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THE IMPLEMENTATION OF ISLAMIC MORAL EDUCATION IN SHAPING ISLAMIC CHARACTER AT SMA GENERUS MANDIRI, BOGOR REGENCY

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Keywords

Policy Implementation, Moral Education, Islamic Character, Character Building.

Abstrak

Moral education is an essential aspect of developing students' character amid various moral and social challenges. SMA Generus Mandiri Bogor Regency implements a range of character-building programs based on Islamic values to instill Islamic character in students, making it important to examine how these programs are implemented. This study aims to analyze the implementation of moral education at SMA Generus Mandiri Bogor Regency and to identify the factors that support and hinder its implementation in shaping students' Islamic character. The study employs the policy implementation theory of Donald Van Meter and Carl E. Van Horn as its primary theoretical framework, supported by the perspectives of Richard E. Matland and Brian W. Hogwood and Lewis A. Gunn to provide a more comprehensive analysis of the implementation process. This study employs a descriptive qualitative approach. Data were collected through observation, interviews, and documentation and analyzed using data reduction, data presentation, and conclusion drawing techniques. The findings indicate that the implementation of moral education at SMA Generus Mandiri has been carried out effectively, supported by clear objectives, adequate resources, effective communication, a strong religious school culture, and the commitment of the implementers. Although challenges remain due to external environmental factors, the moral education programs have contributed significantly to developing students who are religious, disciplined, honest, responsible, and possess noble character.

Implementasi Kebijakan, Pendidikan Moral, Karakter Islami, Pembentukan Karakter

Pendidikan moral merupakan aspek esensial dalam mengembangkan karakter peserta didik di tengah berbagai tantangan moral dan sosial. SMA Generus Mandiri Kabupaten Bogor menerapkan berbagai program pembentukan karakter berbasis nilai-nilai Islam untuk menanamkan karakter Islami pada siswa, sehingga penting untuk mengkaji bagaimana program-program tersebut diimplementasikan. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan moral di SMA Generus Mandiri Kabupaten Bogor serta mengidentifikasi faktor-faktor pendukung dan penghambat dalam pelaksanaannya untuk membentuk karakter Islami siswa. Penelitian ini menggunakan teori implementasi kebijakan dari Donald Van Meter dan Carl E. Van Horn sebagai kerangka teoretis utama, yang didukung oleh perspektif Richard E. Matland serta Brian W. Hogwood dan Lewis A. Gunn guna memberikan analisis yang lebih komprehensif terhadap proses implementasi. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis

menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Temuan menunjukkan bahwa implementasi pendidikan moral di SMA Generus Mandiri telah berjalan dengan efektif, didukung oleh tujuan yang jelas, sumber daya yang memadai, komunikasi yang efektif, kultur sekolah yang religius, serta komitmen para pelaksana. Meskipun masih terdapat tantangan yang bersumber dari faktor lingkungan eksternal, program pendidikan moral tersebut telah memberikan kontribusi yang signifikan dalam mengembangkan peserta didik yang religius, disiplin, jujur, bertanggung jawab, serta memiliki akhlak mulia..

1. INTRODUCTION

The issue of character remains a fundamental concern in national education amidst the current wave of globalization, where educational success is evaluated not solely through intellectual dimensions but also through students' moral conduct (akhlak). Contemporary realities reveal a moral crisis among the younger generation—ranging from dishonest behavior and bullying to moral decadence—indicating a discernible gap between intellectual and spiritual development. If left unaddressed, this condition threatens to undermine the quality of human capital and future societal life, thereby positioning moral education as a profoundly strategic foundation.

Within the context of mitigating moral decadence, moral education functions to instill faith, integrity, discipline, and responsibility in accordance with Islamic teachings, ensuring these values are internalized into daily life. History demonstrates that the collapse of a civilization is frequently precipitated by the moral degradation of its society, making character cultivation a vital long-term investment. Islamic boarding school-based educational institutions (pesantren) serve as an effective solution, as they successfully integrate academic learning with religious habituation, spiritual reinforcement, and intensive behavioral supervision within a religious environment.

