



MANAGEMENT OF AKHLAQL KARIMAH DEVELOPMENT AMONG STUDENTS AL-WASHLIYAH 8 MEDAN JUNIOR HIGH SCHOOL

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Abstract

Character education is a vital component in shaping the moral foundation of the younger generation. Accordingly, this study aims to analyze in depth the application of management functions in fostering good character among students at Al-Washliyah 8 Junior High School in Medan. This study employs a comprehensive qualitative approach with a specific focus on narrative research to capture the school community's authentic experiences. Data collection was conducted through in-depth interviews with the school principal, guidance and counseling teachers, and students, supplemented by direct observations and documentation. Data analysis was meticulously performed through data reduction, display, and conclusion drawing, with validity testing firmly established through source and method triangulation. The research findings reveal that character development is systematically executed through the core management functions of planning, organizing, implementing, and supervising. This mentoring program is operationalized through continuous daily religious activities, targeted monthly events, and comprehensive annual programs such as short-term Islamic boarding schools. Furthermore, these initiatives are heavily supported by positive role models from educators and ongoing, constructive supervision. Ultimately, these findings strongly confirm that a structured management approach is indispensable for consistently shaping students' religious culture, moral integrity, and overall character development.

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A. INTRODUCTION

Character remains the cornerstone of shaping a person's personality and social behavior in community life. Character is also often the standard by which others judge us, determining whether we are worthy of respect, trust, and acceptance in our social circles. Therefore, it is essential to focus seriously on character development, especially in young children, because that is when their character begins to take shape and is most easily influenced.

Teachers play a vital role in shaping children's character at school, but it is important to remember that a child's first school is their own parents. From birth, a child is still in a state of innocence and has not yet developed fixed patterns of behavior. Therefore, the family plays a very important role in "shaping" the child's character or moral values. This is also consistent with John Locke's *tabula rasa* theory, which holds that a child is like a "blank slate" that will be shaped by the education or early experiences they receive from the very beginning of their life. (Mudin Isom dkk, 2021, p. 233) . In addition to this theory, Islam also explains the condition of a child from birth through a hadith of the Prophet Muhammad SAW:

This means: "Every child is born in a state of fitrah (innocence). It is their parents who make them Jewish, Christian, or Majusi." (HR. Bukhari).

This hadith explains that the family, especially parents, plays a crucial role in shaping a child's development, including the formation of their character; however, this can also be influenced by the child's living environment. Therefore, the development of a child's character must always begin with the child's earliest education and upbringing at home, before being continued and reinforced through guidance at school. (Syukri, 2023, p. 24)

Education is a key factor in shaping and fostering students' character and moral values. Education is not only a means of transferring knowledge, but also a means of shaping students' character and moral values. This is also consistent with research conducted by Hafizi and Wiyono, which explains that moral education plays a central role in shaping children's character, not only by instilling a sense of right and wrong, but also by fostering ethical values, empathy, and social responsibilities that form the foundation of students' behavior in their daily lives. (Hafizi Zainul & Wiyono, 2023, p. 346)

But we can see the reality of the situation for ourselves in the news circulating on social media, especially on TikTok, where there are many examples of students' inappropriate behavior, such as a lack of respect for teachers and even cases of students going so far as to physically abuse their teachers. It's not just teachers, other problems such as bullying still occur frequently. Because of this, education has a crucial role to play in fostering students' moral character. This is also emphasized in Law of the Republic of Indonesia No. 20 of 2003, Chapter 2, Article 3, which states that national education serves to develop abilities and shape character, and aims to develop students' potential so that they may become individuals who have faith in and are devoted to the One True God and possess noble character. (Tim Visimedia, 2007, p. 5)

In fostering students' moral values and shaping their character, there is a management system that oversees and administers the various programs implemented by the school. To achieve the objectives of programs designed to foster good character in students, management functions are applied. According to George R. Terry, there are four management functions: Planning, Organizing, Directing, and Controlling, which are abbreviated as POAC. Implementing these four management functions will lay a solid foundation for the school's character-building programs, ensuring they are both effective and efficient. This is because the school first plans which activities or programs are appropriate to implement, and then allocates the appropriate educational resources to each program to ensure they are carried out effectively. Not only that, but the implementation of the program will be more effective in achieving the goal of fostering good character, thanks to careful planning and strong collaboration. Additionally, a monitoring mechanism will be implemented to track progress and ensure that outcomes align with initial plans, allowing any issues to be addressed immediately.

