

Implementation of Student Character Development Through the Functions of Educational Management

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ABSTRACT

This study analyzes how Rumah Ngaji Umami Kalsum in Sidorejo, Medan, implements character development for students through its educational management functions. The research used a qualitative approach with a case study design involving 26 participants, including founders, managers, teachers, parents, and students. The researchers collected data through observation, interviews, and documentation, then analyzed them using the Miles, Huberman, and Saldaña model, with validity tested through triangulation and other validation techniques. The results showed that character development has been implemented through planning, organizing, implementation, and evaluation functions. Planning is carried out by setting visions and character values and integrating them into Qur'an learning. Organization is supported by task division, teacher coordination, and parental involvement. Implementation is carried out through habituation, role modeling, congregational prayers, educational sanctions, and social activities, while evaluation is done through observation, memorization assessments, documentation, and communication with parents. This implementation positively impacts students' character development, especially politeness, responsibility, and discipline. However, the character evaluation system still needs to be strengthened through more measurable instruments and indicators so that guidance can be provided more objectively and sustainably. This study contributes to the development of Islamic education management, particularly character building in non-formal Islamic education institutions.

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1. INTRODUCTION

Education is a process aimed at developing all of a person's potential completely, whether in intellectual, spiritual, emotional, or social aspects [1]. In the context of national education, the success of education is not only measured by students' academic achievements but also by how well it shapes their character based on moral, religious, and cultural values of

the nation [2]. This is in line with Law Number 20 of 2003 on the National Education System, which states that the goal of national education is to develop students' potential so that they become people who are faithful and devoted to God, have noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible [3]. Therefore, character education has become an inseparable part of running education in Indonesia.

Character education is understood as a conscious, continuous process of instilling moral values so students can know the values of goodness (moral knowing), commit to those values (moral feeling), and implement them in daily life (moral action) [4]. The concept shows that character building emphasizes not only cognitive aspects but also affective and behavioral dimensions, realized through habits, role models, and real experiences in the educational environment [5]. This view also aligns with Ki Hadjar Dewantara's educational philosophy, which sees education as a process of shaping character through example (*ing ngarso sung tulodo*), providing motivation (*ing madya mangun karso*), and encouraging students to develop independently (*tut wuri handayani*) [6].

As we enter the digital era, character building faces increasingly complex challenges. Easy access to information technology, social media, and changes in social interaction patterns have had both positive and negative impacts on the development of students' character [7]. Phenomena such as declining discipline, low social concern, increasing individualism, reduced ethical communication, and weak responsibility show that character education must be a top priority in every educational institution [8]. This situation underscores the need for an education management system that integrates character building into the entire learning process in a planned, systematic, and ongoing way.

The success of character education is strongly influenced by the implementation of educational management functions, including planning, organizing, directing, and controlling [9]. These functions form the foundation for managing educational programs so the goal of character development can be achieved effectively. Good planning allows educational institutions to design character-building programs based on students' needs, while organizing ensures that every educator has clear tasks and responsibilities [10]. Next, consistent implementation, along with ongoing monitoring and evaluation, is important to ensure students truly internalize character values in their behavior [11]. Recent studies show that effective educational management contributes significantly to the successful implementation of character education in various educational institutions.

Beyond formal educational institutions, non-formal education plays a strategic role in supporting students' character development. One form of non-formal education that has developed in the community is the 'rumah ngaji' (Quran study house). Rumah ngaji not only serves as a place to learn to read the Quran, but also becomes a space to internalize Islamic values through regular worship habits, build noble character, and instill discipline, responsibility, honesty, social care, and respect for parents and teachers [12]. More intensive interaction between teachers and students gives the learning center an advantage in building emotional closeness, so character development happens more effectively than in learning that focuses only on academic aspects [13].

Ummi Kalsum Ngaji House, located in Sidorejo Subdistrict, Medan City, is one of the non-formal Islamic education institutions that consistently develops character through Quran

learning activities and various religious activities. In addition to improving students' ability to read and understand the Quran, the institution encourages students to worship in an orderly manner, show respect to teachers and parents, practice discipline, responsibility, and mutual respect, and foster a spirit of helping each other in everyday life. These programs show that character building at Ummi Kalsum Ngaji House is not only done through delivering religious material, but also through applying educational management functions that organize planning, implementation, coordination, and evaluation of learning activities.

Nonetheless, implementing character building in non-formal educational institutions faces various challenges, such as limited human resources, students' diverse family backgrounds, differences in parental support, and the influence of digital technology on children's behavior. These challenges require professional institutional management to ensure every character-building program is carried out effectively, consistently, and in line with the goals of Islamic education.

Previous research by Mayasari et al. on character education has been widely studied, especially studies examining its implementation in formal educational institutions such as elementary schools, middle schools, and madrasahs [14]. Suardin et al. focus on integrating character values into the curriculum, classroom learning processes, school culture, principal leadership, and teachers' role in shaping students' character [15]. Saputra et al. focus more on the effectiveness of the Character Education Strengthening (PPK) program, the internalization of religious values, and the implementation of character education based on school culture [16]. These findings show that leadership, organizational culture, and whole-school involvement influence the success of character building. However, the study has mostly focused on formal education, so it still does not really show how character building is managed in non-formal Islamic educational institutions, which have different characteristics, management systems, and learning approaches.

Meanwhile, research on educational management in non-formal Islamic educational institutions generally focuses more on administration, curriculum, the quality of Quranic learning, teacher competencies, and the effectiveness of the learning process. These studies have not comprehensively integrated the functions of educational management, including planning, organizing, actuating, and controlling, with the process of developing students' character. In fact, educational management functions form the foundation for an institution's success in designing, implementing, evaluating, and developing character-building programs systematically and sustainably [17, 18]. The study's limitations show that conceptual gaps remain regarding the relationship between implementing educational management functions and the success of character building in community-based educational institutions.

Moreover, previous studies mostly measured character education outcomes through indicators of changes in students' behavior without deeply examining the managerial processes behind the program's success. In fact, the success of character development depends not only on religious learning materials but also on how the institution plans the program, divides tasks among educators, implements routines, builds a religious culture, conducts supervision, and continuously evaluates the program's sustainability [19, 20]. Thus, the implementation aspects of educational management functions in the context of home religious schools remain an area of research that the literature on Islamic education management has not widely explored.

Based on a review of previous studies, a research gap remains: few studies specifically examine how educational management functions implement character development for students in rumah ngaji as non-formal Islamic education institutions. Most research still focuses on formal schools, while rumah ngaji has different characteristics because it integrates Quranic education, habitual worship, teacher role modeling, moral development, and community involvement in the learning process. Therefore, research is needed to explain how educational management functions are applied in practice to manage character development for students in community-based religious education institutions.

