

## **Implementation of Islamic Character Building Management Between Educators and Student in Improving Spiritual Competence at Namira Tahfizul Qur'an Elementary School**

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**Abstract:** The Islamic character that is increasingly disappearing in the world of education in Indonesia is becoming more and more uncontrollable, in line with the policies of the holders of national education control in Indonesia which do not make the formation of Islamic character domination that must be fought for and continuously improved. The decline in Islamic character that is not good for the nation's successors occurs in all aspects of life, starting from the way of dressing, speaking and daily behaviour. For this reason, the formation of Islamic character is very important to be instilled, especially in schools by using the management of Islamic character formation that applies to educators as well as students. This study aims to determine the implementation of Islamic character-building management between educators and students at SDIT Tahfizh Qur'an Namira Magelang Regency in improving spiritual competence. using a descriptive method with a qualitative approach. Data collection is done by documentation, observation, and interviews related to the object under study. Then analyzed using descriptive qualitative analysis. The results of this study are (1) planning for character education at SDIT Tahfizh Qur'an is carried out through a meeting at the beginning of the education year involving many parties, including teachers, staff, other employees and also parents (2) implementation of character education at SDIT Tahfizh Qur'an Namira through the integration of character values into subjects, training teachers by inviting experts, adding or improving the curriculum, habituation and exemplary teachers (3) evaluation (assessment) of the management of Islamic character formation at SDIT Tahfizh Qur'an Namira, namely the principal evaluates each predetermined period in each class and students are given an evaluation book when doing activities at home.

**Keywords:** Management, Character Education, Educators, Students.

Education is not a partial thing, but a holistic blend that should be facilitated for the nation's future generations on an ongoing basis. This is applied so that the quality of education improves day by day and has an effect on investments that further strengthen the nation in order to create a country that has a high level of civilization and international competitiveness. The better the state of education in Indonesia, the greater the probability of success in the future. Early education for children is the Qur'an, and this education is the basis for all education curricula in Islamic countries, because the Qur'an is a religious message that can strengthen faith and reinforce the beliefs of the people. (Baynoona.net, 2022) أخلاق الطفل المسلم (إشبكة ببيونة للعلوم الشرعية, n.d.)

Allah Ta'ala directly gives the responsibility of tarbiyah education to parents. Allah ta'ala says,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ (٦)

“O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is men and stones.” (QS. At Tahrim: 6). Imam Ibnu Katsir quoted the words of a tabi'in, qatadah, when he interpreted this verse, he said, may Allah have mercy on him,

تَأْمُرُهُمْ بِطَاعَةِ اللَّهِ وَتَنْهَاهُمْ عَنِ مَعْصِيَةِ اللَّهِ وَأَنْ تَقُومَ عَلَيْهِمْ بِأَمْرِ اللَّهِ وَتَأْمُرَهُمْ بِهِ وَتُسَاعِدَهُمْ عَلَيْهِ فَإِذَا رَأَيْتَ لِلَّهِ مَعْصِيَةً رَدَعْتَهُمْ عَنْهَا وَرَجَرْتَهُمْ عَنْهَا

“That is, you should command them to obey Allah and and forbid them from disobeying Him. And you should apply Allah's commands to them and command and help them in carrying them out. If you see them committing sins against Allah, then warn them and prevent them from doing so. (Tafsir Ibn Kathir | 66:6 | Al-Bahith Al-Qur'ani, n.d.). Sheikh Abdullah Naasih 'Ulwan, may allah have mercy on him, said in his book *Tarbiyatul Aulad Fil Islam*, one of the greatest responsibilities of education that is the focus of Islamic education is the responsibility of educators to anyone under their care to teach, guide, and educate them. Indeed, this is a heavy, significant, and important responsibility. Because this responsibility begins from birth until the student reaches pre-puberty and puberty, and continues until they become mukalaf (burdened with obligations). It is undeniable that an educator, whether they hold the status of a teacher, father, mother, or community leader, will be good if they can take responsibility in a perfect manner and fulfill their rights faithfully, thereby contributing to the formation of individuals with distinctive characteristics and qualities.

