



THE IMPLEMENTATION OF THE MANDATORY NATURE OF RASULULLAH IN THE CHARACTER DEVELOPMENT OF STUDENTS THROUGH LEARNING OF AKIDAH AKHLAK

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Abstract

The purpose of this article is to analyze the learning planning of the aqidah akhlak, analyze the implementation of learning and analyze the evaluation of the learning that has been carried out. The research methodology used is a qualitative type with a case study approach. The data collection technique used in-depth interviews, participatory observation, and documentation, while the data checking technique used the credibility test, transferability test, dependability test, and confirmability test. The subjects in this study were students of Madrasah Aliyah Nurul Hasan Ngraho. From the research conducted from February to April 2022, this article generates 1) the planning carried out in learning akidah akhlak used instructions from the syllabus and lesson plans; 2) the implementation of learning in improving character is aimed at learning using Islamic boarding school techniques, muhadhoroh activities, reading the yellow book, *sorogan*, and *munaqosah* madrasa activities; 3) learning evaluation at MA Nurul Hasan includes PH, PTS, PAS/PAT, and *madrasa* exams.

Keywords: Character Education, Akhlak Akidah Learning, Compulsory Traits of Apostles.

Abstrak

Tujuan dari artikel ini adalah untuk menganalisa perencanaan pembelajaran akidah akhlak, menganalisa implemtasi pembelajaran dan menganalisa evaluasi pembelajaran yang telah dilaksanakan. Metodologi penelitian yang digunakan adalah jenis kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data menggunakan wawancara mendalam, observasi partisipatif dan dokumentasi, sedangkan teknik pengecekan data menggunakan uji kredibilitas, uji transferability, uji depanbility dan uji corfirmability. Subjek dalam penelitian ini adalah siswa Madrasah Aliyah Nurul Hasan Ngraho. Dari penelitian yang dilaksanakan selama bulan Februari hingga April 2022, artikel ini menghasilkan: 1) perencanaan yang dilaksanakan dalam pembelajaran akidah akhlak menggunakan petunjuk dari silabus dan RPP; 2) implementasi pembelajaran dalam meningkatkan karakter ditujukan dengan pembelajaran yang menggunakan teknik kepesantrenan, kegiatan muhadhoroh, baca kitab kuning, sorogan, dan kegiatan munaqosah madrasah; 3) evaluasi pembelajaran di MA Nurul Hasan mencakup PH, PTS, PAS/PAT, dan ujian madrasah.

Keywords: Pendidikan Karakter, Pembelajaran Akidah Akhlak, Sifat Wajib Rasul.

INTRODUCTION

Education is expected not only to educate students to be intelligent human beings but also can make human beings with noble character.¹ The world of education is expected to be a pioneer in character building.² Based on the above conditions, Madrasah Aliyah Nurul Hasan Bojonegoro, which is affiliated with Islamic boarding schools, tries to provide education field based on Islamic character values by prioritizing the four main morals of Rasulullah as the basis for character building, because it is believed to be able to make students have good character.

The quality of education is influenced by various factors. One of the factors is the environment in educational institutions. Boarding school is a school program with closed management, it is mean that students are managed by the full supervision of teachers and administrators. In the implementation, the program of boarding school has activities that can support activities in schools, such as deepening religion, skills, deepening talents, interests, or other things according to the identity of the school. If boarding schools are integrated with Islamic boarding schools, the emphasis is on religious deepening, either by studying the yellow books or deepening the deep interpretation of the Al Qur'an.

The implementation of teaching and learning can be said to be successful if it can achieve the goals that have been set. One of the factors for the success of teaching and learning is school management which includes aspects of learning planning, implementation, and evaluation.³

A planning stage can be defined as a strategy to anticipate and balance the change. Based on Uno's opinion which states that changes always occur, so they must be anticipated and changes can be balanced with learning in schools and madrasahs.⁴ The implementation of learning is determined by the lesson plan. This is because the planning can contain the goals to be achieved and how to achieve them.