This study's novelty lies in its focus, which integrates the perspective of educational management with character education in the context of Rumah Ngaji Ummi Kalsum in Sidorejo Village, Medan. This study not only describes the character values being developed but also comprehensively analyzes the implementation of planning, organizing, executing, and supervising functions as key instruments in building students' religious character. Unlike previous studies that mostly placed character education as part of the learning process in formal schools, this research sees character development as the result of managing a non-formal educational organization carried out systematically through a managerial approach.

Another novelty lies in the research object itself, which is still rarely studied in the literature, namely the 'rumah ngaji' as a community-based Islamic education institution. Ummi Kalsum's Rumah Ngaji has distinctive characteristics, including Quranic learning combined with habitual worship, teacher role modeling, the development of noble character, and the involvement of parents and the community in the education process. These conditions provide a fresh perspective on how non-formal educational institutions can build students' character through a simple yet effective management system. Thus, this research is expected to enrich the knowledge base of Islamic education management while also producing a conceptual model for implementing character development in non-formal education institutions, which can serve as a reference for other 'rumah ngaji' and similar Islamic educational institutions.

2. METHOD

This study uses a qualitative approach with a single-case study design. The case study design was chosen because the research aims to gain a deep understanding of how character education is implemented for students through the educational management function in the real context of a non-formal Islamic educational institution. According to Yin, case studies are appropriate when researchers want to answer how and why questions about a contemporary phenomenon that occurs in real life, especially when the boundaries between the phenomenon and its context are not clearly visible [21]. In line with that, Creswell and Poth stated that qualitative case studies allow researchers to explore a bounded system deeply through various data sources, resulting in a comprehensive understanding of the phenomenon being studied [22].

In this study, the case boundaries were clearly defined. The institutional boundary is Rumah Ngaji Ummi Kalsum, a non-formal Islamic educational institution that focuses on Quran learning and character development for students. The study's geographical boundary is Sidorejo Subdistrict, Medan City, North Sumatra. The research period ran from April to June 2026 and covered initial observation, data collection, analysis, and verification of

findings. The study focused on planning the character development program, organizing educators, implementing Quran learning, habituating worship, exemplary activities, fostering noble character, evaluating activities, and monitoring the character development program. The character-building process being studied includes instilling religious values, discipline, responsibility, honesty, independence, social care, cooperation, politeness, and respect for teachers and parents through learning activities and daily habits. Setting the scope of these cases is important so that the research has a clear focus and produces a detailed description of how educational management functions are implemented in character development [23].

Ummi Kalsum Quran Study House was chosen as the research location because it is an exemplary and accessible case. This institution is considered representative in applying character development based on Islamic values through systematically implemented educational management functions. Additionally, this Quran study house offers a Quran learning program integrated with habitual worship practices, educators' role modeling, and parental involvement in shaping students' character. The researcher's access to the location also allows for in-depth, repeated observations, resulting in rich data consistent with qualitative research [24].

The researcher selected participants using purposive sampling with a criterion sampling approach, meaning they chose informants who met specific criteria and had direct experience implementing character education at Rumah Ngaji Ummi Kalsum [25]. This technique was chosen because not everyone has information relevant to the research focus. The research participants included 1 founder, 1 person in charge/coordinator, 2 foundation administrators, 4 homeroom teachers, 6 students' parents, and 12 students, for a total of 26 informants.

Participant criteria are based on their involvement in implementing the character development program. Founders are chosen because they help design the institution's vision, mission, and policies. Those responsible or coordinators are selected because they manage the daily educational activities. Foundation administrators are chosen due to their involvement in administration, coordination, and program supervision. Classroom teachers are selected if they have taught for at least two years and actively support character development. Parents are selected if their child has participated in the Qur'an study house activities for at least a year, actively supports their child's development, and is willing to serve as a research informant. Meanwhile, students are selected if they have participated in learning activities for at least a year, are aged 7–15, come from Iqra' classes up to Al-Qur'an classes, and actively take part in all learning and character-building activities [26].

Participants' characteristics are an important consideration for obtaining rich, in-depth information. The founder has been managing Rumah Ngaji Ummi Kalsum since the organization was established. The coordinator has more than five years of experience in managing the organization's operations. The foundation administrators have carried out administrative and supervisory functions for more than three years. The teachers have between 2–8 years of teaching experience. Parents have accompanied their children to house of study activities for 1–5 years, while the students are aged 7–15 and have varying levels

of learning. This variation in characteristics allows the researcher to gain a comprehensive perspective from the various parties involved in implementing character development [27].

The number of participants in this study is considered adequate because they represent all groups involved in implementing educational management functions, from policymakers and program implementers to beneficiaries. Data collection continued until data saturation was reached, then additional interviews no longer produced new information or relevant themes related to the research focus [28]. Thus, the number of informants was sufficient to answer the research questions in depth and produce a comprehensive description of the implementation of student character development.

Data collection techniques were carried out through participatory observation, semi-structured interviews, and document studies. Observation was used to directly observe how educational management functions were implemented in learning activities, worship routines, teacher-student interactions, and character-building activities. Semi-structured interviews were conducted with all informants using an interview guide developed based on indicators of educational management functions according to Terry and the concept of character education according to Lickona [29, 30]. Documentation included the organizational structure, curriculum, activity schedules, attendance books, rules, activity reports, activity photos, and other documents that supported the research analysis. These techniques aim to obtain rich data while increasing the credibility of the research results through triangulation [31].

Data analysis was carried out using the interactive model of Miles, Huberman, and Saldaña, which consists of three stages: data condensation, data display, and drawing and verifying conclusions [32]. To ensure data validity, the research used source triangulation, technique triangulation, member checking, peer debriefing, persistent observation, and an audit trail to make the credibility, dependability, confirmability, and transferability of the results scientifically accountable [33].

3. RESULTS AND DISCUSSION

3.1. Result

3.1.1. Planning of Students' Character Development

The observation results indicate that the planning process for students' character development at Rumah Ngaji Ummi Kalsum, Sidorejo Subdistrict, Medan, is carried out systematically before learning activities begin in each academic year. Based on field observations, the program supervisor and person in charge first discuss the direction of character development, referring to the institution's vision: to develop students who can read the Qur'an properly and possess *akhlakul karimah* (noble character) in their daily lives. The planning process is not only oriented toward achieving Qur'anic reading competencies but also toward developing religious character by habituating positive behaviors throughout the learning process.

The observations show that the character values prioritized in the planning process include politeness, responsibility, and discipline. The supervisors selected these three values based on their evaluation of the character needs of students from the surrounding community. In practice, politeness is instilled by habituating students to greet others when

arriving and leaving, kiss the teacher's hand, use polite language, and respect peers and elders. Responsibility is demonstrated through the obligation to maintain the cleanliness of the learning environment, independently bring learning materials, complete memorization according to the निर्धारित targets, and carry out assignments given by the teacher. Meanwhile, discipline is implemented through punctual attendance, adherence to the learning schedule, regular participation in religious activities, and compliance with the Qur'anic learning center's rules and regulations.