SMA Generus Mandiri in Bogor Regency is one such institution implementing a combined formal schooling and boarding system to shape students' Islamic character through religious programs, educator exemplariness, and both preventive and curative measures against social deviance. Nevertheless, the implementation of moral education in the modern era continues to face complex challenges stemming from the influence of information technology, digital media, and shifting adolescent lifestyles. Consequently, a structured, adaptive educational strategy supported by the synergy of the entire school

community is imperative to deeply ingrain Islamic values.

Notwithstanding the established mentoring system, empirical observations indicate various persistent challenges, such as moral education remaining confined to formal classroom routines via lecture methods with minimal behavioral modeling, as well as instances of students exhibiting discourtesy, arriving late for congregational prayers, failing to comply with regulations, or falling short of embodying noble character despite the provision of diverse religious activities. This discrepancy between well-organized regulations and student behavioral implementation underscores the necessity for an in-depth investigation into the effectiveness of the character-building program execution within this school.

Building upon this background and problem identification, this study employs the Van Meter and Van Horn policy implementation theoretical framework to examine six key dimensions at SMA Generus Mandiri, Bogor Regency. The research problems encompass an analysis of program standards and objectives, human resource and facility availability, characteristics of the implementing agency, implementers' dispositions or attitudes, inter-organizational communication patterns, and the influence of social, economic, and political environments on program sustainability.

ligned with these research questions, the primary objective of this study is to comprehensively describe, analyze, and evaluate these six elements of policy implementation. Through this research, it is anticipated that an in-depth depiction of the execution of moral education in shaping students' Islamic character at SMA Generus Mandiri will be obtained, serving concurrently as a foundation for evaluation and a reference for future improvements in character education quality.

2. METHODS

This study employs a descriptive-analytical qualitative approach to examine the implementation of moral education in shaping Islamic character at SMA Generus Mandiri, Bogor Regency. The research data are sourced from primary data obtained directly through interviews and observations with the principal, vice-principals, homeroom teachers, and students, supported by secondary data in the form of school documents, profiles, and related archives (Noeng, 2016). Data collection was systematically conducted through three main techniques: in-depth interviews, direct observation of students' learning and religious activities, and documentation study for

triangulation purposes (Sugiyono, 2015).

The research variables are elaborated using the policy implementation theoretical framework by Donald Van Meter and Carl Van Horn, which encompasses standards and objectives, resources, characteristics of the implementing organization, inter-organizational communication, implementers' dispositions or attitudes, and social, economic, and political environmental conditions (Rianto, 2014). All collected data were subsequently analyzed using the Miles and Huberman interactive model, which proceeds through stages of data collection, data reduction to filter essential information, systematic data display, and verification and conclusion drawing to yield valid and accountable findings.

3. FINDING AND DISCUSSION

Research Result

Standards, Targets, and Objectives in the Implementation of Moral Education in Shaping Islamic Character

Based on the research findings at SMA Generus Mandiri, Bogor Regency, the standards, targets, and objectives of the moral education implementation are systematically formulated to prioritize the cultivation of students' Islamic character. The school focuses not only on academic dimensions but also integrates religious values through institutional regulations, a culture of discipline, and daily habituation practices such as congregational prayers, Qur'anic recitation, and speech ethics. The primary target is to foster consciously religious, honest, and responsible students, supported by a specialized reinforcement program focusing on 29 noble character traits coordinated from the initial planning stages of the school.

This implementation is structurally manifested through curriculum integration between formal education and Islamic values. Moral content is directly embedded into Lesson Implementation Plans (RPP), daily monitoring journals (mutaba'ah), and special programs such as homeroom guidance sessions for personal discussion. Furthermore, routine religious activities, such as voluntary prayers (sunnah) and daily supervision, are designed to ensure that theoretical understandings of morals can be pragmatically applied in students' daily school activities.

The exemplariness of the principal, teachers, and educational staff serves as a crucial factor in the program's success. Educators apply direct modeling methods by providing tangible examples, such as arriving early to welcome students, collaboratively

maintaining facilities, and demonstrating syar'i (Islamic) ethics in attire and demeanor. This exemplary approach proves to facilitate students in emulating and practicing favorable moral values, thereby establishing a conducive learning environment beyond mere theoretical classroom confines.