The application of management functions in fostering *Akhlakul Karimah* in students has been extensively examined in previous studies. The following are several previous studies that discuss the role of management in shaping students' character and morals. A study conducted by Imron Rosadi and Mutiawati titled "Dakwah Management in Shaping Good Character in Students at the Nur Ihsan Islamic Boarding School" found that the implementation of structured dakwah through program planning, the organization of educational resources, the

implementation of guidance programs, and continuous monitoring will shape students' behavior in a more positive direction (Rosadi & Mutiawati, 2024, pp. 18–26). In another study conducted by Ahmad Almafahir and Ari Alpiansyah (2021), it is explained that the development of students' moral character in madrasahs can be managed through management functions that include planning, organizing, implementing, monitoring, and evaluating (Almafahir & Alpiansyah, 2023, pp. 179–184). But this study is still limited to a literature review because it has not empirically described the planning, organization, and implementation of the capacity-building programs that have been implemented in practice. Another study, conducted by Edi Ependi et al. (2025), shows that moral development management involves character building, the coordination of the roles of school principals, teachers, and parents, the implementation of religious activities and role modeling, and ongoing evaluation of students' moral conduct. However, as this study focuses on the context of elementary schools, it has not specifically examined the application of moral character development management at the junior high school level, since each student possesses distinct characteristics (Ependi dkk, 2025, p. 1101)

Even though there has been extensive research on the management of character development, there are still some shortcomings in previous studies. Existing research has generally addressed the application of management functions such as planning, organizing, executing, and controlling, but has not provided a detailed explanation of the specific moral education activities carried out in schools. In addition, research on junior high schools, particularly private Islamic schools that are not entirely based on the madrasah system, remains relatively limited. Therefore, this study aims to examine in greater depth how the school fosters good character among students at SMP Al-Washliyah 8 Medan by utilizing these four management functions. Based on the background described above, the researcher is interested in conducting a study titled “Management of Akhlaqul Karimah Development Among Students Al-Washliyah 8 Medan Junior High School”.

B. METHODS

This study employs a qualitative approach, specifically narrative research, to conduct an in-depth examination of the implementation of management functions in fostering good character among students at SMP Al-Washliyah 8 in Medan. This

approach was chosen because the study focuses on the informants' experiences and narratives regarding the process of fostering good character within the school environment. Through the narrative approach, the researcher can explore how these character-building practices are carried out based on the perspectives and direct experiences of teachers and school officials. This is also supported by research conducted by Umami Mutiah and Sri Murhayati (2025), which states that narrative research focuses on individuals' stories and experiences to understand the meaning of an event (Mutiah & Murhayati, 2025, p. 13003). Sugiyono (2022) states in his book that qualitative research is conducted in a natural setting, with the researcher serving as the primary instrument for data collection and analysis (Sugiyono, 2022, pp. 2–6).

This study was conducted at Al-Washliyah 8 Junior High School in Medan from January 21 to January 27, 2026. The research began with obtaining a research permit, followed by data collection through interviews with guidance and counseling teachers, Islamic religious education teachers, students, and the school principal. Primary data was obtained through deep interviews with informants directly involved in the implementation of character education, namely the school principal, Dra. Cut Putri Elda Vivibach, M.Pd., the guidance and counseling teacher, Sri Wahyuningsih, S.Pd., and two students as supporting informants. Secondary data was obtained through school documentation and previous research studies relevant to the management of *akhlakul karimah* character development.

Informants were selected using purposive sampling based on their involvement and role in the training program. Data was collected through observation, interviews, and documentation. The validity of data was tested through triangulation of sources and methods by comparing the results of interviews, observations, and documents obtained. The data analysis in this study used the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and drawing conclusions (Helpiastuti Budi dkk, 2025, pp. 162–163). Data reduction was performed by filtering and simplifying the data collected from interviews, observations, and documentation to better align with the research focus. The data was then presented in narrative form to facilitate understanding and highlight the connections between the data points. The final

step is to make conclusions in order to obtain a systematic overview of character education management in schools.

C. RESULTS AND DISCUSSION

In Islamic principles, moral conduct holds a very important place because it is directly related to a Muslim's behavior and character in daily life. From an etymological perspective, Rahmat Hidayat et al. (2019) explain that *akhlaq* comes from the Arabic word *akhlaq*, the plural form of *khuluq*, which means character, disposition, or behavior. Therefore, moral character does not refer solely to outward actions, but also reflects traits that have become an integral part of a person's being (Hidayat et al., 2015, p. 2).