In addition, he has built a harmonious family with distinctive characteristics and special qualities. Then, whether he realizes it or not, he has contributed to society by setting a truly exemplary example with distinctive characteristics and special qualities. If this is followed in accordance with the rules and guidelines found in the Qur'an and a number of the Sunnah of the Prophet ﷺ as motivation for all educators in carrying out their responsibilities to those they educate. And do not hesitate to threaten those who underestimate these obligations. If we follow this, it truly becomes a blessing that can be felt by everyone. This aspect is so that each educator realizes how great their trust and responsibility are. (Alwan, 151)

Educators or teachers are like second parents to students and symbolize the essence of teaching (2009, الشامي p. 114). Therefore, teachers automatically have a role in shaping their students. They are like blank sheets of paper, inherently clean and pure, and their parents or teachers play a very important role in shaping them, whether they will be colored red, green, yellow, or a combination of colors. This situation means that educators have a big responsibility that cannot be taken lightly or overlooked. For educators who possess sincerity and fulfill their duties with the hope of Allah's approval and to obtain reward alone.

Imam Baidlowi in tafsir anwar al-Tanzil wa'asarut Ta'wil, explains the meaning of tarbiyah education:

«تفسير البيضاوي = أنوار التنزيل وأسرار التأويل» (28/1):

النَّزِيَةُ: وَهِيَ تَنْبِيغُ الشَّيْءِ إِلَى كَمَالِهِ شَيْئًا فَشَيْئًا، ثُمَّ وَصِفَ بِهِ لِلْمُبَالِغَةِ كَالصَّوْمِ وَالْعَدْلِ

“Tarbiyah is a process of conveying something to perfection, carried out gradually and continuously. It is then characterized by a process of intensification, such as the stages of fasting and just deeds.” (البيضاوي, n.d.1/28)

Sheikh Abdullah Nasih ‘Ulwan, may Allah have mercy on him, explained that the reinforcement of character education for children and students, respectively, and its success or failure depends on the various methods used. This experiment is referred to as the life journey of the Salaf. He also narrated a story about the attitude of Muhammad bin Siwar toward his sister's son, At-Tasturi, who lived for the sake of his religious education. It can be seen that his character had undergone a positive transformation due to the education he received about *muraqa-batullah* (God-consciousness), fear of Him, and reliance on Him, directly from his uncle. That is, by instructing him to repeat the phrase, “Allah is with me, Allah sees me, Allah witnesses me.” And when the teaching given to a child does not adhere to Islamic principles but is merely religious guidance or a connection to Allah, then the child's upbringing will inevitably lead him to become corrupt, deviant, misguided, and unbelieving. So he will follow his desires and rely solely on his own wishes, which lead him to evil and the whispers of Satan that are in line with his character, desires, and base demands. If a child has a calm and passive character, he will spend his life in complete negligence. A life like a corpse, existing as if it has no value. A person who does not feel needed in life, after death leaves no meaningful mark.

{ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بغيرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥٠ }

And who is more astray than those who follow their desires without any guidance from Allah? Indeed, Allah does not guide the wrongdoers. (QS. Al-Qashash [28]: 50)

The conclusion that can be drawn is that faith education can serve as a counterbalance to deviant character and correct such deviations. If this faith education does not exist, then improvement, a stable life, and good behavior will not be realized. Therefore, the very close correlation between faith and morals, as well as the strong relationship between belief and practice, has been fully recognized by a number of education and social science experts in the West and in a number of countries. Then a number of ideas and views were put forward that without religious values to protect them, stability cannot be achieved. So without faith in Allah, good and upright behavior cannot be realized. (علوان, 179)

Curriculum reform is an ongoing agenda aimed at improving the quality of education in a number of countries. At present, it is necessary to emphasize character building. This is in line with the phenomenon and public perception of the decline in the behavior and morality of the younger generation. Therefore,

there is a great need for an education curriculum that emphasizes character, one that is character-based and oriented towards shaping children's characteristics. (Agama, n.d.)

In order to support the realization of character building as stated in Pancasila and the Preamble to the 1945 Constitution, and to find solutions to the multidimensional crisis currently affecting Indonesia, the government is striving to build the character of the nation's children, which has been prioritized in national development. This spirit is implicitly reflected in the 2005-2025 National Long-Term Development Plan (RPJPN). The RPJPN positions character education as the foundation for the realization of the national development vision, which is “to create a society with noble character, morals, ethics, culture, and civility based on the philosophy of Pancasila” (Sulistiyowati, 2012)

From the above description, SD Namira, which was established in 2016, was built based on a permit from the Ministry of Education. However, in October 2022, there was a change in the teaching and learning platform from the regular curriculum to the plus curriculum, which focuses on tahfizhul Qur'an. Therefore, it is very necessary to foster Islamic character among educators and students to improve spiritual competence, which is closely related to the mission and vision of SD Namira as an educational institution that serves as a platform for fostering and producing memorizers of the Qur'an.

