

The Implementation of Character Education at Ar-Rahmah Integrated Islamic Elementary School of Makassar

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Abstract

The implementation of character education as reflected in QS Luqman: 12-19 at the Ar-Rahmah Integrated Islamic Elementary School of Makassar learners is integrated into the whole school programs. Those programs namely: integrated in every subjects, the development of school culture, extra-curricular activities, cooperation with learners' parents, the control card (yaumian card) and means of communication via group in website. The impact of character education on learners' attitude and behavior can be identified from their daily attitude and behavior like being discipline, praying dhuha, praying dhuhur in congregation, keeping the school environment clean, keeping mutual appreciating among their friends, being responsible towards the task assigned by the teachers, maintaining order in the learning process, and asking for permission when they want to get out.

Implementasi pendidikan karakter yang tercermin dalam QS Luqman ayat: 12 – 19 pada peserta didik di Sekolah Dasar Islam Terpadu Ar Rahma Makassar di integrasikan ke dalam seluruh program sekolah. Program tersebut, antara lain: terintegrasi dalam setiap mata pelajaran, melalui pengembangan budaya sekolah, kegiatan ekstrakurikuler, kerjasama antara orang tua peserta didik, menggunakan kartu kontrol (kartu yaumian) dan sarana komunikasi lewat group in website. Dampak pendidikan karakter pada peserta didik terlihat dari perilaku setiap hari: disiplin, melaksanakan shalat duha, shalat duhur berjamaah, menjaga kebersihan lingkungan sekolah saling menghargai temannya, tanggung jawab terhadap tugas yang diberikan oleh guru, menjaga ketertiban dalam belajar, dan minta izin jika ingin keluar.

Keywords : Education; Character; Learners; Teacher

A. Introduction

Whether or not, the advanced civilization of a nation is strongly associated with the character of the nation itself. Therefore, every nation seeks a strategy to build the character of the nation through education. In this regard, Indonesian Statute Number 20 of 2003 about National Education System in the Subsection 3 states that: National Education aims to develop skills and character development as well as a dignified civilization in order to educate the nation. It also aims to develop the learners' potentials to become a faithful and fearful man to God Almighty, noble, health, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen.

The mandate of Indonesian Statute Number 20 of 2003 about National Education System above has not been realized well among society as lately witnessed and read through various media both visual and printed media. Among them are corruption is everywhere from the highest to lowest level of social stratum, fighting among residents, among youths, or among learners in many level of educational levels like elementary school, junior and senior high school, as well as university. The rising question is why it happens so?

Many people judge that the national education is less successful to shape human character who is able to read the changes. At least there are three main reasons. Firstly, the educational curriculum is not designed to prepare learners who have a strong mentality in responding to the current global changes existing without compromise. Secondly, the reality of the nation in the present context, in this case, indicates the corruption, collusion, the mafia of law / tax, practically become endless spectacles and strangely those are considered normal. In addition, many learners are involved in drug cases, abortion, brawls and other immoral behaviors. Thirdly, the objective test or intellectual achievement become absolute assessment standards for graduation of learners, and less attention to the aspect of good character and manners in the process of assessment.¹

Al-Quran as the principal basis of Islamic education contains an absolute value source where its existence is not adjusted in accordance with the context of time, circumstance and place. In the al-Qur'an, QS

¹ Nurul Zuriyah, *Pendidikan Moral dan Budi Pekerti dalam Perspektif Perubahan*, (Jakarta: Bumi Aksara, 2007), p. vi

Luqman can be a solution in overcoming the problem of national education. In the QS Luqman, the "spirit" of education must be revived in order to save the generation of the nation from amoral behaviors, which finally orient the education not only provide epistemological value but also ontological axiological ones so that it can address the challenges and global realities. QS Luqman/ 31: 13.

"And (remember) when Luqman said to his son, at a time when he gave a lesson to him:" My son, do not associate Allah, surely associating (Allah) is truly a great injustice".