Based on the observation results, the planning of character development is not designed as a separate program but is integrated into all Qur'anic learning activities. Each learning session begins with a collective prayer, Qur'an recitation, *murojaah* (review of memorization), and delivery of learning materials; it then includes Qur'an reading practice and concludes with a prayer and brief evaluation. At each stage, teachers consistently connect the learning materials with students' character development through exemplary behavior, habituation, advice, and reinforcement of positive conduct. This learning pattern shows that character development is an inseparable part of the educational process carried out daily.

The observations also reveal that the division of responsibilities in implementing character development has been clearly planned. The founder and person in charge formulate policies and character development programs, while teachers implement character values throughout the learning process. In addition, parents are involved as educational partners through regular communication regarding students' behavioral development both at home and at the Qur'anic learning center. Parent involvement indicates that the planning process is not limited to the institutional environment but also considers the continuity of character development within the family environment.

Observations of institutional documents indicate that the planning process is supported by various administrative documents used as guidelines for implementing activities. These documents include the academic-year activity roster, learning schedules, Qur'an reading examination schedules, teacher assignments, learning materials, and student regulations displayed in the classroom. The existence of these documents demonstrates that character development planning at Rumah Ngaji Ummi Kalsum is not merely communicated orally but has been documented administratively as a common reference for all educators.

Nevertheless, the observations also found that the planning documents do not yet contain operational and measurable indicators of character achievement. The evaluation of students' character development is still based on teachers' direct observations during the learning process and reports from parents, without using a standardized character assessment instrument. In addition, the planning documents include more information on activity schedules and learning materials than on indicators of achievement for each targeted character value. This condition indicates that character evaluation documentation still needs strengthening so monitoring and assessment of students' character development can be conducted more systematically and objectively. The observation results are also consistent with the findings from interviews, presented below.

Table 1. Results of Interviews with Informants About Planning Character Development for Students

Informant	Interview Results
Founder	<i>"Since the establishment of Rumah Ngaji Ummi Kalsum, we have determined that the main objective of the institution is not only to teach children how to read the Qur'an but also to develop good character. Therefore, at the beginning of each academic year, we prepare learning plans that integrate the values of politeness, responsibility, and discipline into all Qur'anic learning activities so that character is developed through daily habituation."</i>
Person in Charge/Coordinator	<i>"Character development planning is carried out through a joint meeting before the academic year begins. We prepare the learning schedule, teacher assignments, memorization targets, rules and regulations, and religious habituation programs. All teachers are provided with guidelines so that character development is implemented with the same objectives and can be carried out consistently."</i>
Foundation Management	<i>"Our responsibility is to prepare all administrative documents that support the implementation of the program, such as activity rosters, learning schedules, Qur'an examination schedules, class assignments, and student regulations. These documents serve as references for implementing character development so that activities do not merely rely on established habits but are supported by clear planning."</i>
Homeroom Teacher	<i>"In every learning process, we do not only teach Qur'anic recitation but also habituate children to pray before studying, greet others, kiss the teacher's hand, arrive on time, maintain cleanliness, and take responsibility for their memorization and assigned tasks. All of these activities have been incorporated into the learning program so that character values are always integrated with Qur'anic learning materials."</i>
Parent of a Student	<i>"Since our child began studying at Rumah Ngaji Ummi Kalsum, the institution has explained that character development is one of its main objectives in addition to Qur'anic reading skills. We are encouraged to work together in developing discipline, politeness, and responsibility at home so that the character development carried out by the teachers can continue within the family environment."</i>
Student	<i>"Every time we arrive, we have to greet others, pray, kiss the teacher's hand, and enter the classroom in an orderly manner. We are also given memorization schedules and are required to arrive on time. If we do not complete our assignments or arrive late, the teacher reminds us to be more disciplined and responsible."</i>

Based on the results of observations and interviews, it can be concluded that the planning function in developing students' character at Rumah Ngaji Ummi Kalsum has been carried out systematically through setting the institution's vision, determining priority character values such as politeness, responsibility, and discipline, as well as integrating character development into the entire Qur'an learning process. This planning is supported by clear task division, parental involvement, and administrative documents that guide program implementation. Nevertheless, documentation and evaluation still need improvement, especially in developing more operational and measurable character achievement indicators so monitoring and assessment of students' character development can be more objective and continuous.

3.1.2. Organizing Students' Character Development

The observation results indicate that the organization of students' character development at Rumah Ngaji Umami Kalsum, Sidorejo Subdistrict, Medan, is implemented systematically through the division of responsibilities, the establishment of an organizational structure, the grouping of students, coordination among educators, the preparation of activity schedules, and the involvement of parents as partners in character development. These elements support one another, enabling character development activities to be carried out in a structured manner and in accordance with the institution's objectives.

Based on field observations, Rumah Ngaji Umami Kalsum has a clear organizational structure that is documented in an organizational chart displayed in the administrative room. The structure includes the supervisor, advisor, person in charge, secretary, treasurer, and teaching staff, each with duties and responsibilities in their respective areas. The founder serves as the supervisor who determines the direction of the institution's policies, while the person in charge coordinates the implementation of learning activities and character development. Teachers manage the learning process and guide students' character development in their respective classes. This division of responsibilities demonstrates that each organizational component understands its function and role in supporting the success of the character development program.

The observation results also show that students are grouped by Qur'anic reading ability into several learning levels: Classes A, A+, B, and C. This grouping is based on the results of an initial assessment so that students receive instruction appropriate to their respective abilities. In addition to improving the effectiveness of Qur'anic learning, this grouping system helps teachers provide character development adapted to students' developmental levels, ages, and needs. During the learning process, teachers can provide more intensive attention because the number of students in each class is relatively proportional.

Observations of activity implementation indicate that educators coordinate regularly before and after learning activities. Teachers discuss students' development, challenges in character development, and strategies to implement when students require special assistance. The person in charge also coordinates to ensure all teachers consistently apply the same rules, learning methods, and character-building practices in every class. Thus, character development does not depend solely on individual teachers but is implemented in an integrated manner through the cooperation of all educators.

The observations also reveal that Rumah Ngaji Umami Kalsum has a well-organized learning activity schedule displayed in the classroom, allowing teachers, students, and parents to access the information. The schedule includes learning times, class divisions, memorization targets, evaluation schedules, and habituation activities such as collective prayers, *murojaah* (review of memorization), congregational prayer when learning activities coincide with prayer times, and activities to maintain the cleanliness of the learning environment. The systematic preparation of the schedule helps teachers organize learning activities while developing students' discipline through adherence to established times and rules.

Furthermore, the observations indicate that parents are actively involved in the organizational system of character development. During the admission of new students, parents must sign a parent/guardian statement as a commitment to supporting the character development program implemented by the Qur'anic learning center. Subsequently, teachers and parents communicate periodically to share information about students' behavioral development, including discipline, responsibility, and moral conduct during learning activities. This involvement shows that character development is not solely the institution's responsibility but is also carried out through continuous cooperation between the Qur'anic learning center and the family.