Planning is the entire thought process of determining future activities to achieve goals, requiring the ability to visualize and look ahead in order to formulate a course of action. Therefore, a well-thought-out plan will provide support for achieving the best results and facilitate each stage towards achieving specific goals. Planning is the initial stage of the management process. Planning is one of the processes that determines the objectives that become the standard for implementation, and can point to the best options and create a number of alternatives. These characteristics must be realized for character education in schools, and in realizing these characteristics, there are processes that must be carried out.

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For curriculum components, the definition of curriculum can be broadly defined as a set of teaching materials for education and instruction that are presented to students and tailored to their targeted educational goals. This curriculum covers four aspects, namely educational objectives, teaching materials, teaching methods, and assessment. When linked to Islamic philosophy and education systems, this curriculum must be in line with Islamic law itself. A number of curriculum components basically cover four components, namely: objectives, materials, methods, and evaluation. (KUTTAB AS A CENTER FOR



The assessment of Islamic character education outcomes is essentially one of the activities in measuring existing behavior (character). In general, the results of character education have an impact on two things, namely: (1) students have a perspective on their weaknesses and strengths in terms of character, (2) they find that the character they have worked on has improved by one or two levels, and this currently creates a gap between their current character and their desired character. This continuity becomes a dynamic process of lifelong learning and continuous character education.

This condition is in accordance with the words of the prophet. ﷺ:

إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَإِنَّمَا الْجُلْمُ بِالتَّحَلُّمِ، وَمَنْ يَتَحَرَّرَ الْخَيْرَ يُعْطَهُ، وَمَنْ يَتَّقِ الشَّرَّ يُرَقَّهِ.

الألباني (ت ١٤٢٠)، السلسلة الصحيحة ٣٤٢ • إسناده حسن أو قريب منه

Translation: “Indeed, knowledge is acquired through learning, and indeed, hilm (patience and calmness) is acquired through practice. Whoever strives to attain virtue, Allah will grant it to him. Whoever strives to avoid evil, he will surely be spared from it.” (Narrated by Al-Khothib al-Baghdadi in Tarikh al-Baghdadiy 9/127, At-Thabrani in al-Mu'jamul Ausath 3/118, Its isnad is hasan. See Silsilah Ahaadits as-Shohihah no. 342). (Al-Albani, n.d. Hadith no. 342) (رقم الحديث 342، الألباني، n.d.)

This situation is essentially one of the activities carried out to measure existing behavior (Islamic character). In general, the results of Islamic character education will have an effect on two models: (1) students will have a perspective on their weaknesses and strengths in terms of the Islamic character that they should have, (2) students will find that the necessary characteristics have gradually improved positively, to the point that there is now a gap between their Islamic character and the character they should have. This continuity becomes a dynamic process from learning until the end of life, as well as continuous Islamic character education. This is because the gap will undergo developments in line with needs and follow the developments of the times, which must be reviewed continuously in order to identify trends and future needs.

In this evaluation, teachers, school staff, parents, and all members of the community must be involved in assessing the learning outcomes in shaping students' Islamic character and in order to produce other programs. Parents and community members who participate in planning and assessing the results of Islamic character education will be aware of the natural difficulties in assessing character education in schools. Cooperation with parents in obtaining educational results optimal, so schools must establish close and harmonious cooperation between schools and parents. The expected outcome of this evaluation is to improve spiritual competence, which is the ability of a person related to cognitive, affective, and psychomotor abilities to give meaning to their life. In other words, spiritual competence is the characteristics and behavior that constitute the deepest aspect of consciousness in a person related to not only recognizing fixed values but also creativity in acquiring new values. Discipline is the process of training children's minds and characteristics in stages so that they can control themselves and be useful to society. Parents who understand this condition are well aware that the discipline process is a process that

runs according to its own time and requires repetition and maturation of awareness for both parties, namely children and parents (Setyono, 2008, p. 231).