The verse indicates that the first point that should be imparted to the learners is the faith because it is the primary basis of the character shaping. Armai Arief said that education must return to the basic values of al-Qur'an as a reference in order to determine the vision and mission of education itself. In principle, al-Qur'an universally contains all aspects of human life with the basic concepts that can direct people to adhere the "the determined theology, shari'a, and morals with the aim to meet the needs of the worldly life and the hereafter one as well".²

The statement can be understood that a teacher in the process of education should inculcate good character on his learners. Mansur Muslich said that a good teacher will bring better changes, make his learners intelligent, be able to understand and to resolve the faced problems, and the most important thing is to be able to build a positive character.³

Based on the background, the problem statements in this research are "How is the strategy to implement the values of character education in QS Luqman/31:12-19 at Ar-Rahmah Integrated Islamic Elementary School of Makassar?" and "What is the impact of character education values on learners' attitude and behavior at Ar-Rahmah Integrated Islamic Elementary School of Makassar?"

This research aims to reveal the strategy to implement the character education as reflected in QS Luqman/31:12-19 to the learners

² Armai Arief, *Reformulasi Pendidikan Islam*, (Ciputat: CRSD Press, 2007), p. 175

³Mansur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, (2nd Printed; Jakarta: Bumi Aksara, 2011), p. 144

as well as its impact of character education on learners' attitude and behavior at Ar-Rahmah Integrated Islamic Elementary School of Makassar. Meanwhile, its usefulness provides a scientific contribution to the education providers about the values of character education in the perspective of al- Qur'an.

The theoretical reviews in this research are

1. Character Definition

Dharna Kesuma said that the meaning of the word "character" is "manners, morals, affective, attitude, and behavior."⁴ Ramayulis said that, in Islamic terminology, character is likened to khuluq (singular of akhlaq), that is "the condition of inner and outward human condition".⁵ This definition can be understood that the character is related to the inner character, which in turn affects the mindset of a person to act. The result of the action is then manifested in the forms of behavior. In addition, Hendro Darmawan defines character as a behavior, conduct, traits, and habits".⁶ Based on the definition, the character in this research can be defined as the universal attitudes and behaviors of humans which include all activities, both related to Allah, to himself, to the fellow humans, and to the environment, that are embodied in words and deeds.

2. The Purpose of Character Education

The expected purposes of character education from Ministry of National Education as follows:

- a. To develop the heart/conscience/affective potential of learners as human beings and citizens who have cultural values and national character;
- b. To develop the commendable learners' habits and behavior and in line with the universal values and cultural traditions of religious nation;
- c. To instill the leadership and responsibility of learners as the next generation;

⁴ Dharma Kesuma *et.al.*, *Pendidikan Karakter: Kajian Teori dan Praktik di Sekolah*, (Bandung: PT. Remaja Rosdakarya, 2011), p. 24

⁵ Ramayulis, "*Pembentukan Karakter dalam Perspektif Pendidikan Islam*", *Al-Tarbiyah Bulletin*, Volume 1 Number 2 (July 2014), p. 214

⁶Hendro Darmawan, *et.al.*, *Kamus Ilmiah Populer Lengkap* (Yogyakarta: Bintang Cemerlang, 2010), p. 277.

- d. To develop the ability of learners to be a human being who is independent, creative, insightful nationality;
- e. To develop a school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with high sense of nationality and full strength (dignity).⁷

Meanwhile, purposes of character education in Islam as propounded by Pupuh Fathurrohman namely:

- a. To prepare faithful human beings who always do righteous deeds
- b. To prepare faithful and pious human beings who live their life in accordance with Islamic teachings and execute what are commanded by Allah swt., and leave what are forbidden.
- c. To prepare faithful and pious human beings who can interact well with their fellow human beings.
- d. To prepare faithful and pious human beings who is able and willing to summon others to the blessed path by Allah swt., and to implement *ma'ruf amar nahi munkar*.
- e. To prepare faithful and pious human beings who are proud of the brotherhood, love and hate just because of Allah.
- f. To prepare faithful and pious human beings who feels that they are a portion of their fellow human beings.⁸

Based on the above description, the purpose of character education is to form and to develop positive values to the learners as well as to facilitate them to the positive values to become a excellently dignified personal in accordance with the Islam guidance.