Although the organizational system has been functioning well, the observations also found that coordination among educators remains relatively simple, relying on direct communication and informal discussions, without a regularly documented schedule of evaluation meetings. In addition, teachers' responsibilities are divided more by teaching experience than by written job descriptions with detailed performance indicators. This condition indicates that the organizational system still has opportunities for improvement through the development of standard operating procedures (SOPs), documentation of coordination outcomes, and a more systematic organizational evaluation mechanism. The observation results also align with the interview findings presented below.

Table 2. Results of Informants' Interviews Regarding the Organization of Student Character Development

Informant	Interview Results
Founder	<i>"In managing Rumah Ngaji Ummi Kalsum, we have established an organizational structure consisting of a supervisor, person in charge, management staff, and teachers. Each has different responsibilities, but we share the same goal, namely to develop students who are not only able to read the Qur'an but also possess good character. We divide the responsibilities so that character development can be carried out in a more organized manner, and each teacher understands their respective responsibilities."</i>
Person in Charge/Coordinator	<i>"We organize the classes based on students' Qur'anic reading abilities, namely Classes A, A+, B, and C. Through this grouping, teachers can more easily provide guidance that is appropriate to the children's abilities and developmental levels. We also regularly coordinate with all teachers to discuss students' character development and find solutions whenever challenges arise in the character development process."</i>
Foundation Management	<i>"We are responsible for preparing learning administration, organizing activity schedules, dividing classes, and ensuring that all programs are implemented according to plan. In addition, during the admission of new students, we ask parents to sign a statement as a form of commitment to supporting the character development carried out at the Qur'anic learning center."</i>
Homeroom Teacher	<i>"Each teacher is responsible for their assigned class. We do not only teach students how to read the Qur'an but also guide their behavior on a daily basis. If a student experiences difficulties or demonstrates behavior that requires guidance, we discuss the matter with the person in charge and other teachers so that the guidance can be provided collaboratively."</i>

Informant	Interview Results
Parent of a Student	<i>“Since our child was accepted at Rumah Ngaji Ummi Kalsum, we have been given an explanation regarding the rules and character development programs. We are also encouraged to cooperate with the teachers in developing our child’s discipline, responsibility, and politeness at home. Whenever there is progress or a problem, the teachers always inform us so that the character development process can be continued consistently.”</i>
Student	<i>“We study in our respective classes according to our Qur’anic reading abilities. The teachers always remind us to behave orderly, respect our friends and teachers, and follow the classroom rules. If someone breaks the rules, the teacher immediately reminds and advises us so that we can become better.”</i>

Based on the results of observations and interviews, it can be concluded that the organizing function in fostering students' character at Rumah Ngaji Ummi Kalsum has been running well through the establishment of a clear organizational structure, task distribution according to responsibilities, grouping students based on abilities, coordination among teachers, scheduling activities, and involving parents as educational partners. This organizing system supports the implementation of character development in a directed, collaborative, and continuous way. However, the school still needs to strengthen the creation of standard operating procedures (SOPs), documentation of coordination results, and organizational evaluation mechanisms so character development management becomes more systematic and accountable.

3.1.3. Implementation of Students' Character Development

The observation results indicate that Rumah Ngaji Ummi Kalsum, Sidorejo Subdistrict, Medan, implements students' character development consistently through various learning and habituation activities integrated into daily routines. The school does not implement character development as an activity separate from Qur’anic learning; instead, it incorporates it throughout the educational process. Based on field observations, character development is implemented through six main forms of activities: daily character habituation, educator role modeling, integration of character values into Qur’anic learning, congregational prayer, educational sanctions for violations, and the development of social awareness among students.

The observation results show that daily character habituation is carried out routinely from the time students enter the Qur’anic learning center until the learning activities are completed. Students are accustomed to greeting others when arriving and leaving, kissing the teacher’s hand, praying before and after learning, keeping the classroom clean, using polite language, and arriving on time according to the निर्धारित schedule. Teachers consistently remind students when their behavior does not align with the values being instilled. These habituation practices are conducted daily and have gradually become an integral part of the learning culture at Rumah Ngaji Ummi Kalsum.

In addition to habituation, the observations indicate that educator role modeling is a primary strategy in implementing character development. During the learning process, teachers demonstrate discipline by arriving before activities begin, dressing neatly, using

polite language, remaining patient when guiding students, providing examples of religious practices, and maintaining a clean learning environment. Teachers not only provide verbal advice but also model the behaviors students are expected to imitate. Warm, respectful interactions between teachers and students create a conducive learning environment for internalizing character values.

The observations also indicate that character values are integrated into Qur'anic learning. Each learning activity begins with a collective prayer, followed by *murojaah* (review of memorization), Qur'anic reading instruction, the delivery of Islamic learning materials, and concludes with prayer and a brief evaluation. When explaining the learning materials, teachers frequently relate Qur'anic verses and stories of the prophets to values such as honesty, responsibility, patience, discipline, and mutual respect. Teachers also give students opportunities to lead prayers in turn to develop responsibility and confidence. This approach demonstrates that Qur'anic learning serves as the primary medium for contextually instilling character values.

The following observations show that congregational prayer is an important activity in developing students' discipline and religious character. When learning activities coincide with prayer times, all students and teachers pray in congregation according to the established schedule. Teachers guide students through the process, beginning with ablution, arranging the prayer rows, following the imam properly, and reciting prayers after the congregational prayer. Through this activity, students become accustomed to valuing time, complying with religious obligations, and developing a sense of togetherness in fulfilling their religious duties. Some students were also observed reminding their friends to prepare promptly when prayer time arrived.

The observation results further show that violations are addressed through an educational approach. When students arrive late, fail to bring their learning materials, use inappropriate language, or disturb their classmates, teachers do not impose physical punishment. Instead, teachers provide polite reprimands, engage students in dialogue about their mistakes, offer advice, and ask them to correct their behavior. In some situations, teachers provide educational consequences, such as repeating memorization, helping to organize the learning environment, or memorizing short prayers. This approach shows that character development prioritizes awareness and behavioral improvement over punishment.

Furthermore, the observations reveal the development of social awareness through various activities that directly involve students. Teachers encourage students to help one another when a friend has difficulty reading the Qur'an, share learning materials when a friend does not bring their own, maintain the cleanliness of the environment together, and seek assistance when a friend becomes ill or experiences misfortune. These activities are simple but carried out consistently, thereby fostering empathy, cooperation, and social concern among students.

Various documents at Rumah Ngaji Ummi Kalsum support the observation results, including student attendance books, achievement and *tasmik* memorization records, learning schedules, documentation of learning activities, documentation of congregational prayers, and photographs of students' social activities. These documents demonstrate that character development is implemented concretely through daily learning activities rather than being

conveyed merely as theoretical concepts. The documentation also shows that the character development program is consistent with the institution's planning. The observation results also align with the findings from the interviews, presented below.