Ibn Miskawaih, as cited in Imam Qisa'i's study (2021), defines character as a trait ingrained in the soul from which actions arise without the need for prior deliberation. In other words, such actions arise spontaneously because they have become part of one's personality (Qisa'i, 2021, p. 17). This view is consistent with Al-Ghazali's assertion that character is an innate quality of the soul, from which actions arise naturally and without coercion. Such behavior is not a momentary pretense, but rather the result of a deep internalization of values.

From these opinions, it can be understood that character is an inner quality that is reflected in spontaneous behavior. Because of this, good character is not formed overnight, but rather through a continuous process of guidance and practice until these values are truly ingrained in the students. Conceptually, the term *akhlaq* is also related to the words *khalq* (created) and *Khaliq* (Creator), as well as *makhluk* (creature). The interconnection between these concepts demonstrates that morality cannot be separated from humanity's relationship with God or with one another. This is emphasized in Surah Al-Imran, 112:

“Disgrace will befall them wherever they may be, unless they hold fast to the rope of Allah and the rope of the covenant with mankind. They will surely incur the wrath of Allah, and misery will befall them. This is because they denied the verses of Allah and killed the prophets without just cause. This is because they were disobedient and transgressed.”

This verse suggests that human dignity lies in the balance between one's relationship with God (*Hablum Minallah*) and one's relationships with others (*Hablum Minannas*). However, the development of moral character among

adolescents in educational settings does not always go as planned. Various forms of disciplinary violations, a lack of respect, and student behavior are still common. Research by Bakhtiar Nasution et al. (2023) reveals the presence of behaviors such as truancy, fighting, and defiance toward teachers at the junior high school level. This situation indicates that character education requires a systematic and sustained approach (Nasution et al., 2023, p. 79).

Al-Ghazali says that good character is formed through a balance of four elements within a person: the power of knowledge, anger, desire, and justice in controlling all three. Knowledge serves as a guide, enabling a person to distinguish between right and wrong, while anger and desire must be controlled so they do not go too far. Thus, the development of character requires focused education, consistent practice, and ongoing guidance. In line with this, Law No. 20 of 2003 on the National Education System states that the goal of education is to shape individuals who are faithful, devout, and of noble character. This indicates that the cultivation of good character is not merely a supplement to education, but the core of the national education goals themselves.

Implementation of Management in Fostering Students' *Akhlakul Karimah*

Management is generally defined as the process of managing resources to achieve objectives effectively and efficiently. George R. Terry defines management as a process that includes planning, organizing, directing, and controlling (Krisnandi et al., 2019, pp. 3–5). Henry Fayol also stated that management is the planning, organizing, coordinating, and controlling of an organization's resources so that its objectives can be achieved optimally. Meanwhile, Mary Parker Follett viewed management as the art of getting things done through people, emphasizing the importance of the ability to motivate and influence human resources (Hanafi & Sundari, 2023, p. 9).

Based on this perspective, management can be understood as both a systematic process and a strategic capability for organizing resources, particularly human resources, to achieve organizational goals. In the context of education, management is not only related to school administration but also encompasses the management of programs aimed at fostering students' character and moral values.

ne of the key aspects of management implementation in educational institutions is human resource management. According to Malayu S.P. Hasibuan, as cited in a book by Fachrurrazi et al., human resource management is the science and art of managing workforce relationships and roles to ensure they are effective and efficient in helping achieve organizational goals (Fachrurrazi et al. 2021, p. 4). This shows that the success of fostering good character is greatly influenced by how educators are managed, guided, and involved in school programs.

In relation to fostering good character at Al-Washliyah 8 Junior High School in Medan, the principal serves as a manager who mobilizes all school personnel to carry out these management functions. By implementing structured planning, organizing teachers' roles, carrying out religious habit-forming programs, and providing ongoing supervision, the development of students' moral character is carried out systematically. In this way, management practices at this school are not merely administrative in nature, but rather a strategic approach to fostering a religious culture and shaping students' character on an ongoing basis.