To achieve the purposes of character education, methods are needed. Doni A. Koesoema offers five character education methods (in the application at the school institution), namely:

- a. Teaching

Teaching character means giving an understanding of the learners about the structure of certain values, its virtue (if implemented), and its destruction (if not implemented). Teaching values has two benefits. Firstly, it gives a new conceptual knowledge and secondly, it provides a

⁷Indonesian Ministry for Education Affairs, *Desain Induk Pendidikan Karakter*, (Jakarta: Indonesian Ministry for Education Affairs, 2010), p. 9

⁸ Pupuh Fathorrohman *etc.*, *Pengembangan Pendidikan Karakter*, (1st Printed; Bandung: PT. Refika Aditama, 2013), p. 98-99

comparison on the knowledge that has been owned by the learners. Therefore, the process of "teaching" is not a monologue, but involved the participation of the learners.

b. Exemplary

Human beings learn more from what they see. Modeling occupies a very important position. Teachers must firstly provides the character to be taught. Teachers are are the ones that *digugu* and *ditiru*, the learners will emulate what the teacher does more than what the teacher says. Exemplary not only from teachers, but also from all the people in educational institutions.

c. Priority setting

Character education is a set of noble values that are treated crucial and matched to the implementation and realization of institution vision. Therefore, educational institutions have some obligations. Firstly, define the standards guidance that will be offered to the learners. Secondly, all the personalities involved in educational institutions should understand clearly towards the values to be emphasized of character education institutions. Thirdly, if the institution wants to set a standard of behavior that is the characteristic of the institution, the standard character must be understood by students, parents, and community.

d. Priority praxis

Educational institutions should be able to make verification about the extent of priorities that have been determined can be realized within the scope of education through a variety of elements that exist in the educational institutions.

e. Reflection

Reflection can be referred to as a process of looking ourselves in the mirror and connecting ourselves to experienced events/concepts.⁹ Am I like it? Is there a good character like that on me?

3. Character Education in QS Luqman / 31:12-19

Islamic education that is conducted in a system gives a possibility for the process of its parts toward goals set according to the teachings of Islam. The process flow will be consistent and constant only by the basic

⁹ Doni A. Koesoema, *Pendidikan Karakter*, (Jakarta: Grasindo, 2007), p. 212-217

pattern of education that is able to ensure the realization of educational goals of Islam.¹⁰

In QS Luqman /31: 12-19, it is told that Luqman instilled education value namely the creed education, shari'a, and morals to his son. In the history of Luqman, there are many educational values that can be taken as a lesson that is still very relevant and can be used as a reference for application in the educational process nowadays, especially in formatting the learners' character in family, school, and society environment. Ahmad Mustafa al-Maragi described that the education character values at QS Luqman /31: 12-19 relates to those at QS. al-Isra / 17 : 23.¹¹

This research is a qualitative research. Its location is at Ar-Rahmah Integrated Islamic Elementary School of Makassar. The school was chosen as research location because of its unique characteristics that accommodate Student Active Learning (SAL) in its learning process, appreciate multiple intelligences, and develop the learners' creativity that make it different to the other schools.

Suharsimi Arikunto revealed that the data sources in this research are the subjects of where the data can be obtained.¹² The data sources in this research consist of two sources namely primary data sources and secondary data sources. The primary data sources in this case are the opinions of the headmaster, the vice-headmaster, the teachers, the learners' parents, and the learners of Ar-Rahmah Integrated Islamic Elementary School of Makassar. The secondary data sources are documents or people who are not directly involved in the scope of which will be examined.¹³ In this research, the secondary data are taken by exploring related references and documents.