Table 3. Interview Results from Informants Regarding the Implementation of Student Character Development

Informant	Interview Results
Founder	<i>"In implementing character development, we emphasize that all Qur'anic learning activities should not focus solely on students' ability to read the Qur'an but should also develop their moral character. Therefore, every activity begins with greetings, prayer, and the habituation of proper manners toward teachers, and concludes with a behavioral evaluation. We want character values to become habits that children practice continuously rather than merely understand as theoretical concepts."</i>
Person in Charge/Coordinator	<i>"We direct all teachers to consistently implement character-building practices in every class. Children are habituated to arrive on time, maintain cleanliness, participate in congregational prayer when learning activities coincide with prayer times, and take responsibility for their memorization and assignments. If a student violates the rules, teachers are instructed to provide guidance through advice and dialogue rather than physical punishment."</i>
Foundation Management	<i>"We support the implementation of character development by preparing all the necessary materials and administrative requirements, such as learning schedules, attendance books, achievement and tasmik memorization records, and activity documentation. In addition, we also assist in coordinating social activities and ensuring that all programs are implemented according to the established schedule."</i>
Homeroom Teacher	<i>"In every learning session, we always connect Qur'anic reading with moral values. Children are habituated to greet others, pray, kiss the teacher's hand, take turns leading prayers, maintain cleanliness, and help one another. When a student commits a violation, we invite them to discuss the matter, provide advice, and then assign an educational task so that the child can understand their mistake."</i>
Parent of a Student	<i>"We have observed changes in our child's behavior after participating in activities at Rumah Ngaji Ummi Kalsum. The child has become more disciplined in performing prayers, accustomed to greeting others when entering the house, more respectful toward parents, and increasingly responsible for their tasks. Teachers also frequently contact us when there is progress or an issue that needs to be addressed together at home."</i>
Student	<i>"Every time we arrive, we greet the teachers, kiss the hands of the ustaz and ustazah, and then pray before studying. We take turns leading prayers, memorize the Qur'an according to the schedule"</i>

Based on the results of observations and interviews, it can be concluded that the implementation (actuating) function of character development for students at Rumah Ngaji Ummi Kalsum has been carried out effectively through character habituation, educators' role modeling, integration of character values into Quran learning, conducting congregational prayers, applying educational sanctions, and social care activities. The program's implementation is supported by teachers' consistency, parental involvement, and adequate activity documentation, enabling it to continuously shape students' religious, disciplined, responsible, socially caring, and noble character.

3.1.4. Evaluation of Students' Character Development

The observation results indicate that Rumah Ngaji Umami Kalsum, Sidorejo Subdistrict, Medan, evaluates students' character development continuously as an integral part of the learning process. The evaluation focuses not only on students' ability to read and memorize the Qur'an but also on monitoring their character development, particularly politeness, responsibility, and discipline. Based on field observations, teachers conduct continuous evaluations by observing students' behavior during learning activities, their interactions with peers, compliance with rules and regulations, participation in religious activities, and completion of assigned tasks.

The observation results show that character evaluation is conducted directly through ongoing assessment throughout the learning process. Teachers observe students' habits when they arrive at the Qur'anic learning center, such as greeting others, kissing the teacher's hand, maintaining cleanliness, participating in learning activities in an orderly manner, completing memorization according to the established targets, and demonstrating respect toward teachers and peers. Teachers consider any behavioral changes, whether indicating positive development or requiring further guidance, when providing reinforcement, direction, and follow-up guidance.

In addition to behavioral observation, the observations indicate that evaluation is also conducted through the Qur'anic memorization submission and *tasmik* system. Teachers record students' memorization progress on achievement cards and *tasmik* cards, which include the student's name, the date of memorization submission, the surahs mastered, and the name of the teacher who conducted the assessment. Although these documents primarily focus on religious academic achievement, teachers also use them to assess students' discipline, responsibility, and consistency in participating in the learning process. Students who complete their memorization targets on schedule demonstrate positive development in responsibility and discipline.

The observations also indicate that communication between teachers and parents is an important component of the character development evaluation process. Teachers periodically communicate students' behavioral development to parents, either directly after learning activities or through personal communication when particular behaviors require special attention. Conversely, parents also provide information about changes in their children's behavior at home, such as increased discipline in performing prayers, the habit of greeting others, responsibility for completing tasks, and respect toward family members. This two-way communication helps teachers gain a more comprehensive understanding of students' character development in both the Qur'anic learning environment and the family environment.

The observation results show that most students experience observable character development. Teachers noted improvements in punctuality, compliance with classroom rules, confidence in leading prayers, responsibility for completing memorization, and politeness when interacting with teachers and peers. Some students also showed greater concern for classmates experiencing learning difficulties and willingly offered assistance without being asked. These changes indicate that ongoing character development activities positively affect students' behavior.

Observations of institutional documents show that several administrative documents support the evaluation process, including student attendance books, memorization achievement cards, *tasmik* cards, Qur'anic examination schedules, and memorization progress records. These documents provide evidence that learning evaluation is conducted progressively and documented. Nevertheless, the observations also found that there is no standardized character assessment instrument or specific observation sheet with systematic indicators of students' character development. Character assessment still relies largely on teachers' direct observations and information from parents, so records of character development are not yet maintained systematically over time.

Furthermore, the observations indicate that several factors influence the results of character development evaluation, particularly students' social environment outside the Qur'anic learning center. Teachers explained that some students come from environments that present social challenges, meaning that character development requires more intensive guidance and continuous cooperation with parents. This variation causes individual students' character development to differ, even when they participate in similar character development programs. The observation results also align with the findings from the interviews, presented below.

Table 4. Interview Results from Informants Regarding the Evaluation of Student Character Development

Informant	Interview Results
Founder	<i>"We conduct character development evaluations continuously. We do not only assess the children's ability to read the Qur'an but also observe changes in their attitudes, such as politeness, responsibility, and discipline. If there are still behaviors that need improvement, we discuss them with the teachers so that character development can be carried out continuously."</i>
Person in Charge/Coordinator	<i>"Each teacher is required to monitor students' character development throughout the learning process. In addition to evaluating Qur'anic memorization through memorization submissions and tasmik, we also pay attention to attendance discipline, responsibility for assignments, and students' attitudes when interacting with teachers and peers. The results of these observations are then discussed as a basis for follow-up character development."</i>
Foundation Management	<i>"We assist in preparing evaluation administration, such as attendance books, memorization achievement cards, tasmik cards, and examination schedules. All of these documents serve as evidence of students' development throughout their participation in the learning process. However, for character assessment, we still rely on teachers' records and communication with parents because we do not yet have a specific character assessment instrument."</i>
Homeroom Teacher	<i>"We evaluate character development every day through direct observation. We observe how children greet others, respect teachers, complete their memorization, maintain cleanliness, and interact with their peers. When we observe positive changes, we give them appreciation, while if there are still shortcomings, we provide guidance and communicate their development to their parents so that the process can be continued at home."</i>
Parent of a Student	<i>"Teachers often communicate our child's development to us, both in terms of memorization and behavior. After participating in activities at Rumah Ngaji Ummi</i>