The planning process begins with determining the syllabus and lesson plans. The implementation of learning contains three parts, namely opening, core activities, and closing. The opening section contains some activities for apperception of the material to be studied and study room conditioning, including with students who will follow the learning activities. Then, the core activity contains learning steps by applying learning models and methods according to the character of the material. Last, the closing activity contains learning reflections and evaluation activities. The evaluation stage of the learning process and outcomes are adjusted to the indicators of competency achievement and which refers to the assessment standards.⁵

¹ Rose Fitria Lutfiana, Aflahul Awwalina Mey R, and Trisakti Handayani, "Analisis Implementasi Budaya Sekolah Dalam Membentuk Karakter Religius Siswa," *Jurnal Pendidikan Karakter* 12, no. 2 (2021): 174–83, <https://doi.org/10.21831/jpka.v12i2.35499>.

² Edi Rohendi, "Pendidikan Karakter Di Sekolah," *EduHumaniora: Jurnal Pendidikan Dasar* 3 (1) (2010), <http://repositorio.unan.edu.ni/2986/1/5624.pdf%0Ahttp://dx.doi.org/10.1016/j.tplants.2011.03.004%0Ahttp://dx.doi.org/10.1016/j.pbi.2010.01.004%0Ahttp://www.biomedcentral.com/1471-2156/12/42%0Ahttp://dx.doi.org/10.1016/j.biotechadv.2009.11.005%0Ahttp://www>.

³ Mubarak Achmat, "Strategi Peningkatan Pembelajaran Melalui Manajemen Boarding School (Studi Kasus Di SMP 'Aisyiyah Boarding School Malang)," *Jurnal Murabbi* 3, no. 2 (2018): 229–47.

⁴ M. Nadzir, "Perencanaan Pembelajaran Berbasis Karakter," *Jurnal Pendidikan Agama Islam*, 2013, 339.

⁵ Yuberti, *Teori Pembelajaran Dan Pengembangan Bahan Ajar Dalam Pendidikan*, 2014.

Implementation is a realization of a plan that has been prepared carefully. Implementation is usually done after the planning is considered complete. According to Nurudin Usman, implementation focus on the activity of planned activity to achieve a common goal.⁶

The process of implementing the mandatory nature of the Prophet Muhammad in madrasahs is considered suitable if it is compared to public school because it provides more characteristics of Islamic religious material in the teaching and learning process.⁷ One of the subjects relevant to character education is the subject of Akidah Akhlak. The subject of study is Aqidah or faith related to God and morality which studies the relationship between humans and humans.

The process of shaping the character of students can be done in various ways, one of which is through the boarding school system. This management ensures that students must receive full supervision, and the learning process is carried out within a period of 24 hours every day in an integrated manner. In Indonesia, boarding schools are identical to boarding schools or also in the form of Islamic boarding schools. According to Halim quoted by Rizkiani in his journal, he said that in carrying out learning development of religious knowledge, Islamic boarding schools have main elements, namely huts, mosques, teaching, students, and kyai. From these elements, individual communities, interactions, and cultures are formed.⁸

The exploration of Islamic character values in students at educational institutions that adhere to boarding schools will be more intensive and optimal, both in the classroom and the school environment. The Islamic character values include: First, character values related to God, for example; pious and religion. Second, character values related to oneself, for example responsibility, hard work, discipline, healthy living, honesty, entrepreneurial spirit, self-confidence, and others. Third, character values related to human beings, for example; Appreciating the work and achievements of others, obeying social rules, being aware of the rights and obligations of self and other people, polite and others. Fourth, character values related to nationality, for example; respect nationalism and other diversity. Fifth, character values related to the environment, for example; environmental and social care.⁹

The previous research from Purniadi Putra's examined the implementation of character education in learning *akidah akhlak*.¹⁰ The results showed that learning *aqidah akhlak* at MIN Sekuduk and MIN Pemangkat Sambas Regency in order to build student character involves learning media and its implementation refers to the rules and regulations that have been set. After that, the evaluation of *akidah akhlak* learning is in the form of assignments, daily tests, Midterm, and Final Examination. Based on the observations of the character values of the students through learning *aqidah* morals have changed. The results of the evaluation of

⁶ Nurudin Usman, *Konteks Implementasi Berbasis Kurikulum* (Jakarta: Grafindo, 2002), 72.

