (2008), character education that integrates moral, civic, and cultural dimensions prepares students to become responsible citizens in a democratic and plural society.

Nevertheless, the success of such initiatives also relies heavily on institutional support and policy frameworks. At SMP Darul Hamidin, school policies provide sufficient space for the growth of character education programs by embedding them into the official curriculum, co-curricular activities, and daily school routines. These policies ensure that character education is not treated as an additional subject, but rather as an essential aspect of the school culture. As stated by Kirschenbaum (2000), effective character education requires a "whole-school approach" where institutional structures reinforce moral practices in both formal and informal contexts.

The reinforcement of values through consistent policies strengthens the disciplinary routines of students and enhances their ability to internalize key values. Such institutional alignment provides an environment conducive to character growth, allowing students to develop moral reasoning, empathy, and ethical decision-making skills. This is particularly important in contemporary education, where schools face increasing challenges in addressing issues such as individualism, moral relativism, and declining social cohesion (Arthur, 2003).

The case of SMP Darul Hamidin illustrates how a well-structured approach to character education can yield significant outcomes in shaping students' behavior and social consciousness. The integration of religious practices, civic rituals, and co-curricular activities demonstrates a comprehensive model that balances moral development with cultural and social realities. This reflects the argument of Lapsley and Narvaez (2006), who emphasize that effective character education must bridge cognitive development with experiential learning.

In conclusion, the results from SMP Darul Hamidin highlight that the strategies employed—particularly habituation and policy integration—are successful in fostering character values among students. By embedding values into daily practices, rituals, and school policies, students are gradually guided to become disciplined, empathetic, and socially responsible individuals. These findings suggest that character education, when implemented holistically, holds significant potential for nurturing future generations with strong moral foundations and civic commitments.

CONCLUSION

The findings from the implementation of character education strategies at SMP Darul Hamidin highlight the importance of habituation, religious practices, and institutional policies as key components in shaping student character. The integration of structured activities such as flag ceremonies, scouting, and collective religious rituals not only instills discipline but also strengthens students' moral awareness, empathy, and social responsibility. These practices demonstrate that character values are best internalized when consistently reinforced through daily routines and collective experiences within the school environment.

Furthermore, the role of institutional support and school policies is crucial in ensuring the sustainability and effectiveness of character education. By embedding moral and ethical values into both curricular and extracurricular activities, schools create an environment that fosters holistic student development, encompassing academic achievement, moral growth, and civic responsibility.

Overall, the case of SMP Darul Hamidin illustrates that effective character education requires a comprehensive, school-wide approach that combines habituation, role modeling, community engagement, and policy integration. This approach not only nurtures students to become disciplined and socially aware individuals but also prepares them to contribute positively to society with strong moral foundations and ethical behavior.

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