Informant	Interview Results
	<i>Kalsum, we have seen our child become more disciplined, more polite when speaking, more diligent in performing prayers, and more responsible for tasks at home. If there are still attitudes that need improvement, the teachers always invite us to work together in guiding our child."</i>
Student	<i>"After we submit our memorization, the teacher does not only assess our recitation but also reminds us to remain disciplined, polite, and responsible. When we behave well, the teacher praises us, but when we make mistakes, the teacher advises us kindly and asks us to improve our behavior. The teacher also often asks whether we continue to perform our prayers and help our parents at home."</i>

Based on the results of observations and interviews, it can be concluded that the evaluation function (controlling) in developing students' character at Rumah Ngaji Ummi Kalsum has been carried out continuously through behavior observation, assessment of Quran memorization and Tasmik, learning documentation, and active communication with parents. This evaluation shows positive development in students' character traits such as politeness, responsibility, and discipline, both in the study center and at home. However, the evaluation system still needs improvement through more standardized character assessment instruments, measurable indicators, and more systematic documentation of character development so the monitoring process and follow-up guidance can be carried out more objectively and continuously.

3.2. Discussion

3.2.1. Planning of Students' Character Development

The research results show that the planning function for developing students' character at Rumah Ngaji Ummi Kalsum is carried out systematically by setting the institution's vision, determining priority character values, preparing learning programs, assigning educators' duties, involving parents, and providing administrative documents as guidelines for implementing activities. Planning does not just focus on improving Quran reading skills; it also aims to shape religious character by instilling values like politeness, responsibility, and discipline. These findings show that character development has been designed from the early stages of educational management, so the entire learning process has a clear direction and is integrated with the goals of Islamic education.

The findings align with management theory put forward by Terry, which states that planning is the initial function of management that determines goals, policies, strategies, and the steps taken to achieve organizational objectives [29]. In education, planning becomes the foundation for implementing programs so every activity has a systematic, measurable direction. This is evident at Rumah Ngaji Ummi Kalsum, which sets up character development programs through discussions, learning schedules, memorization targets, division of teacher duties, and student rules before learning activities begin.

The research findings also support the study by Komariah & Nihayah, which states that the success of character education is largely determined by planning that integrates character values into the entire learning process, rather than treating it as a separate program [19]. At Ummi Kalsum's Ngaji House, values like politeness, responsibility, and discipline

are designed to be internalized through Quran learning activities, habit-building in worship, teacher role modeling, and daily activities. This model shows that character development happens in context, so students not only understand character values conceptually but also practice them in daily life.

The establishment of three main character values, namely politeness, responsibility, and discipline, shows that program planning is adjusted to the needs of the students and the social conditions of the surrounding community. This finding aligns with research by Marini et al. (2024), which explains that character education is more effective when the values developed are based on students' real needs and their social environment. Contextual planning allows educational institutions to design programs that better address the character issues students face.

The research findings also show that character development is integrated into every stage of learning the Qur'an, from group prayers and review sessions to material delivery, Qur'an reading practice, and learning evaluations. This pattern supports the concept of integrated character education, which combines academic competence and character building in one educational process. According to Lickona, effective character education is not taught as a separate subject but is integrated into all learning activities through habits, modeling, reinforcement, and school culture [30]. Therefore, integrating character building into Quran learning at Ummi Kalsum Study House implements character education in a way that aligns with these principles.

This study also found parental involvement in the planning stage to be important. Teachers and Quranic school managers involve parents by communicating character-development goals and asking for support so the habits formed at the institution can continue at home. This finding supports the research by Sista & Sodikin, which states that shaping students' character requires synergy between educational institutions, families, and the community because character develops through interactions in various life environments. Parental involvement from the planning stage strengthens the continuity of development, allowing the values instilled in the Quranic school to be reinforced within the family environment [2].

Administrative documents such as activity rosters, learning schedules, teacher task assignments, exam schedules, and student rules show that the planning process has been carried out administratively. This finding aligns with Arifudin and Ali, who stated that well-documented character education planning makes it easier to implement, coordinate, and evaluate programs [17]. The document serves as a guide for all educators so that character development can be carried out consistently and continuously.

However, this study also found that the planning documents do not yet include operational and measurable character achievement indicators. Character development is still assessed based on teacher observations and information from parents, so standard character assessment instruments are not yet used. This finding aligns with research by Lahiya et al., which explains that one weakness in implementing character education in non-formal education institutions is the lack of an optimal documentation system and character evaluation indicators [6]. Therefore, developing character assessment rubrics, achievement

indicators, and monitoring instruments is an important step to measure the program's effectiveness more objectively and accountably.

Overall, the research results show that the planning function in education management at Rumah Ngaji Umami Kalsum has been well implemented through formulating a vision, setting priority character values, integrating character development into Quran learning, clearly dividing tasks, involving parents, and preparing administrative documents as guidelines for program implementation. This planning model shows that the success of character development depends not only on the learning process but also on the quality of systematic, collaborative planning oriented toward students' needs. However, to improve program effectiveness, the institution still needs to strengthen its documentation system, develop measurable character achievement indicators, and create more comprehensive evaluation instruments so that the character development process can be monitored more objectively and sustainably.

3.2.2. Organizing Students' Character Development

The research results show that the organizing function in developing students' character at Rumah Ngaji Umami Kalsum has been carried out in a structured way through the formation of an organizational structure, clear task assignments, grouping students based on their ability to read the Qur'an, teacher coordination, scheduling activities, and involving parents as educational partners. These findings indicate that organizing not only manages human resources but also ensures that all components of the institution work together to achieve the goal of character development for students.

These findings align with the management theory proposed by George R. Terry, which states that organizing is the process of grouping activities, assigning tasks, setting responsibilities, and building working relationships so organizational goals can be achieved effectively and efficiently [29]. In the context of this research, the organizational structure, which consists of advisors, those in charge, foundation administrators, and teachers, shows that each component has a complementary role in implementing character development. Clear task division helps each educator understand their responsibilities, so the program is not carried out individually but becomes a shared responsibility of the entire institution.

The clarity of the organizational structure at Rumah Ngaji Umami Kalsum also supports the findings of Sudrajat et al., who stated that the success of character education is greatly influenced by how effectively the educational organization distributes tasks, builds coordination, and creates a collaborative work culture [18]. The study explains that organizations with a clear structure and division of labor find it easier to integrate character values into all educational activities. This is evident at Rumah Ngaji Umami Kalsum, where each part of the organization carries out different functions but supports the others in shaping students' character.

One important finding of this study is the grouping of students based on their ability to read the Qur'an into classes A, A+, B, and C. This grouping not only improves learning effectiveness but also makes it easier for teachers to support character development according to students' developmental level. This finding aligns with research by Iksal et al., which explains that grouping students by learning ability allows teachers to implement more

adaptive teaching and character development strategies so that students' needs can be addressed optimally [7]. With a more balanced number of students in each class, teachers have a better chance to give personal guidance.