⁷ M Ansori, "Pengembangan Kurikulum Madrasah Di Pesantren. Munaddhomah: Jurnal Manajemen Pendidikan Islam," *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 2020.

⁸ Anisa Rizkiani, "Pengaruh Sistem Boarding School Terhadap Pembentukan Karakter Peserta Didik (Penelitian Di Ma'had Darul Arqam Muhammadiyah Daerah Garut)," *Jurnal Pendidikan Universitas Garut* 06, no. 01 (2012): 10–18, <https://journal.uniga.ac.id/index.php/JP/article/view/45>.

⁹ Kusuma Dharma and Dkk, *Pendidikan Karakter Kajian Teori Dan Praktek Di Sekolah* (Bandung: Remaja Rosdakarya, 2010), 16.

¹⁰ Purniadi Putra, "IMPLEMENTASI PENDIDIKAN KARAKTER DALAM PEMBELAJARAN AQIDAH AKHLAK (Studi Multi Kasus Di MIN Sekuduk Dan MIN Pemangkat Kabupaten Sambas)," *AL-BID'AYAH: Jurnal Pendidikan Dasar Islam* Volume 9, (n.d.).

character changes can be seen from the average value of students from each class in two locations.

Apart from moral learning, environmental factors are also very influential in the formation of student character. This is supported by Nirra Fatmah's research entitled *Character Building in Education*.¹¹ The results showed that one of the most influential environments for building children's character is the educational environment, learning is not only carried out in the classroom but learning is also carried out outside the classroom and is added with several extracurricular activities and other activities such as dhuha prayer.

From these cases, researchers are interested in studying more deeply character building through *aqidah* morals learning, especially in the application of the mandatory nature of Rasulullah. Through this research, it is expected to be able to reveal and describe and interpret the process of applying the mandatory nature of Rasulullah in building student character through learning *Aqidah Akhlak* at Madrasah Aliyah Nurul Hasan Bojonegoro.

RESEARCH METHOD

This research uses a descriptive qualitative method type of this research is a case study. This research was conducted at Madrasah Aliyah Nurul Hasan, Sumberagung Village, Ngraho District, Bojonegoro Regency, East Java with the consideration that the madrasah is one of the Aliyah Madrasahs in the Bojonegoro area which requires all students to live in dormitories and in a boarding school environment so that they can implement the values of the mandatory nature of Rasulullah in learning activities and everyday life. Therefore, researchers are interested in conducting research at Madrasah Aliyah Nurul Hasan Bojonegoro related to the implementation of the values of the mandatory nature of Rasulullah in building students' character through learning *Aqidah Akhlak*. This research was conducted from January 2022 to March 2022

In this study, data sources are divided into two, namely primary data sources and secondary data sources. Primary data sources are taken from observations and interviews, while secondary data sources are obtained from documentation or duplicate photos. In this study, observations were made by observing the implementation of *Aqidah Akhlak* learning activities to obtain data about Islamic characters that were explored by students. While the interview technique, the researcher interviewed the head of the madrasah the owner of the madrasah, and the teacher who taught the *Aqidah Akhlak* subject related to the methods and learning models to apply these Islamic characteristics. For the documents, the researchers observed the *Aqidah Akhlak* planning documents, learning media, and evaluation documents.