The data collection techniques were used:

¹⁰Abdurrahman Saleh, *Teori-teori Pendidikan Berdasarkan al-Qur'an*, trans. H. M. Arifin, (Bandung: Rineka Cipta, 1994), p. 54

¹¹ Ahmad Mustafa al-Maragi, *Terjemah Tafsir al-Maragi*, (Semarang: CV. Toha Putra, 1993), p. 154

¹² Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, (Jakarta: PT. Rineka Cipta, 2006), p. 129

¹³ Sugiono *etc.*, *Metodologi Penelitian Kuantitatif, Kualitatif, dan R & D*, (3rd Printed; Bandung: Alfabeta, 2008), p. 193

- a. Participatory observation. The researcher directly observed the ongoing learning activities at Ar-Rahmah Integrated Islamic Elementary School of Makassar by using observation guidelines.
- b. Deep interview to the informants that the headmaster, the vice-principal, the teachers, and the learners' parents by using interview guidelines.
- c. Documentation. The researchers collected data in the form of important documents from the researched school as a complementary data using the document noting in line with the condition of the teachers and the learners, the school prospectus, and any other related documents to the implementation of character education.

Data Analysis in this research is inductive. Data analysis had been done since the study was conducted until the end of data collection process. Its Processing follows the theory of Miles and Huberman in Sugiyono that the data processing through three phases, namely data reduction, data presentation, and data verification / conclusion.¹⁴ To ensure the credibility of the data, observation extension and triangulation were used.

B. The Description of Ar-Rahmah Integrated Islamic Elementary School of Makassar

Ar-Rahmah Integrated Islamic Elementary School of Makassar was established on July 9, 2001 by Ar-Rahmah Foundation of Sulawesi that is located on Jl. Perintis Kemerdekaan next to the lecturer residential complex of UNHAS Makassar. The number of learners in the Academic Year 2013-2014 was about to 412 persons. Now, the school has become one of the top schools in Makassar.

The vision of the school is "To be the top schools in Eastern Indonesia". Meanwhile, the missions are:

1. To educate and to provide *Rabbani* generation, an intelligent generation who teaches his knowledge as well as establishes Islamic shariah.
2. To implement an integrative and creative Islamic education

¹⁴ Sugiono *etc.*, *Metodologi Penelitian Kuantitatif, Kualitatif, dan R & D*, p. 337

3. To be a reference and a study center for the development of qualified and professional education
4. To apply propagation professionalism of Islam in educational field.¹⁵

The vision and missions are put as principles in educating the learners to be the ones who are faithful and fearful to Allah swt., having noble character, proficient, skillful, democratic and accountable.

C. The Implementation of Character Education Values

The character education as reflected in QS Luqman/31:12-19 has been implemented in Ar-Rahmah Integrated Islamic Elementary School of Makassar. It is based on interview result to the headmaster as follow:

The values of character education as reflected in QS Luqman/31:12-19 essentially are the creed education, shari'a, and morals. The three values are one of the missions at Ar-Rahmah Integrated Islamic Elementary School of Makassar namely "*to educate and to provide Rabbani generation*". Therefore, the character education values are integrated in the learning activities, both extra-curricular activities and school culture, and are followed up by the learners' parents at home.¹⁶

For more details, the implementation of character education values at Ar-Rahmah Integrated Islamic Elementary School of Makassar, can be identified as follows:

1. Creed Education

Based on the researcher's observations, the teachers begin learning activities by appointing a learner to lead the prayer before the learning process started that is aimed to give a basic understanding about character to the learners. It is described by an observed teacher who stated that, "the learners are given a basic understanding of what is learned today as knowledge is owned by Allah swt., therefore we have to pray for that to Allah swt., as the owner of the knowledge.

Supporting the above statement, another teacher described that the strategy to implement the values of creed education as reflected in QS

¹⁵ It is presented in the yearly report of Ar-Rahmah Integrated Islamic Elementary School of Makassar, 2012. (*See in the attachment*)

¹⁶ Ita Wari Setijorini, (42 years old) The Headmaster of Ar-Rahmah Integrated Islamic Elementary School of Makassar, *Interview*, Makassar, July 10, 2014

Luqman/31:13 is carried out by giving the learners a reinforcement. For example, the teacher asks the learners about what to be thankful for today and they reply that the favors in life and health are the ones that we must be thankful.¹⁷ This is done on a regular basis so the learners can feel that the favors in life and health basically are gifts from Allah swt.