Regular coordination among teachers also becomes an important factor in the success of character development organization. Teachers discuss student progress, learning obstacles, and the development strategies to be applied to ensure a shared understanding in guiding students. This finding supports Asiyai's research, which states that continuous coordination among educators is an important element in character education management because it maintains consistency in program implementation and makes it easier to resolve various problems that arise during the learning process [8]. With coordination, character development does not rely on one teacher; it becomes the collective responsibility of all educators.

Creating a systematic learning activity schedule also shows that the organizing function has been applied optimally. The learning schedule, class divisions, memorization targets, and habitual activities like praying together, murojaah, group prayers, and maintaining cleanliness are arranged regularly so that all activities run according to the planned goals. This finding aligns with the research of Abdurrahman & Syahrullah, which explains that organizing time and structured learning activities can create a culture of discipline while also supporting the internalization of students' character values through habits practiced consistently [10].

The research results also show that parents actively support the character development system by signing a parent statement letter and communicating regularly about students' progress. These findings support the research by Saputra et al., which emphasizes that character building is more effective when educational institutions, families, and the community work together. Parental involvement in the organization shows that character development is not just the responsibility of teachers, but also a shared responsibility between the learning center and the family, so that the habits practiced at the institution are reinforced at home [16].

Even so, this study also found that the organizational system still has some limitations. Teachers still coordinate largely through direct communication and informal discussions, without systematic documentation of meeting outcomes. In addition, the division of teachers' tasks has not been accompanied by standard operating procedures (SOPs) and detailed performance indicators. These findings align with research by Fathoni & Rofiki, which stated that one challenge in managing character education in non-formal educational institutions is a suboptimal organizational administration system, especially in coordination, documentation, SOP development, and institutional evaluation [11]. Therefore, the organization needs to strengthen its administrative system so coordination, task distribution, and program implementation evaluation can be carried out more systematically and accountably.

Overall, the research results show that the organizing function at Rumah Ngaji Umami Kalsum supports character development through a clear organizational structure, competence-based task assignments, grouping students by ability, teacher coordination, activity scheduling, and partnerships with parents. This organizational model fosters

collaboration, making the character development process effective and sustainable. However, to improve the quality of educational management, the institution still needs to create standard operating procedures, regularly document coordination outcomes, and strengthen the organizational evaluation system so that character development management becomes more professional and accountable.

3.2.3. Implementation of Students' Character Development

The research results show that the execution (actuating) function in developing students' character at Rumah Ngaji Ummi Kalsum has been implemented consistently through character habituation, teachers' role modeling, integrating character values in Quran learning, performing congregational prayers, applying educational sanctions, and fostering social awareness. These findings indicate that character development focuses not only on delivering religious content but also on internalizing values through continuous learning experiences. From an educational management perspective, the execution function is the implementation stage of the overall plan, enabling educational goals to be achieved through real activities involving all components of the institution.

This finding aligns with George R. Terry's theory, which explains that the actuating function is the process of moving the organization's resources so they can carry out tasks according to the plan [29]. In this research, character development is carried out in an integrated way through Qur'an learning activities, so teachers act not only as instructors but also as mentors, motivators, and role models for students. The consistent implementation shows that the actuating function has worked effectively because all elements of the institution can turn planning into real actions in students' daily lives.

One of the main findings of this study is the use of character habituation as a key strategy for character building. Students are accustomed to greeting others, praying before and after learning, arriving on time, maintaining cleanliness, using polite language, and respecting teachers and friends. This finding supports Lickona's theory, which states that strong character forms through habits practiced repeatedly, so moral values become behaviors ingrained in the individual [30]. The results also align with research by Tohri et al., which shows that consistently applied habits are the most effective strategy for developing students' religious character, discipline, and responsibility because these values are practiced directly in everyday life [34].

Educators' example is also an important factor in the success of character building at Rumah Ngaji Ummi Kalsum. Teachers show discipline, patience, responsibility, and politeness in every learning activity, serving as role models for students. This finding aligns with Bandura's Social Learning Theory, which explains that individuals learn through observing and imitating the behavior of models considered to have authority and emotional closeness [35]. In the context of Islamic education, being a role model (*uswah hasanah*) is also a key teaching method, as demonstrated by the Prophet Muhammad SAW in shaping the morals of his companions. Kim et al.'s research also found that teachers' consistent behavior is a major factor in successfully internalizing character values in Islamic educational institutions [36].

Research findings showing that character values are integrated into Quran learning reinforce the concept of integrated character education, which means character education is not taught as a separate subject but is integrated into all learning activities. Teachers link Quranic verses and the stories of the prophets to values like honesty, responsibility, discipline, patience, and mutual respect so students gain moral understanding in context. These findings align with Reid's research, which explains that integrating Quran learning with character education can enhance religious understanding while also shaping students' positive behavior because they practice Quranic values in daily activities [37].

This study also found that congregational prayer as part of character building is important. This activity not only trains students to perform worship correctly but also shapes their discipline, sense of responsibility, adherence to rules, and togetherness. The results support the research by Rafiqah et al., which states that the habit of congregational worship in Islamic educational institutions contributes to improving discipline, self-control, and the formation of students' religious character. In addition, regularly performing congregational prayers shows that character building is not only focused on cognitive aspects but also touches on the affective and spiritual dimensions of students [38].

This study also found that the school handled violations through an educational approach by giving advice, facilitating discussions, encouraging reflection, and providing educational consequences without using physical punishment. This approach aligns with Kohlberg's moral development theory, which emphasizes building moral awareness through reasoning and understanding the consequences of actions rather than fear of punishment [39]. Wang Y's research also shows that a positive discipline approach is more effective in building students' responsibility and awareness compared to the application of repressive punishment [40]. Thus, implementing character building at Ummi Kalsum Quran Study House has emphasized the awareness process as part of moral education.

Another aspect of this study is fostering social care through activities such as helping friends, keeping the environment clean, sharing school supplies, and visiting sick friends. These findings support Meng et al.'s research, which explains that character education from an Islamic perspective should balance humans' relationship with God (*hablum minallah*) and with other people (*hablum minannas*) [41]. The practice of social care at Rumah Ngaji Ummi Kalsum shows that character building focuses not only on individual religious aspects but also on developing students' empathy, cooperation, and social responsibility.

Parental involvement, seen through regular communication about students' behavior development, also strengthens the effectiveness of character education implementation. Parents confirm changes in their children's behavior, such as increased discipline in prayer, politeness, responsibility, and care for the family environment. These findings support research by Akimov et al., which explains that partnerships between educational institutions and families are important factors in the success of character education because the values taught at school are reinforced through habits at home [42]. This synergy makes the process of internalizing character more consistent and continuous.