Nevertheless, this character building process is inevitably accompanied by various field challenges. While the majority of students experience positive impacts, such as enhanced discipline, punctuality, and politeness, they also acknowledge obstacles including negative external peer influences, occasional motivation lulls, or adaptation hurdles regarding strict school rules. These challenges indicate that students' internal consistency in sustaining Islamic behavior still necessitates continuous monitoring and persuasive approaches.

From an external perspective, parents and the school committee express positive appreciation regarding their children's behavioral transformations following education in this institutional environment, such as heightened obedience in worship and reverence toward parents. Overall, the successful implementation of moral education at SMA Generus Mandiri is propelled by a robust synergy among clear objective formulation, curriculum integration, teacher exemplariness, and sound collaboration with parents, although social and external environmental challenges continuously require periodic evaluation.

Resources in the Implementation of Moral Education in Shaping Islamic Character

Based on the research findings at SMA Generus Mandiri, Bogor Regency, resources play a vital role in supporting the implementation of moral education to shape students' Islamic character. Field observations indicate that the school possesses adequate resource readiness, encompassing human resources—such as the principal, Islamic Religious Education (PAI) teachers, homeroom teachers, and educational staff as well as supporting infrastructure including a mosque, Islamic-value-based codes of conduct, and structured religious habituation programs. The existence of these elements ensures that the moral cultivation process proceeds in a directed, integrated, and sustainable manner within daily school life.

Interviews with the principal and teachers reinforce these findings, wherein character building is understood as the collective responsibility of all educational personnel rather than solely the duty of religious teachers. The school constructs a shared commitment, optimizes religious facilities, and utilizes daily mutaba'ah journals

to monitor student progress. Furthermore, resource enhancement is broadened through synergistic collaboration with Islamic boarding schools (pesantren) and routine coordination forums such as the TPPK (Prevention and Handling of Violence Team), ensuring that moral development program synchronization is optimally maintained.

From the students' perspective, the presence of exemplary teachers and adequate worship facilities imparts comfort and assists them in habituating Islamic behavior. Nonetheless, this resource-based implementation is not devoid of challenges, such as limited coaching time, adolescent psychological volatility, and student grievances regarding strict rules restricting activity flexibility. External challenges originating from influences outside the school environment similarly demand active involvement from parents and families to maintain coaching effectiveness.

Overall, the resources possessed by SMA Generus Mandiri, Bogor Regency, have functioned effectively as the primary driving motor for the successful implementation of moral education. Close collaboration among the principal, teachers, boarding supervisors, and parents successfully bridges existing limitations. Although challenges concerning student behavioral consistency and external environmental influences persist, committed human resources and adequate facilities have successfully established an optimal foundation for students' Islamic character.

Organizational Characteristics in the Implementation of Moral Education in Shaping Islamic Character

Based on the research findings at SMA Generus Mandiri, Bogor Regency, the school's organizational characteristics play a crucial role in supporting the implementation of moral education to shape students' Islamic character. Field observations indicate that the school possesses a strong organizational culture, reflected in a vision and mission prioritizing character cultivation. Harmonious relationships among leadership, teachers, educational staff, and students are well-maintained, supported by the application of positive rules, greetings habituation, politeness, and routine religious activities creating an environment conducive to students' moral development.

Interviews with the principal and vice principal for student affairs affirm that the school's organizational structure is designed to distribute character cultivation responsibilities across all educational elements rather than placing the burden

exclusively on PAI teachers. Closely coordinated cooperative patterns are built among the principal, foundation (yayasan), committee, homeroom teachers, subject teachers, and the student affairs division. This synergy ensures that supervision and the inculcation of moral values proceed in a structured, consistent manner, garnering full support from all stakeholders within the school environment.