The data analysis techniques used domain analysis techniques, taxonomic analysis, and componential analysis.¹² While checking the validity of the data using four stages, namely: (1) credibility test, (2) transferability test, (3) dependability test, and (4) confirmability test. The data is considered to have high credibility if there is a match between the facts in the field, the results of observations, the paradigm of the informant, and the participants. A transferability test can

¹¹ Nirra Fatmah, "Pembentukan Karakter Dalam Pendidikan," *Tribakti: Jurnal Pemikiran Keislaman* Vol. 29 No (2018): 369–87, <https://doi.org/https://doi.org/10.33367/tribakti.v29i2.602>.

¹² M. Djunaidi Ghony, Sri Wahyuni, and Fauzan Almanshur, *Analisis Dan Interpretasi Data Penelitian Kualitatif* (Bandung: PT Refika Aditama, 2020), 117.

show the degree of accuracy or the applicability of the research results to the population and research samples. Dependability is the criterion used to assess whether the research conducted by the researcher is quality research or not. Meanwhile, confirmability is a criterion used to assess the quality of research results with an emphasis on tracking data and information as well that are supported by the material contained in the audit tracking.

RESULTS AND DISCUSSION

Madrasah Aliyah Nurul Hasan Bojonegoro is a private educational institution which under the auspices of the Nurul Hasan Sumberagung Ngraho Bojonegoro Foundation. The madrasah, which was established in 2017 and is located on Jl Ki Nanggulyudo RT 15 RW 04 Begodo Sumberagung, Ngraho District, Bojonegoro Regency, East Java.

Madrasah Aliyah Nurul Hasan is one of the madrasahs that not only trains students in intellectuality but also trains students to have good character. In order to achieve the goals in line with the vision and mission, madrasahs require all students to live in dormitories, so that the learning and teaching system can be fully implemented, or called the boarding school system.

Furthermore, in the process of applying the mandatory nature of Rasulullah in building student character through learning *Aqidah Akhlak*, it can be described as follows:

Planning Stage

The planning for the application of the mandatory nature of Rasulullah in building student character through *Aqidah Akhlak* learning begins with the preparation of learning tools that are in line with the vision and mission of the madrasah. The vision of Madrasah Aliyah Nurul Hasan Bojonegoro is the realization of madrasahs as a Muslim generation who are ready to serve the community, skilled, competitive, creative, and Islamic. Planning also cannot be separated from local conditions so that it can be balanced with the vision, mission, and goals that have been set so to be able to build students who fear Allah SWT and have good character according to Islamic teachings.

Based on the vision above, the operational steps are arranged in the form of a mission to achieve the goals of the madrasah: (1) prepare students who fear Allah SWT and have good morals so that they behave according to Islamic teachings, (2) improve the experience of the Islamic religion in accordance with the Qur'an and hadith, (3) improve the quality of learning and services based on technology, (4) improve the quality of skills education and self-development, and (5) demonstrate a confident and responsible attitude.¹³

All learning program plans are arranged in a learning program design called learning tools, including educational calendars, annual programs, semester programs, minimum completeness criteria (KKM), syllabus, and teaching implementation plans (RPP). This was stated by the representative of the curriculum who revealed that the teacher's lesson plan prepared a learning implementation plan (RPP) and syllabus. Furthermore, *Aqidah Akhlak* teachers as subject teachers carry out lesson plans based on the madrasah curriculum document that adheres to the 2013 curriculum combined with the Islamic boarding school curriculum.

¹³ Dokumen Kurikulum Tingkat Satuan Pendidikan Madrasah Aliyah Nurul Hasan Bojonegoro Tahun Pelajaran 2021/2022 (2021), 12

The focus of this research is to examine the application of Rasulullahullah, the researchers also focus on the plans prepared by subject teachers in implementing these characteristics. Based on the observations of the lesson plans by the teacher, it was found that these traits were arranged in an integrated manner with learning steps.

First, is the nature of *shidiq*. *Shidiq* is interpreted as truth and honesty is included in apperception activities. This activity aims to reveal new facts or information that is real based on what students see, do, or hear before participating in learning activities. Then, this is analyzed to get a correlation with the learning material to be studied so that students have chosen the basic understanding. The truth of the information conveyed and the honesty of students in understanding the information is very important in learning activities in the 2013 curriculum which has a scientific approach.