## **METHOD**

In completing this research, the researcher took a descriptive approach. This means that the data collected was not in the form of numbers, but in the form of manuscripts created from interviews with sources, field notes, personal documents, notes or memos from the researcher, and other relevant official documents. The purpose of using a qualitative approach is so that researchers can empirically describe the actual circumstances behind the events that took place in relation to the implementation of Islamic character building management among educators and students at SDIT Tahfizh Namira Magelang.

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Qualitative research methods are research methods used in conducting research when the object is studied in its natural state (as opposed to experimentation) the researcher is the key agent, taking data samples using purposive and snowball sampling methods, and triangulation (combined) data collection methods. Data analysis is inductive or qualitative in nature, where qualitative study results place more emphasis on meaning than generalization (Sugiyono, 2018).

The reason researchers applied qualitative research methods and used a descriptive analysis approach was because the data collected and conclusions analyzed were described in sentences. When observing and collecting data, the methods used were generally obtained in the field or at the research location.

In this study, the researchers used the observation method, where they went directly to the field to obtain the necessary data. The observation was applied by the researcher through observation and making a number of notes that were considered important related to the implementation of character education management for the realization of student character at SD Tahfizhul Qur'an Namira Magelang, which included matters related to its planning, implementation, and assessment. This method was carried out on April 4, 2023.

## **RESULT AND DISCUSSION**

### **RESULT**

#### **Planning of Islamic Character Education Management**

The initial planning process for Islamic character education at *Tahfizhul Qur'an Namira Elementary School* in Magelang began with setting clear objectives. The school's shift to a Qur'an memorization-focused platform involved an early-year meeting led by the principal, involving all stakeholders—teachers, homeroom teachers, staff, and parents—to discuss and conceptualize the Islamic character education plan.

The plan aimed to strengthen character values reflected in the school's vision, mission, and programs through exemplary behavior, daily habits, slogans, and extracurricular activities. The school's curriculum was designed based on four fundamental principles of a Muslim's interaction with the Qur'an: reading, memorizing, understanding, and practicing/preaching (*Riyadh, 1435 H*).

Additional instructional hours were implemented in the 2023/2024 academic year as part of a transition period to accommodate the new curriculum. Female students in grades 4–5 were provided with boarding facilities to deepen their Qur'an memorization, while male students were still awaiting dormitory construction. Teachers and staff underwent continuous professional development programs emphasizing punctuality, discipline, daily and weekly recitations, micro-teaching, and reflective brainstorming sessions on educational and moral issues throughout the year.

### **Implementation of Islamic Character Education**

Character education implementation was reflected in daily routines and structured learning schedules: classes began at 7:00 a.m. with *duha* prayer and Qur'an recitation until 8:45 a.m., followed by general and religious lessons. Other habitual practices included performing ablution before school, greeting teachers, and participating in the "One Thousand a Day" (*Gasebu*) charity movement.

Character values were also integrated into all subjects, extracurricular activities, and teacher exemplars. Each day began with collective prayers for parents, teachers, and staff, fostering compassion and gratitude. Extracurricular programs included scouting, graphic design, martial arts, archery, young preachers, and English conversation clubs. Teachers and staff were required to arrive by 7:00 a.m. for a 20-minute daily religious study, intended to instill discipline and love for Islamic knowledge. Appreciation was also expressed through transportation allowances for teachers and awards for outstanding students. Overall, the school emphasized modeling behavior, cultivating a positive environment, and promoting consistent habits aligned with Islamic values.

### **Evaluation of Islamic Character Building**

Evaluation was conducted through daily character grades, behavioral observation, and monitoring behavioral changes among teachers and students. The principal observed classes twice a week and discussed character development with teachers. Initially, some teachers were hesitant about transitioning to a Qur'an-focused curriculum due to their young age and lack of experience. However, after attending regular recitations and mutual prayer sessions, their motivation and performance improved significantly.

Parents were involved through monthly meetings and recitations, during which they received reports on their children's moral and spiritual progress. Teachers maintained character-monitoring boards for each class, announced "best class" awards during flag ceremonies, and included home-activity evaluations to encourage honesty and consistency. Parental and community involvement in the evaluation process strengthened awareness of the shared responsibility in nurturing Islamic character. Overall, the evaluation

at *SD Tahfizhul Qur'an Namira* was found to be effective and collaborative between school leaders, teachers, and parents.