A Plan for Fostering Good Character Among Students at Al-Washliyah 8 Junior High School, Medan

Planning is the first function of management, determining the direction and success of a program. Koontz and O'Donnell explain that planning is the process of setting goals and determining the actions to be taken to achieve them in the future (Saepudin et al., 2022, p. 41). In line with this, Ernest Dale states that planning involves determining what will be done, how it will be carried out, when it will be carried out, and who is responsible for its implementation. Both perspectives emphasize that planning is not merely a list of activities, but rather a systematic process that involves strategic considerations to ensure that organizational goals are (Saepudin dkk, 2022, p. 39)

In the Islamic perspective, the concept of planning has a theological foundation as stated in QS Al-Hasyr ayat 18:

“Oh you who believe, fear Allah, and let each of you consider what he has done for the Hereafter. Fear Allah. Indeed, Allah is fully aware of what you do. Oh you who believe, fear Allah, and let each of you consider what he has done for the Hereafter. Fear Allah. Indeed, Allah is fully aware of what you do”.

This verse shows that every action requires foresight and careful preparation. In the context of fostering good character in schools, this verse can be interpreted as an encouragement for educators to provide the best foundation for students, not only in academic aspects but also in character development as a long-term investment for life in this world and the hereafter. Therefore, character development planning cannot be done spontaneously or by mere chance, but must be designed consciously and purposefully.

Empirically, the importance of planning in character education is supported by research conducted by Rahmasari et al (2024), who state that the implementation of character education is most effective when it is based on national laws and regulations and incorporated into school operational procedures (Rahmasari et al., 2024, p. 111). Rosyida Nurul Anwar's research (2025) also shows that integrating the values of faith and piety into the graduate profile will only be effective if done through a structured and sustainable program (Anwar Nurul, 2025, p. 516). The findings confirm that the success of character education depends significantly on the quality of planning carried out by educational institutions.

Based on an interview with the principal of SMP Al-Washliyah 8 Medan, Cut Putri Elda Vivibach, the plan for fostering good character was developed in reference to Presidential Regulation No. 87 of 2017 on Strengthening Character Education and aligned with the school's vision, which emphasizes the development of students with good character. This planning is also integrated with the Merdeka Curriculum policy through the eight dimensions of the graduate profile, with faith and piety serving as the primary foundation for shaping students' attitudes and behavior.

This habituation strategy is consistent with the research by Parhin et al. (2022), which states that the habituation method is effective in character building because it is carried out consistently and repeatedly (Parihin et al., 2022, p. 20). That's because every educational institution needs clear direction and goals as a foundation for developing and implementing programs. Planning is a fundamental aspect because it allows schools to organize activities in a systematic, structured, and sustainable way. Furthermore, in the context of educational institutions, particularly private schools, a clear vision, mission, and well-designed system are also key factors for the public when making educational choices. Therefore, the

development of a plan that complies with government regulations while aligning with the school's vision demonstrates that the programs implemented are not only well-directed but also enjoy legitimacy and the trust of the community. Thus, the role of planning in character education at this school can be said to be well-directed and grounded in a solid normative and empirical foundation.

Organizing the Development of Students' *Akhlakul Karimah* at A-Washliyah 8 Medan Junior High School

Allah SWT says in Surah Al-Imran, verse 103:

“Hold firmly, all of you, to the rope of Allah; do not be divided, and remember the favor of Allah upon you when you were enemies, then Allah united your hearts so that, by His grace, you became brothers. (Remember also when) you were on the brink of the abyss of Hell, and Allah saved you from it. Thus does Allah explain His verses to you so that you may be guided”.

This verse emphasizes the importance of unity, coordination, and order in achieving common goals. In the context of educational management, these values can be interpreted as the importance of effective organization so that every element within the institution moves in a coordinated manner and does not act. Theoretically, organizing is a management function related to the structuring and arrangement of work within an organization. Daft (2002) explains that organizing involves assigning tasks, grouping activities into specific units, and allocating resources to achieve strategic objectives.

Meanwhile, Stoner and Walker (1986) view organization as the process of structuring work activities and delegating responsibilities so that organizational goals can be achieved effectively. From this perspective, it can be concluded that organization is the process of assigning tasks and authority based on competencies, accompanied by the establishment of a clear structure to ensure that program implementation proceeds in a coordinated and efficient manner (Yusuf et al., 2023, p. 101).