Second, is the nature of *Amanah*. The nature of *Amanah* is the nature of being trustworthy, related to the lesson planning, this trait is included in the second step, namely in discussion activities. The impact of this trait is the responsible and disciplined attitude of students. Every discussion needs to be based on a responsible attitude so that the information understood becomes a discussion material that has a high level of validity and can be carried out as a form of accountability for the results of the discussion. The discussion activities will run well and in an orderly manner if the participants have a disciplined attitude when expressing opinions without interrupting other participants, have a disciplined in managing the time and discussion material, and have a disciplined in the tasks received as discussion participants.

Third, the nature of *tabligh*. *Tabligh* means conveying or understanding. This is used for learning activities at the communication stage of results. Good learning will provide opportunities for students to convey the results of their group discussions to participants from other groups. This is where the nature of *tabligh* is needed, not only what is important to convey, but more about how the strategy of conveying the results of the discussion is systematic, easy to understand, not long-winded, and the achievement of goals is conveyed.

Fourth, is the nature of *fathonah*. This trait can be interpreted as intellectual ability. This trait is included in the evaluation section of the lesson plan. The evaluation aims to measure the level of achievement of the results of the teaching and learning activities, this is how the level of student intelligence is measured. After applying the characteristics of *shidiq*, *Amanah*, and *tabligh*, in the end, this stage will be able to get a picture of the real intelligence of students.

Implementation Stage

The results of data carried out by researchers regarding the application of the mandatory nature of Rasulullahullah in the character building of students at Madrasah Aliyah Nurul Hasan Bojonegoro were carried out according to the tools that had been prepared by the teacher. Based on the results of observations of *Akidah Akhlak's* teaching and learning activities in grade 10, the following data were obtained:

First, preliminary activities. This activity is carried out before the learning activity. Students perform prayer activities and continue with a reading book for 5-10 minutes. After that, the teacher explains the content of the verses read by the students briefly. The apperception of the material to be taught with core competencies and basic competencies, as well as indicators to be achieved, will only be conveyed after the content of the paragraph is conveyed. After that, the teacher started the learning activities. The Qur'an verses that are read should have relevance

to the material to be taught so that students have faith to understand how extensive the content in the Qur'an is. In addition, this activity is also the implementation of the First Core Competency on Spiritual Attitude.

Second, core activities. The core activity is an activity in delivering material. The core activity is carried out with several activities, namely observing, asking questions, collecting data, associating, and communicating. At this stage, the four attributes of Rasulullah are implemented simultaneously. The activity of observing and asking questions is to apply the nature of *shidiq*. The activities to collect data and associate are to apply the nature of *Amanah*, the communicating activities are to apply the nature of *tabligh*.

Third, closing activities. Closing activities are carried out by the teacher by asking the students to read about the meaning, basis, purpose, benefits, and scope of the subject matter that has been delivered, then, students make essays. After that, the teacher closes the learning activities by praying together. Finally, the teacher greets the students before leaving the class. In this process, the level of intelligence of students is really tested because the teacher does not give an evaluation with a multiple-choice test system that can be done casually but also gives assignments to the students to make essays based on the results of the task of reading the material. These activities as the function of the application of the nature of *fathonah*.

In addition to the classical activities above, *Akidah Akhlak* learning is also combined with learning activities that require students' ability to apply theoretical learning outcomes. This activity is a form of practical learning activities from *Akidah Akhlak* subjects, including:

First, *muhadharah* activities are carried out every Sunday to train students to speak in public and to master speech techniques properly and correctly, to increase confidence in speaking and communicating in public, and to become leaders in the future. The material in muhadharah is in line with the material about knowledge and morals which is taken from the subject matter of *Akidah Akhlak* and its reference books.