2. Shari'a Education

The implementation of shari'a / worship education values on learners is applied in several ways:

a. Through routine activities at school

An Islamic education teacher at the integrated Islamic elementary school said that it has become a common commitment and set out in the school culture that prior learning in the morning at 07.30 a.m., all learners carry out *dhuha* prayers in congregation in their respective classes.¹⁸

The *dhuha* prayer in congregation activity is carried out by learners regularly every day. Even though without guidance by their teachers, they directly set themselves to pray. In addition to the *dhuha* prayer, they also carry out *dhuhur* prayer in congregation.

A teacher said that the whole class learning activities stop at 11:45 a.m. The learners of each class line up to the place of ablution in groups. For the learners who are in the first, the second, and the third class, *dhuhur* prayer is conducted in their respective classes by the guidance of teachers. Meanwhile, the learners who are in the fourth, the fifth, and the sixth class, they line up into the mosque and they sit down and do *dzikir* before *iqamat* is delivered. At the time of their prayer, they orderly follow the *imam*. After the obligatory prayer, they do *dzikir* and pray in congregation then carry out *sunnah* prayer. After *sunnah* prayer, they form a line out of the mosque.¹⁹ At the *dhuhur* prayer, the researcher joined in congregation and felt humility in accomplish prayers because

¹⁷Jusriah Kadir, (38 years old), The Vice-Headmaster for Curriculum Affairs of Ar-Rahmah Integrated Islamic Elementary School of Makassar, *Interview*, Makassar, July 11, 2014

¹⁸Tita Yunita Sari, (36 years old), a Teacher in Islamic Religion Subject of Ar-Rahmah Integrated Islamic Elementary School of Makassar, *Interview*, Makassar, August 13, 2014

¹⁹ A. Salman Hatta, (34 years old), The Guardian of Class IV of Ar-Rahmah Integrated Islamic Elementary School of Makassar, *Interview*, Makassar, August 19, 2014

the learners are in order and quiet prayers. The learners are already accustomed to pray orderly and if there is one of them who play, he will be reported.

b. Through spontaneous activities

Spontaneous activity is an activity carried out spontaneously at that time. For example, if there is a learner reports his friend that the A utters obscenities or plays in prayer, the teacher calls the reported learner to say *istighfar* five to ten times or he memorizes one to three short chapters. It is similar to the one who annoys his friend while studying, yields, and puts garbage everywhere.

Physical punishment to learners is not allowed at the school because the learners principally should be guided and familiarized to behave well and to draw them closer to Allah Swt., by reciting *istighfar* or memorizing short chapters in the al-Qur'an if they are wrongdoing.

c. Through daily activities at home

The meant daily activities at home are prayer activities conducted at school on a regular basis that are followed up by the learners' parents at home. It was described by the headmaster:

The strategy to follow up the school programs by the learners' parents namely by providing an evaluation guide book called *yaumian*. This book contains activities to be carried out by the learners at home as a follow up of the activities that have been carried out at schools. The contents of evaluation guide book *yaumian* are the discipline in performing the five times daily prayers and reciting al-Qur'an.²⁰ As the learners' parents, we are grateful to Allah swt. and thank to the school. In addition, *yaumian* book should be known by the learners' parents with initials or signature before it is collected at the school.²¹

Yaumian book is a form of the school communication to the learners' parents in implementing shari'a education values to the learners. In other words, the activities carried out at schools are in line with activities at home through supervision and guidance of parents.

3. Moral Education

²⁰Ita Wari Setijorini, (42 years old), The Headmaster of Ar-Rahmah Integrated Islamic Elementary School of Makassar, Interview, Makassar, August 9, 2014

²¹ Sakib Paronda, (52 years old), a Learner's Parent, Interview, Makassar, July 8, 2014

Instilling moral values among learners is performed in the following strategies:

a. Through learning activities

The strategies to implement the moral education values are through learning activities and providing independent tasks or group task to the learners after learning process.