In the development of good character at Al-Washliyah 8 Junior High School in Medan, the organizational process begins with the principal as the lead manager. Based on interview results, the ideas and concepts for the character development program originate from the principal, then are discussed in meetings with teachers

to gather input and reach a consensus. This approach demonstrates that the organization is collaborative, not authoritarian, thereby fostering a sense of shared responsibility.

Homeroom teacher plays a strategic role as the figure closest to the students. The homeroom teacher serves as a second parent at school who understands the character, habits, and development of the students in their class. Student issues are generally addressed first by the homeroom teacher before being escalated to the next level. This role is consistent with research on the role of homeroom teachers in character education, which emphasizes that homeroom teachers serve as mentors, role models, and liaisons between students and educational institutions. This indicates that within the organizational structure of character education, homeroom teachers are at the forefront of character supervision and development.

Teachers of Islamic Religious Education and Quran teachers play a fundamental role in instilling religious values through instructional materials, religious practices, and by setting a good example. This role is supported by research from Asiyah et al (2022), which states that Islamic Education teachers serve as both educators and role models in fostering good character in students. Meanwhile, Civic Education teachers also help cultivate character by instilling norms, rules, rights, and responsibilities, as well as legal awareness. Collaboration between Islamic Education and Civic Education teachers strengthens character development from a religious and social perspective.

Guidance and Counseling (BK) teachers play a specialized role in addressing student behavioral issues in greater depth. Based on the interview results, this guidance system is implemented in stages: starting with the homeroom teacher, followed by the guidance counselor, and finally involving the principal and parents if needed. Guidance counselors not only address disciplinary issues but also provide counseling services to students experiencing behavioral changes or a decline in academic performance. This approach demonstrates a systematic coordination process in character development.

In addition, the duty teacher is responsible for daily supervision, such as greeting students in the morning, recording late arrivals, and monitoring students during school activities. This role is preventive in nature, aimed at preventing violations such as truancy or other disciplinary issues.

It is because character education in schools requires a clear division of roles so that every activity can proceed in a structured and focused manner. Organization is essential to avoid overlapping responsibilities and ensure that each role has responsibilities commensurate with its function, such as homeroom teachers, guidance counselors, subject teachers, and duty teachers. By dividing roles in this way, the process of supporting students becomes clearer and more systematic. In addition, a well-organized structure makes it easier for both students and parents to understand how the school operates, thereby creating an image of a professional and trustworthy institution. That way, the program to foster good character at Al-Washliyah 8 Junior High School in Medan is organized through a clear and structured division of roles.

Activities for Fostering Students' *Akhlakul Karimah* at A-Washliyah 8 Medan Junior High School

Once the program has been planned and roles assigned through the organizational process, the next step is implementation. Implementation involves actually carrying out the entire guidance program so that the values of *akhlakul karimah* are not merely concepts, but become a living practice in students' daily lives. In the Qur'an, there is also a discussion regarding implementation, specifically in Surah Al-Kahf, verse 2:

“(He made it a book) that is clear so that He may warn of the severe punishment from Him and give glad tidings to the believers who do good deeds that they will receive a good reward”.

This verse emphasizes that faith must be demonstrated through righteous deeds. In a school setting, character education is not enough to simply be taught; it must be put into practice through consistent and purposeful activities. Based on the interview results, the implementation of character education at SMP Al-Washliyah 8 in Medan is carried out through daily, monthly, and annual activities that involve all members of the school community according to their respective roles. Daily activities aimed at fostering good character begin with the duty teacher and other teachers greeting students at the school gate. This takes place every day at 7:00 a.m., when students are required to greet the teachers and shake hands with

them before entering the school grounds. This practice aims to instill good manners and a respectful attitude, as well as to foster an emotional bond between teachers and students. The duty teacher monitors punctuality and neatness, while homeroom teachers keep an eye on the students in their respective classes.

After that, other routine activities such as Spirit Morning in the form of reading short surahs, verses of the Qur'an, and Asmaul Husna before learning starts, namely at 07.30 WIB – 07.45 WIB. The homeroom teacher or teacher in the first hour leads the activity, while the PAI teacher guides the reading to follow the rules. This activity becomes a religious habit that forms a spiritual atmosphere before the learning process takes place.

In addition, the cultivation of students' moral character is certainly carried out through the educational system, such as in the subjects of Islamic Religious Education (PAI) and Pancasila and Civic Education (PPKN). In PAI, character development involves instilling religious values through the teaching of religious materials and religious practices, such as performing prayers. Meanwhile, PPKN plays a role in instilling moral values, ethics, and a sense of responsibility, as well as teaching students to obey applicable rules.