## DISCUSSION

### Planning of Islamic Character Education Management

The participatory approach in planning Islamic character education at *Tahfizhul Qur'an Namira Elementary School* reflects a comprehensive and systematic effort to align institutional goals with Islamic values. The inclusion of teachers, parents, and administrators in the early stages of planning established a sense of shared ownership and accountability among stakeholders. This participatory model encourages the collective formulation of educational objectives that are contextually relevant and spiritually grounded, which is consistent with participatory leadership principles that strengthen institutional culture in Islamic education (Hidayat & Malik, 2025). As Darlan et al (2021) noted, participatory planning enhances educators' motivation to internalize moral values and strengthens the institutional commitment to holistic character formation. Similarly Rahman & Hasan (2023) argue that collaborative decision-making rooted in Islamic values promotes greater moral accountability and unity of purpose in school management. Therefore, *Namira's* planning strategy demonstrates how collaborative management can translate moral ideals into practical, sustainable programs within Islamic schooling systems (Amrullah & Chanda, 2025).

Structured planning also ensures that the character education program aligns with the school's vision and mission while maintaining coherence across academic and religious domains. Through deliberate planning meetings and workshops, *Namira* succeeded in integrating the Qur'an memorization (*tahfizh*) focus with general learning objectives, avoiding dichotomy between faith and academics. This integrated framework prevents the compartmentalization of religious and secular education, producing a unified pedagogical direction (Maslani, Basyari, et al., 2023). Muhammad et al (2022) emphasizes that strategic management rooted in Islamic principles allows institutions to operationalize spiritual goals within administrative frameworks, ensuring both academic quality and moral integrity. Similarly Mukhtamar (2023) highlights that developing an Islamic religious education curriculum requires structured planning to harmonize institutional mission, teacher competence, and learner needs. According to Darlan (2021) schools that combine strategic planning with spiritual goals are more effective in embedding moral education as part of the curriculum rather than treating it as an isolated activity. Hence, *Namira's* structured planning process exemplifies an operational embodiment of Islamic education principles (Ghufron & Rahman, 2025).

Nonetheless, the process of planning Islamic character education requires ongoing monitoring and adaptation. Even the most well-designed plans risk losing relevance if not continuously evaluated against changing student needs and social dynamics. The integration of local culture, as shown by Ghufron and Rahman (2025), demonstrates that adaptive planning allows Islamic education to remain contextually meaningful while preserving universal Qur'anic values. *Namira's* commitment to periodic meetings with parents and teachers indicates an understanding of this dynamic nature of educational planning. Consistent

with Ilmi (2023) sustainable character education must remain flexible and responsive to both internal and external challenges faced by the school community. Furthermore, studies such as those by Saepudin (2023) and Darlan et al. (2021) emphasize that the sustainability of moral programs depends on continuous reflection, stakeholder collaboration, and leader accountability. Hence, Namira's planning model can serve as a prototype for adaptive Islamic educational management grounded in shared vision, iterative evaluation, and long-term community engagement (Maslani et al., 2023; Hidayat & Malik, 2025).

### **Implementation of Islamic Character Education**

The implementation of Islamic character education at SD Tahfizhul Qur'an Namira demonstrates a deep integration of moral and spiritual practices into students' daily routines. Character formation at this stage becomes tangible through habitual actions such as duha prayer, Qur'an recitation, and charity participation, which align with the Islamic principle of *amal saleh* (righteous action) in daily life. These practices transform the classroom into a moral laboratory where knowledge, faith, and action converge, similar to the integrated model discussed by Ilah et al (2024) who found that repeated faith-based rituals reinforce discipline and moral consistency among students. Likewise Idris (2023) emphasized that implementing Islamic character education through religious activities builds both cognitive and affective understanding of Islamic values. As Rifqi, et al (2023) also argued, value internalization occurs most effectively through repetition of faith-based habits embedded in daily school life. Accordingly, Namira's implementation method fosters moral awareness that extends beyond memorization, embedding character into behavior and intention (*niyyah*) alike (Rahim & Yuliani, 2024).