This task is intended to familiarize the learners to have a sense of responsibility and discipline on themselves. In addition, the learners are also accustomed to working together with friends and mutual respect.

b. Through school culture

The strategies to implement the moral education values through school culture are described as follows:

1) Routine school activities

The vice-headmaster said that the routine school activities in accordance with moral education implementation can be identified when the learners participate in the morning assembly every Friday and Monday flag ceremony every early month, dress clean and in full uniform in accordance with the schedule, dispose of garbage in place, pick the found garbage, go to class on time, march in the morning before entering to class, ask for permission and use card license before leaving the classroom, say "*assalamu alaikum warahmatullahi wa barakatuhu*" when entering the classroom, listen to the teacher when speaking, apologize when making mistakes, say "please" when asking for something to their friends and say "thank you" afterward and others.

2) Spontaneous activities

Spontaneous activities are activities carried out spontaneously at that time. A teacher said that this activity is usually done when teachers or other education staffs are aware of any unfavorable action from the learners which must be corrected on the spot. If the teachers know their behavior and attitude are not good, the teachers at that time carry out a preventive action against the bad behavior and attitude of the learners.²² Each of the activities carried out by the learners while in school is always directed to the good character in accordance with the guidance of the al-Qur'an, especially the character education values reflected in QS Luqman.

²² Hamzah, (34 years old), The Teacher of Class V of Ar-Rahmah Integrated Islamic Elementary School of Makassar, *Interview*, Makassar, August 12, 2014

3) Extra-curricular activities

The forms of extra-curricular activities carried out at Ar-Rahmah Integrated Islamic Elementary School of Makassar namely scouts, outbound, the ritual of Hajj simulation, and Islam Study Club (ISC). In line with the extra-curricular activities, a teacher said that the undertaken extra-curricular activities such as Islam Study Club (ISC) every Thursday for fourth class learners to the ones in the sixth grade that are divided into small groups of four to five learners and accompanied by a teacher, with the aim of to train and familiarize them expressing their opinion in front of their friends or memorizing short chapters of al-Qur'an in turn, then their friends who correct their recitation. These activities familiarize the learners to respect the opinions of others.²³

In the scout activities, the character values that are instilled to the learners namely discipline, cooperation, social and environmental concerns, hard work, peace loving, and opinion respect of others or democratic.²⁴

In order to orient the activities instilling the character education values that have been programmed and implemented by the school to be followed up by the learners' parents at home, many strategies are applied as follows:

- a) The school carry out routine meetings with the learners' parents each month to build a togetherness sense and kinship between the school and the learners' parents because they have a shared responsibility in maintaining the character of the learners.
- b) The evaluation guide book *yaumian* (daily). This book is filled by the learners every day, and the activities from Monday to Thursday are colored in green and gathered every Friday, then the activities from Friday to Sunday are colored in yellow and gathered every Monday. The books are collected to the class guardian and must be known by the parents / guardians the learners with the signature. At the end of each month, the

²³ Hamzah, (34 years old), The Teacher of Class V of Ar-Rahmah Integrated Islamic Elementary School of Makassar, *Interview*, Makassar, August 7, 2014

²⁴ Aliyah Mansyur, (35 years old), The Vice-Headmaster for Student Affairs of Ar-Rahmah Integrated Islamic Elementary School of Makassar, *Interview*, Makassar, July 16, 2014

activities are recapitulated and put into *yaumian* assessment report for the score of each semester.²⁵

Based on the research results, it is understood that the activities carried out by the school in instilling the character education values to the learners using a variety of strategies including through intra-curricular, co-curricular, and extra-curricular activities.

D. The Impacts of Character Education Values to the Learners

Based on the previous discussion, it is understood that the character education values as reflected in QS Luqman / 31: 12-13, have been implemented through the school programs, both internally namely through the learning process or the school culture, and externally through the relationships with the learners' parents.