The practice of cultivating moral character at this school is also incorporated into other routine activities as well as extracurricular activities. For example, the routine flag-raising ceremony held every Monday morning; according to interview responses, the ceremony is believed to instill discipline and a sense of responsibility, as well as foster a sense of nationalism. Meanwhile, extracurricular activities such as Scouting are believed to foster independence, the ability to cooperate as social beings, and strong leadership skills. These activities are typically held according to their respective schedules, but after school and after the noon prayer.

It is also applied during congregational Dhuha and Zuhr prayers. A religious education teacher or a designated male teacher acts as the imam, so that the students can see a firsthand example of how to perform these prayers. This is supported by research conducted by Muhammad Muammar Alwi et al., which explains that the practice of religious rituals such as the *Dhuha* and *Dhuhr* prayers has a significant impact on the development of students' good character (Alwi Muammar et al., 2024, p. 1116). Teachers and homeroom teachers are responsible for maintaining order, while guidance counselors oversee student discipline. These

activities instill a sense of responsibility for performing religious duties and the importance of punctuality.

As part of its monthly activities, the school holds a *Yasinan* gathering every Friday, led by the Islamic Education teacher and attended by all students. This activity strengthens spirituality and fosters a sense of religious community within the school. This is consistent with research conducted by Syahrul Azmi and Wira Sugiarto, which shows that the implementation of Yasin and Tahlil activities can improve students' religious values to a "good" level, reaching a percentage of 81.4% (Azmi & Sugiarto, 2023, p. 271). It can be concluded that the promotion of these religious values also involves the cultivation of moral character through understanding and practice.

Yearly events such as the Ramadan Pesantren Intensive Program serve as more intensive training programs. Over the course of several days, students participate in Quran recitation, religious lectures, and perform obligatory and voluntary prayers including congregational tahajjud prayers as well as practice for funeral prayers. Islamic Education teachers serve as mentors for academic and religious instruction, the principal oversees general supervision, other teachers assist with technical supervision, and guidance counselors monitor students' behavioral development. This program is designed to be packed with positive activities so that students become accustomed to a religious and purposeful environment. This is supported by research conducted by Melati et.al, which explains that short-term Islamic boarding schools play a vital role in fostering good character because they can instill the values of worship, introduce the concept of jihad, and instill the values of trustworthiness, sincerity, and exemplary behavior (Melati et al., 2023, p. 163).

The results of interviews with students, who served as supporting informants, indicate that all of these activities were actually carried out and that teachers were actively involved as role models, mentors, and supervisors. This confirms that the guidance program is being implemented in accordance with the established organizational structure. Furthermore, any student who fails to properly carry out the assigned activities will certainly face disciplinary action. For example, students who arrive late will be required to recite a short surah or one verse from the Quran as a disciplinary measure. The system for addressing student issues is

also structured: for instance, if a student has a problem, they are first directed to the homeroom teacher, then to the guidance counselor, and only if the issue remains unresolved or is particularly serious is it escalated to the principal, and from the principal to the student's parents.

This indicates that the cultivation of good character is achieved through a process of consistent practice. These regular activities aim to gradually shape students' behavior and character, so that the values they learn are not only understood but also put into practice. A study conducted by Meidawati (2021) explains conditioning from a theoretical perspective: the behaviorist theory proposed by Edward Lee Thorndike and Ivan Pavlov posits that behavior is shaped through the relationship between a stimulus and a response resulting from repeated actions (Suswandari, 2021, p. 52). Pavlov, in his theory of classical conditioning, states that a habit can be formed if a stimulus is presented consistently and produces a stable response. Thus, the implementation of character education at SMP Al-Washliyah 8 Medan demonstrates the integration of planning, organizational structure, and concrete actions. Additionally, SMP Al-Washliyah 8 Medan actively posts all learning activities and other events on the school's Instagram account, @Sekolahkuaw8.

Supervision of *Akhlakul Karimah* Character-Building Activities for Students at Al-Washliyah 8 Junior High School Medan

Once the planning, organizing, and implementation phases have been completed, the next management function is control. The purpose of control is to make sure that all programs for cultivating good character are carried out in accordance with the established objectives and to prevent deviations in their implementation.