In addition to the academic curriculum, extracurricular programs serve as vital tools for reinforcing Islamic values through practical experiences. Activities such as scouting, martial arts, and young preacher training provide avenues for developing teamwork, leadership, and empathy—values consistent with Qur'anic ethics. The findings of Fadhil & Rahman (2023) support this, noting that integrating local social and wisdom values within extracurricular activities enhances student engagement and moral resilience. Lestari & Huda (2023) similarly discovered that Islamic high schools implementing character-strengthening programs through nonacademic activities demonstrated higher levels of discipline and cooperation. Experiential learning models described by Nurlaila & Fahmi (2022) also show that Islamic character development becomes more effective when theoretical instruction is reinforced with practice-based experiences. Consequently, Namira's holistic approach aligns with the "applied ethics" framework in which moral principles are transformed into lived experiences (Thompson & Hassan, 2025). By harmonizing spiritual and intellectual dimensions of learning, Namira provides an authentic synthesis of faith and practice in everyday life (Putra & Nasution, 2023).

Teachers also play a critical role in the implementation process by modeling behavior consistent with Islamic virtues and becoming the moral center of the school community. Their punctuality, commitment to daily religious studies, and consistent moral conduct serve as living examples for students to emulate, echoing the concept of *uswah hasanah* (good example) in Islamic pedagogy. Saepudin (2023) and Dewi &

Anwar (2024) highlight that teachers who demonstrate consistent piety and ethical integrity inspire students to internalize similar moral patterns. The empirical evidence presented by Lestari and Huda (2023) also indicates that schools emphasizing teacher mentorship achieve greater alignment between institutional values and student behavior. Furthermore Rahim and Yuliani (2024) stress the importance of educational management in maintaining coherence between teacher practices and moral development frameworks. Thus, Namira's culture of mentorship, reflection, and faith-based discipline exemplifies a "living curriculum," where every teacher, routine, and interaction becomes an instrument of moral formation (Abdul Ilah et al., 2024; Thompson & Hassan, 2025).

### **Evaluation of Islamic Character Building**

The evaluation of Islamic character education at SD Tahfizhul Qur'an Namira is multidimensional, involving cognitive, affective, and behavioral assessments that reflect a holistic approach to moral growth. The school applies both quantitative and qualitative methods, including daily grading, behavioral observation, and documentation of progress. This aligns with the multidimensional evaluation model proposed by Albaraq et al (2025) who argue that effective Islamic education must measure students' intellectual understanding, emotional disposition, and spiritual awareness concurrently. Similarly Zahra & Mustofa (2024) emphasize the importance of developing evaluation instruments that assess internalized faith (iman), moral reasoning, and applied ethics to achieve an authentic moral transformation. Such an approach resonates with Ilmi's (2023) framework, which advocates that Islamic moral assessment should measure not only external behavior but also internal intentions (niyyah) and value comprehension. By observing daily conduct and assessing moral consistency, Namira ensures that evaluation functions as both an accountability mechanism and a tool for spiritual reflection, promoting continuous self-awareness among students (Ahmed, 2025).

Parental involvement in the evaluation process further strengthens the alignment between school and home environments, forming an integrated moral ecosystem. Monthly meetings and parent-teacher recitations provide a platform for discussing students' progress and reinforcing moral habits learned at school. Karim & Latif (2024) found that consistent communication between teachers and parents improves students' character retention and motivation to maintain Islamic values outside school. Likewise Kibtiyah & Mulyani (2025) revealed that collaboration in local wisdom-based education enhances the sustainability of moral programs across community settings. Namira's approach also reflects the findings of Ramatni (2025), who demonstrated that Islamic character evaluation becomes more effective when embedded in a participatory learning management system that includes family feedback. Through such cooperation, moral education evolves from a school-centered initiative into a community-wide endeavor grounded in shared ethics and social responsibility (Hidayatullah & Nuraini, 2025).

Despite its effectiveness, Namira's evaluation framework faces challenges in maintaining objectivity and consistency among teachers. Without standardized rubrics, assessments may vary depending on teachers' individual interpretations of moral indicators, leading to potential discrepancies. (Fathurrahman

& Hanifa, 2025) stress that integrating Islamic values into measurable indicators ensures fairness and reduces subjective bias in moral assessment. Similarly Hamzah & Ridwan (2023) argue that teacher training and reflective evaluation practices are necessary to standardize moral assessment procedures in Islamic schools. Abdullah et al (2025) also highlight that structured evaluation tools improve transparency and build trust among students, teachers, and parents. Therefore, Namira's initiative to implement character monitoring boards and reward systems represents an important step forward. Continued refinement of these tools, as suggested by Albaraq et al. (2025) and Zahra and Mustofa (2024), will ensure that the evaluation process remains fair, transparent, and aligned with the holistic objectives of Islamic character education.