Second, book reading activities. The book here is the *salafiyah book* / bald book. The stages of the activity start with students meeting with the tutor/ homeroom teacher to carry out book-reading activities. Then the teacher gives sub-chapters that have been taught and students will read them directly. Reading bald books (without vowels) certainly requires intelligence by memorizing the knowledge of *nahwu shorof*, this is done to train students' intelligence for the application of *fathonah* properties. Besides being used as a practice activity for *Akidah Akhlak* subjects, this activity is also used as one of the requirements for determining grade promotion.

Third, the *sorogan* activity is a rote activity according to the subject, the *Akidah Akhlak* subject is part of this activity. The first stage that is carried out is that students meet the teacher to do *sorogan* according to the achievement of the student's material, then the teacher gives an assessment. Book reading activities here are carried out as one of the requirements of student grade promotion.

Evaluation Stage

The results of data conducted by researchers regarding the application of the mandatory nature of Rasulullah in the character building of students at Madrasah Aliyah Nurul Hasan Bojonegoro carried out an evaluation set out in the education calendar. Some aspects that are assessed in the evaluation consist of cognitive aspects, affective aspects, and psychomotor aspects. Furthermore, evaluations are carried out in the form of daily assessments (PH), mid-

semester assessments (PTS), end-of-semester assessments (PAT)/year-end assessments (PAT), and madrasah examinations (US).

The first is the Daily Assessment. The scope of the daily assessment includes all the indicators contained in the basic competencies (KD). The daily assessment is carried out through thorough tests and non-tests. The test assessment is carried out by the teacher made several questions for students to share and work on. Then the teacher takes the value of the test results. In addition, there are *Muladbara* activities held every Sunday. This activity is carried out as an effort to assess the learning outcomes of the *Salafiyah* book. While the non-test assessment is carried out by the teacher giving assignments to students according to the indicators of basic competence (KD). At the end of the daily assessment, the teacher combines the test and non-test scores.

Second, Final Semester Assessment. The end-of-semester assessment is carried out together and on a scheduled basis because it has been coordinated by the education unit. The scope of this assessment includes all indicators of basic competencies during the first half of the semester or the first three months of the current semester.

Third, Final Semester/Year Assessment. The end-of-semester assessment is carried out jointly and on a scheduled basis because it has been coordinated by the education unit. The scope of this assessment includes all indicators on basic competencies for one semester. While the end-of-year assessment functioned as an evaluation method to determine the level of achievement of learning objectives and considerations in deciding whether students to be promoted to the next grade or stay in class.

Fourth, Madrasah Exam. Madrasah exams are used as a comprehensive evaluation of the level of achievement of learning objectives. This activity is carried out in an integrated manner between written exams, oral exams, and munaqosah which covers all materials from lower grades to final grades using a material comparison of 30% grade 10, 30% grade 11, and 40% grade 12. Madrasah exam results are taken into consideration in student graduation decisions from Madrasah Aliyah Nurul Hasan Bojonegoro.

ANALYSIS

Based on the data above, the application of the mandatory nature of Rasulullahullah in the character building of students at Madrasah Aliyah Nurul Hasan Bojonegoro can be analyzed as follows:

Planning Stage

The implementation of the four obligatory characteristics of the Prophet has been planned since the preparation of the vision, mission, and goals of the madrasah. The concept is used as a basic guideline in compiling the curriculum which is described in the curriculum document and the implementation is regulated by the educational calendar. This shows that Madrasah Aliyah Nurul Hasan Bojonegoro has good effort to build the character of students who really have morals based on the main characteristics of Rasulullahullah, namely *shidiq*, *Amanah*, *tabligh*, and *fathonah*. A learning plan includes the preparation of learning implementation plans and the preparation of learning media and resources, learning assessment tools, and learning scenarios. The preparation of the syllabus and lesson plans is adjusted to the

learning approach used. The syllabus is a reference for the preparation for each subject study material.¹⁴

Muhammad Arham's thesis research with the title of implementing moral learning subjects in shaping the students' morality at Al-Izzah Leadership School Batu City.¹⁵ The results of the study reveal that in the planning stage, the teachers do at Al-Izzah Leadership School, one of them is by making a lesson plan (RPP), and syllabus. In addition, in the learning planning stage, it must also be adjusted to the condition of students, such as in Andi Banna's research on the implementation of character education in learning *Akidah Akhlak*.¹⁶ It stated that learning planning in addition to designing learning plans based on the curriculum not only guided by the syllabus and lesson plans but also must pay attention to the conditions, characteristics, and abilities of students.