Controlling is defined by Schermerhorn, as cited in a book by Suhardi, as the process of measuring performance and taking corrective action to ensure that desired results are achieved. Meanwhile, Stoner, Freeman, and Gilbert explain that supervision is the process of ensuring that activities are carried out in accordance with established plans. From these two perspectives, it can be understood that supervision is not merely monitoring, but also involves comparing plans with actual

results and making corrections when discrepancies are found. Thus, supervision serves both evaluative and developmental functions (Suhardi, 2018, p. 205).

In the Islamic perspective, the concept of oversight has a strong theological foundation. Allah SWT states in Surah Al-Infitar, verses 10–12:

“Indeed, there are guardians over you, 11. who are exalted (in the sight of Allah) and record (your deeds), 12. They know what you do”.

This verse confirms that every human action is constantly being observed and recorded. In the context of educational management, this principle underscores that supervision is an integral part of maintaining accountability and order. Just as there is a divine system of supervision in human life, so too does supervision serve as a vital mechanism within educational institutions to ensure consistency in character development.

Based on the interview results, the supervision of character education at SMP Al-Washliyah 8 in Medan is carried out in a multi-layered and continuous manner. As the principal and chief administrator, the school principal not only establishes programs but also actively monitors their implementation through reports from homeroom teachers, duty teachers, and guidance. Not only receiving reports, the principal also personally observed classroom activities, group prayer sessions, and student discipline. This demonstrates that supervision is carried out in practice and is not merely administrative in nature.

The duty teacher is responsible for daily supervision, particularly during morning roll call, monitoring tardiness, and checking students' appearance and compliance with school rules. Any violations are recorded and addressed in accordance with established procedures. The homeroom teacher monitors the classroom by observing students' attitudes, discipline, and social interactions. If a change in behavior or a decline in academic performance is observed, the homeroom teacher takes the first step in addressing the issue before consulting with the guidance counselor. Guidance counselors play a strategic role in evaluation and follow-up. Monitoring is conducted through classroom-based services, individual counseling, and communication with parents when necessary. The system is phased and structured, beginning with the homeroom teacher, then moving to the guidance counselor, and finally to the principal if the issue remains

unresolved. This approach demonstrates that monitoring is not carried out spontaneously, but rather through a systematic process.

Evaluation is also part of the monitoring process. Programs such as Spirit Morning, congregational prayer, Yasinan recitation, and the intensive Islamic boarding school program are not only implemented but also continuously monitored for effectiveness through teacher discussions and meetings. If any challenges are identified, improvements are made to ensure that future implementations are more effective. Supervision is carried out consistently because junior high school students are still in a phase of emotional development and self-discovery, thus requiring ongoing guidance. The results of interviews with students, as supporting informants, also indicate that the monitoring system is genuinely felt. Every violation is followed up on, and in certain cases, parents are even involved. This demonstrates that the monitoring system is actively enforced and has a tangible impact on student behavior.

This is because supervision is necessary to ensure that the guidance program proceeds in accordance with its objectives and established rules. Supervision also serves as a means of evaluating the implementation of activities and changes in student behavior. Theoretically, this aligns with the concept of control and can be explained through Social Cognitive Theory, which emphasizes learning through observation and reinforcement, as well as the law of effect in the administration of reprimands and sanctions. In this way, supervision in the cultivation of good character at SMP Al-Washliyah 8 Medan is carried out through the coordinated involvement of all school stakeholders. However, the best form of supervision is that which comes from Allah SWT.

D. CONCLUSION

Based on the research findings, the management of character development for students at SMP Al-Washliyah 8 in Medan has been carried out systematically through the implementation of management functions, including planning, organizing, executing, and monitoring. The planning process is developed in accordance with national regulations and the school's vision, which is focused on fostering religious character. Organization is achieved through a clear division of roles among the principal, homeroom teachers, Islamic Education teachers, Civic

Education teachers, guidance counselors, and on-duty teachers, so that each party has a responsibility in character development.

The program is implemented through daily religious practices, monthly activities, and annual programs such as short-term Islamic boarding schools, supported by exemplary leadership and the enforcement of educational discipline. Supervision is carried out in a multi-layered and ongoing manner through coordination among teachers and regular evaluations of student progress. In general, the cultivation of good character at this school is well-directed and integrated, demonstrating that systematic management plays a crucial role in fostering a religious culture and shaping students' character in a sustainable manner.

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