The impacts of character education values to the learner are as follows:

1. Being accustomed to the command of Allah swt.

All learners perform *dhuha* prayer in the morning at 07:15 a.m. before class begins at 7:30 a.m., and *dhuhur* prayer in the class for the learners in first class to the ones in the third class. Meanwhile, the learners in the fourth class to the ones in the sixth class perform *dhuhur* prayer in the mosque in congregation. The other obligatory prayers carried out at home with parental supervision through *yaumian* book. This activity is one form of learners personality development, because prayer is one form of ritual that signifies submission means a human being to his Lord.

One of the learners' parents stated that: "since my son has been in fourth grade, no matter how busy she is like watching or playing with his friends, if the summon to prayer has been sounded in the mosque, he immediately takes ablutions for prayer".²⁶

The statement of a learner's parent above shows that through the school culture by habituation to obey Allah swt. such as prayer will shape

²⁵Interview to The Headmaster, Makassar, August 10, 2014, interview to The Vice-Headmaster for Curriculum Affairs, Makassar, August 11, 2014, and interview to The Vice-Headmaster for Student Affairs, Makassar, August 13, 2014 about the implementation of habituation at home that is synergizing to the activities at Ar-Rahmah Integrated Islamic Elementary School of Makassar

²⁶ Sultan, (45 years old), a Learner's Parent, *Interview*, Makassar, June 25, 2014

the character of the learners to always close to his Lord and will cultivate an attitude of self-discipline on the learners as a basic capital in the formation of their personality in the future.

2. Having social sensitivity

The learners at the school have become accustomed to apologizing to his friends if they make a mistake. In addition, if they return something that they borrow from their friend they thank, as well as if they complete a group task in the classroom, they together say “*al-Hamdulillah*”.

3. Having responsibility and trust

One of the learners’ parents said, my son seems very responsible because every task assigned by his teacher at school to do at home, he is very serious and determined to do it until the finish. In fact, sometimes he does not want to take a rest before the task is finished, because he is happy if the task is completed and signed by parents.²⁷

The learners carry out the tasks assigned by the teacher because each task is competed among them, both in individual tasks and in group tasks, for example, the task to memorize short chapter of al-Qur’an in which the ones whose memorizing is good will be given awards in the form of an asterisk placed in the chest. In this way, the learners feel motivated to do good things because of what they do is appreciated.

4. Establishing independent personality

The character formation of the students can not be done only in schools but there must be an involvement of learners’ parents as the first and the primary educators as well as the mandate from Allah Swt. It must be kept in mind that every mandate will asked in front of the mandate giver namely Allah swt. Therefore, the parents can fully give and offer their children’s education to the school. The success of instilling character values to the children must be provided by a synergy of three educational environments namely home, school, and society, including the government. The three educational environments should be the model in instilling character education values to nation generation as Rasulullah Saw. becomes the model of his followers.

²⁷ Nuraini, (35 years old), a Learner’s Parent, *Interview*, Makassar, August 15, 2014

E. Conclusion

1. The instilled character education values at Ar-Rahmah Integrated Islamic Elementary School of Makassar is an implementation of character values that Luqman instilled to his son (QS Luqman/31: 12-19). The implementation of character values is integrated into the whole school programs, namely; (a) in the learning activities that are integrated in every subjects; (b) through the development of a school culture with habituation in the school routine activities and spontaneous activities; (c) through extra-curricular activities; scouts, the ritual of Hajj simulation, and Islam Study Club; (d) establishing cooperation between school and the learners' parents by using *yaumian* cards and means of communication via group in website.
2. The impacts of character education on learners' attitude and behavior can be identified from their daily attitude and behavior like being discipline, praying *dhuha*, praying *dhuhur* in congregation, keeping the school environment clean, keeping mutual appreciating among their friends, being responsible towards the task assigned by the teacher, maintaining order in the learning process, and asking for permission they want to get out.

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