Overall, the research results show that the implementation function (actuating) in educational management at Rumah Ngaji Ummi Kalsum has been carried out effectively through character habituation, teacher role modeling, integration of character values in

Quran learning, habituation of communal prayers, the application of educational discipline, and the development of social care. The program implementation, supported by teacher consistency, parental involvement, and activity documentation, shows that character development not only improves students' religious abilities but also shapes noble character reflected in daily behavior. Therefore, the character development implementation model applied at Rumah Ngaji Ummi Kalsum can serve as a best-practice example for non-formal Islamic educational institutions in integrating educational management functions with holistic character building for students.

3.2.4. Evaluation of Students' Character Development

Research results show that the evaluation (controlling) function in fostering students' character at Rumah Ngaji Ummi Kalsum has been carried out continuously through observing daily behavior, evaluating Quran memorization and tasmik, documenting learning administration, and actively communicating with parents. The evaluation focuses not only on achieving the ability to read and memorize the Quran, but also on monitoring students' character development, especially in manners, responsibility, and discipline. These findings indicate that the controlling function is applied as a supervision process designed to ensure that all character-building programs run according to planned goals, while also serving as a basis for determining follow-up actions for each student.

These findings align with Adeoye et al.'s theory, which explains that the controlling function compares program implementation with established standards, identifies deviations, and takes corrective action to achieve organizational goals effectively [43]. In this research, teachers continuously monitor students' behavior during the learning process. Observing habits like greeting, respecting teachers, staying clean, completing memorization, and following rules gives teachers a basis for reinforcement or guidance when they notice behaviors that do not match the targeted character values.

Ongoing assessment and continuous observation also support authentic assessment, a concept widely explored in character education research. According to Helda & Syahrani, authentic assessment provides more comprehensive information about students' character development because it is based on real behavior in everyday activities, not just through formal tests [44]. The results of this study show that teachers directly observe students' attitudes during the learning process, allowing them to monitor behavior changes continuously. This finding aligns with research by Sakti et al., which states that character evaluation is more effective when done through continuous behavior observation because character results from habits visible in students' real actions [45].

One important finding is the use of Al-Qur'an memorization submissions and tasmik cards as part of the character evaluation process. Although these instruments are basically used to measure memorization achievements, teachers use them as indicators of students' discipline, responsibility, and consistency in participating in learning. This finding supports Sliwka et al., who explain that Al-Qur'an learning evaluation not only measures cognitive aspects and reading skills but can also indicate religious character development when students submit memorization consistently, responsibly, and according to targets [46]. Thus,

academic and character evaluations complement each other in shaping students who are both high-achieving and morally sound.

This study also shows that communication between teachers and parents becomes an integral part of the character development evaluation process. Teachers regularly report students' behavioral progress to parents, while parents provide feedback on their child's behavior at home. These findings align with research by Rahmatullah et al., which emphasizes that the partnership between schools and families is a key factor in successful character education because it provides more comprehensive information about students' development across different life environments [47]. Mouta et al.'s research also explains that character evaluation in Islamic education requires collaboration between educational institutions and families so that the development process happens consistently and does not just stop at the school or educational institution [48]. Behavior changes observed by parents, such as increased discipline in prayer, politeness, and responsibility at home, show that the character built at Ummi Kalsum Quran Learning Center has been internalized in students' daily lives.

The research results show that most students experienced positive character development, such as improved attendance discipline, courage in leading prayers, responsibility in completing memorization, obedience to rules, and caring for friends. These findings support Wang et al.'s study, which states that the success of character education implementation can be measured by consistent changes in students' behavior across different situations, not just during learning activities [49]. Thus, the behavioral changes observed in the students of Rumah Ngaji Ummi Kalsum show that the evaluation process not only serves as a measurement tool but also as a means to strengthen the internalization of character values.

Even so, this study also found that the evaluation system still has some limitations. Character assessment is still mostly based on teacher observations and information from parents, without being supported by standardized character assessment tools and measurable achievement indicators. Documentation of students' character development is also not yet organized systematically, so long-term monitoring still depends on each teacher's experience and records. These findings align with research by Suri & Chandra, which noted that a main challenge in implementing character education evaluation in non-formal educational institutions is the lack of standard character assessment rubrics and a comprehensive system for documenting students' development [50]. Therefore, creating character observation instruments, assessment rubrics, and student development portfolios is an important step toward improving the objectivity and accountability of the evaluation process.

Beyond the instrument itself, this study also shows that students' social environment affects the results of character development evaluations. Teachers reported that students from environments with certain social challenges need more intensive guidance so the character values they acquire at home or in study groups can be maintained in daily life. This finding supports Bronfenbrenner's ecological development theory, which explains that a child's character development is influenced by interactions with various environmental systems, such as family, school, peers, and society [51]. Therefore, the success of character

development evaluation depends not only on the quality of programs in educational institutions but also on the support of the environment where students grow and develop.

From the perspective of Islamic education management, the evaluation function at Rumah Ngaji Ummi Kalsum also reflects the principle of muhasabah, the process of reflecting on and assessing every deed and behavior as a basis for continuous self-improvement. Teachers do not just give scores on memorization achievements, but also guide students to recognize mistakes, correct behavior, and maintain positive habits. This approach shows that evaluation in Islamic education is not just about giving grades, but also serves as a means of moral development through reflection, advice, and ongoing improvement.

Overall, the research results show that the evaluation function (controlling) in educational management at Rumah Ngaji Ummi Kalsum has been running effectively through behavior supervision, evaluation of Quran memorization, learning administration documentation, and partnerships with parents. This evaluation system shows positive development in students' religious character, discipline, responsibility, manners, and social awareness. However, to improve the quality of character development management, the institution needs to develop standardized character assessment instruments, more operational achievement indicators, and a more systematic student development documentation system so that monitoring, reporting, and follow-up can be carried out more objectively, accountably, and sustainably.

4. CONCLUSION

This study shows that the implementation of character building for students at Rumah Ngaji Ummi Kalsum in Sidorejo, Medan has been going well through the application of the four functions of educational management, namely planning, organizing, actuating, and evaluating. Planning is carried out systematically by setting a vision, priority character values, and integrating character building into Quran learning. Organizing is supported by a clear organizational structure, task distribution, coordination among teachers, grouping students by ability, and parental involvement. The school implements character development by cultivating good habits, setting an example, integrating character values into learning, performing congregational prayers, applying educational sanctions, and engaging in social care activities that consistently shape students' religious, disciplined, responsible, polite, and empathetic character. The school continuously evaluates character development through behavior observation, Quran memorization assessments, learning documentation, and active communication with parents so that character development can be monitored regularly. This study implies that applying integrated educational management functions can serve as a model for character development in non-formal Islamic educational institutions. However, this study has limitations because it was conducted in only one institution, used a qualitative approach, and was not supported by standardized character assessment tools. Therefore, future research should involve more institutions, use mixed methods or quantitative approaches, develop standardized character evaluation instruments, and examine the influence of family, social environment, and technological developments on the success of

character education, so a more comprehensive and sustainable character education management model can be achieved.

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