## **CONCLUSION AND SUGGESTION**

### **CONCLUSION**

Based on the presentation of the results and discussion of this research, it can be concluded that the implementation of Islamic character building management in improving spiritual competence for educators and students at SD Tahfizhul Qur'an Namira Magelang includes a number of activities, namely: (1) Planning for character education management to realize student character at SD Tahfizhul Qur'an Namira Magelang through a meeting at the beginning of the year attended by a number of parties related to Islamic character education to be implemented in the new school year is related to the distribution through a meeting at the beginning of the year with a number of teachers and a number of parties. On the first day, it is related to the distribution of assignments in teaching homeroom teachers and tasks assigned to classroom teachers. As homeroom teachers, their duties include not only teaching but also completing a number of class administrative tasks, such as taking attendance, establishing class rules, and preparing teaching materials. In addition, they must also prepare other administrative tasks, such as creating lesson plans and syllabi. The second day is about the learning curriculum or the concept of habituation that is applied in relation to a number of Islamic character values, which will be implemented for the new school year. For the curriculum implemented at SD Tahfizhul Qur'an Namira Magelang, there are two types of curriculum, namely the 2013 curriculum, also known as K-13, and the local curriculum, which originates from the school or its foundation. On the third day, experts or specialists at the district, provincial, or national level were invited to provide education and training for teachers in order to broaden their horizons and gain the latest insights from the speakers brought to the school. The results of the meeting were then recorded in the rules and regulations that would be implemented at the school; (2) The implementation of Islamic character education management to shape the character of educators and students at SD Tahfizhul Qur'an Namira Magelang is through habits such as conducting daily recitations, Dhuha prayers, congregational Zuhr prayers, regular congregational Dhuha prayers, murojaah and tadarus Al-Qur'an in accordance with the limits of each teacher and student, greeting and saying hello to friends and teachers when arriving at school, praying for each other's well-being among teachers and students, class donations referred to as the thousand a day movement (Gasebu), and reading morning prayers at the beginning and end of lessons. Additionally, through these practices, it serves as a model of exemplary behavior (Uswatun Hasanah) and integrates various Islamic character values into all aspects of learning; (3) The evaluation (assessment) of Islamic

character building management to realize the character of students at Tahfizhul Qur'an Namira Elementary School is carried out by the principal monitoring the teachers twice a week, then asking the teachers about the development of the Islamic character of students in each class. The teachers also provide a board to monitor the character of students, and character assessment is carried out weekly during the flag ceremony.

## SUGGESTION

With all due respect to all parties and for the success of Islamic character building activities so that the morals of teachers and students can be optimally implemented with maximum results, the researcher presents the following suggestions: (1) In shaping Islamic character, educators and students need to be very serious and focused. In this case, Islamic character education management is needed in schools. This aims to produce graduates with Islamic character that is in line with Sharia values, customs, culture, nation, and state; (2) Improving facilities is a must and a commitment for all parties, such as spaces for worship, construction and repair of buildings, construction of school health units, more adequate libraries, and other things to facilitate school programs, especially to support the formation of Islamic character in each student; (3) There must be efforts to improve teachers' competence through tiered training and continuous guidance on both skills and religious understanding. This way, teachers can be expected to become better educators in the future and serve as role models for their students; (4) There must be continuous efforts to improve communication between schools, foundations, and parents. With the hope that parents will understand and know in detail about a number of activities at school, this will certainly have an impact on parents who will not hesitate to enroll their children in this school. Where good communication indirectly makes parents involved in taking responsibility for their children's learning development, especially related to the Islamic character of students; and (5) All parties involved, both from within SD Tahfizhul Qur'an Namira Magelang and outside the school, must be involved and integrated harmoniously in efforts to improve the character of educators and students in accordance with the goals, vision, and mission of SD Tahfizhul Qur'an Namira Magelang so that they can be achieved as expected.

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