To strengthen the planning, the *Akidah Akhlak* subject was chosen as the main subject. This has a strong reason because the material in these subjects is related to *hablumminallah* and *hablumminannaas*. The faith material instills a strong belief in students about the pillars of Islam and the pillars of faith, two fundamental things in life that students must understand. While the moral material contains attitudes that students must have in carrying out social life, regulating how to respect themselves, others, and the surrounding environment. Sanjaya expressed his opinion in his book *Fita Mustafida*, entitled Multicultural Islamic Education, namely, from the terminology, learning planning is a combination of two words, namely planning and learning. The term planning is defined as making decisions about what must be done to achieve goals.¹⁷

The planning implementation has been clearly conceptualized in the lesson plan prepared by the teacher. These traits are correlated with the stages of learning in the 2013 curriculum which uses a scientific approach. The four traits are arranged neatly and sequentially based on the learning syntax from introduction to evaluation so that it is easier for teachers to apply them, as well as students who also do not feel there is an additional burden in participating in teaching and learning activities.

Planning means what will be done. According to Terry, planning is an activity that must be carried out by a group to achieve the goals set. Planning includes decision-making, so planning requires the ability to visualize and look ahead to formulate a pattern of action in the future.¹⁸

Implementation Stage

This stage is the culmination of the process of applying the mandatory nature of Rasulullah as a key part. It is said to be a key part because it deals directly with students as the target of the program and learning activity. The efforts to achieve the realization of the madrasah as a generation of Muslims who are ready to serve the community, skilled, competitive, creative, and Islamic have been carried out in a measurable learning process. Learning activities start from the preliminary stage to apply the nature of *shidiq* by reading verses

¹⁴ Permendikbud, 2016:5

¹⁵ Muhammad Arham, *Implementasi Mata Pembelajaran Akhlak Dalam Membentuk Akhlakul Karimah Siswa Di Al-Izzah Leadership School Kota Batu* (Malang, 2021).

¹⁶ Andi Banna, "Implementasi Pendidikan Aqidah Akhlak," *Jil'at-Umi* 16, no. 1 (2019): 101–7.

¹⁷ Fita Mustafida, *Pendidikan Islam Multikultural* (Depok: RajaGrafindo Persada, 2020), 105.

¹⁸ Abdul Majid, *Perencanaan Pembelajaran: Mengembangkan Standar Kompetensi Guru* (Bandung: Remaja Rosdakarya, 2006), 16.

of the book, studying the meaning, and connecting with the material to be discussed in teaching and learning activities. Learning activity involves some process skills such as observing, classifying, measuring, predicting, explaining, and inferring.¹⁹

The core learning activities are maximized for the application of the nature of trust and *tabligh* to students. This trait is integrated with the learning syntax chosen by the teacher of the *Akidah Akhlak* subject. This step is able to build the character of students with the objectives of instilling the nature of trust and *tabligh*, namely the achievement of learning objectives and the occurrence of more active, varied, innovative, and productive learning activities. The teacher plays a very important role in improving the quality of education so that the teacher has a role as a person, *mu'allim*, *murobbi*, *mudarris*, and *muaddib*.²⁰

Besides the teaching and learning activities in the classroom, the application of Rasulullah is also carried out with a practical system in *mubadlarah* activities, reading the yellow book, and *sorogan*. The abilities of students gained from teaching and learning activities and these practices can provide students with a good life in life in society. To discuss issues which include issues of faith, worship, and religious issues in general, in this case, the discussion being studied is the *mudzakarah* or discussion of the type of class that is guided by a teacher, or led by a *keiai*, in which the results of the discussion of the students are submitted to be discussed and assessed.²¹

Islamic religious education is education that prepares students to be able to carry out roles that require master knowledge about Islamic religious teachings or become experts in Islamic religious studies and be able to practice Islamic teachings through conscious, planned efforts in delivering students to know, understand, appreciate, have faith, fear, have good character, practice the teachings of Islam from the main sources of the Al-Qur'an and Al-Hadith, through guidance activities, teaching exercises, and experiences.²²

Evaluation Stage

The evaluation stage carried out by Madrasah Aliyah Nurul Hasan Bojonegoro has been carried out thoroughly covering cognitive, affective, and psychomotor aspects with a tiered system starting from the Daily Assessment, Mid-Semester Assessment, End Semester/Year Assessment, and Madrasah Examination. The assessment system provides opportunities for students to maximize their potential and becomes a benchmark for the success of the application of the character of the Prophet as a whole. The madrasah exam is an activity to measure the achievement of competencies outside the competencies tested at the National Examination, carried out by the education unit.²³

Educational evaluation is the activity of controlling, guaranteeing, and determining the quality of education for various components of education at every level, path, and type of

¹⁹ Daryanto, *Pendekatan Pembelajaran Saintifik Kurikulum 2013* (Yogyakarta: Gava Media, 2014), 51.

²⁰ M Kadar, *Tafsir Tarbawi Pesan -Pesan Al Quran Tentang Pendidikan* (Jakarta: PT Amzah, 2013), 65.

²¹ M. Hadi Purnomo, *Manajemen Pendidikan Pondok Pesantren*, ed. Ach. Barocky Zaimina, Pertama (2017: Bildung Pustaka Utama, 2017), 113.

²² Sulaeman, *Metodologi Pembelajaran Pendidikan Agama Islam (PAI)* (Banda Aceh: Yayasan Pena Banda Aceh, 2017), 27.

²³ M. Hosnan, *Pendekatan Saintifik Dan Kontekstual Dalam Pembelajaran Abad 21* (Bogor: Ghalia Indonesia, 2014), 393.

education as a form of accountability for the implementation of education.²⁴ Assessment is a series of activities to obtain, analyze and interpret the data about student learning processes and outcomes that are carried out systematically and continuously so that they can become meaningful information.²⁵ Arifin argued that in essence evaluation is a systematic and continuous process to determine the quality (value and meaning) of something, based on certain considerations and criteria in order to make a decision.²⁶

CONCLUSION

The application of the four mandatory characteristics of Rasulullah at Madrasah Aliyah Nurul Hasan Bojonegoro in order to build the good character of students who truly have morals based on the main characteristics of Rasulullah, namely *shidiq*, *Amanah*, *tabligh*, and *fathonah* has been planned since the preparation of the vision, mission, and goals of the madrasah. The concept is used as a basic guideline in compiling the curriculum which is described in the curriculum document and its implementation is regulated by the educational calendar. This is an effort to achieve the realization of madrasah to make Muslim generations ready to serve the community, skilled, competitive, and creative. Islamic values have been carried out in the learning process regularly and measurably by integrating these characteristics into the chosen learning syntax. The evaluation was carried out thoroughly covering the cognitive, affective, and psychomotor aspects with a tiered system starting from the Daily Assessment, Mid-Semester Assessment, End Semester/Year Assessment, and Madrasah Examination.

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²⁴ Peraturan Pemerintah No. 19 Tahun, "Peraturan Pemerintah RI No. 19 Tahun 2005 Tentang Standar Nasional Pendidikan," *Standar Nasional Pendidikan*, no. 1 (2005): 4.

²⁵ Daryanto, *Pendekatan Pembelajaran Saintifik Kurikulum 2013*, 111.

²⁶ Asrul, Rusydi Ananda, and Rosinta, *Evaluasi Pembelajaran*, *Ciptapustaka Media*, 2014, 4.

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