From the perspective of teachers and students, organizational characteristics are reflected through open communication and close emotional bonds between educators and students. PAI teachers and homeroom teachers explain that guidance is executed collectively through curriculum integration, daily behavioral supervision, and prompt responses when actions incongruent with Islamic values are identified. This proximity allows students to feel comfortable receiving counsel, enabling them to absorb sound moral ethics without feeling oppressed by implemented regulations.

Overall, the organizational characteristics of SMA Generus Mandiri have yielded significant positive contributions to the successful application of moral education. A religious school culture, the collective commitment of educational personnel, and harmonious communication create an effective educational ecosystem. Despite ongoing challenges regarding student background and character variations, solid and consistent organizational characteristics prove to be a primary foundation in shaping students with Islamic character.

Implementers' Attitudes in the Implementation of Moral Education in Shaping Islamic Character

Based on the research findings at SMA Generus Mandiri, Bogor Regency, the attitudes and commitment of implementers play a pivotal role in the successful implementation of moral education. Observations and interviews indicate that the principal, teachers, and educational staff exhibit highly positive and proactive attitudes in cultivating students' Islamic character. Educators perceive character building not merely as the responsibility of PAI teachers, but as a shared duty undertaken by all school members. This is manifested through solid collaboration, daily behavioral oversight, and the consistent integration of moral values into learning processes and religious activities.

Tangible exemplariness demonstrated by implementers such as discipline, hospitality, and care exerts a significant impact on shaping students' personalities. Close relationships between teachers and students render this moral cultivation process

more readily acceptable and internalized into daily life without inducing psychological pressure. Overall, the positive attitudes, humanistic approach, and consistency of implementers in guiding students render the moral education program at SMA Generus Mandiri effective and successful in establishing robust Islamic character.

Inter-Organizational Communication and Activities in the Implementation of Moral Education in Shaping Character

Based on the research findings at SMA Generus Mandiri, Bogor Regency, inter-organizational communication and cross-institutional collaboration play a critical role in supporting the implementation of moral education. Coordination extends beyond internal relations among the principal, teachers, and staff to involve a broad external network, including SMP Generus Mandiri, Pondok Pesantren Daarul Ilmi, Yayasan Baitul Kabir Al Haq, as well as the parent committee and community. Through routine meetings, periodic evaluations, and program synchronization—such as the use of integrated mutaba'ah journals the school successfully establishes harmony in character cultivation patterns and student discipline extending from previous educational levels to the boarding school environment.

Strong synergy among formal school teachers, dormitory mentors, and foundation administrators ensures that moral oversight is conducted consistently and in an integrated manner. Yayasan Baitul Kabir Al Haq provides policy direction and supervision, while the community committee bridges value alignment with social life outside the school. From the perspective of students, this collaborative ecosystem fosters a conducive religious atmosphere where aligned guidance from multiple parties facilitates their understanding, appreciation, and internalization of Islamic moral values in daily life.

Drawing from comprehensive field observations and interviews with diverse informants, it can be concluded that inter-organizational communication and the execution of moral education activities at SMA Generus Mandiri, Bogor Regency, have progressed adequately in supporting students' Islamic character formation. This communication encompasses internal relations among teachers and staff of SMA Generus Mandiri, alongside external relations with SMP Generus Mandiri, Pondok Pesantren Daarul Ilmi, Yayasan Baitul Kabir Al Haq, and the community committee. All parties hold respective roles and responsibilities in supporting the implementation of moral education through joint coordination, guidance, supervision, and execution of

religious and social activities. Continuous communication and collaboration help cultivate a religious, disciplined educational environment supporting the comprehensive formation of students' Islamic character. Nevertheless, implementation still encounters several hurdles, such as variations in communication patterns and limited coordination time; overall, however, the synergy among these organizations has contributed positively to the success of moral education implementation at SMA Generus Mandiri, Bogor Regency.

Social, Economic, and Political Environment in the Implementation of Moral Education in Shaping Islamic Character

The social environment at SMA Generus Mandiri, Bogor Regency, is shaped by a strong religious nuance forged through synergy among the school, SMP Generus Mandiri, Pondok Pesantren Daarul Ilmi, Yayasan Baitul Kabir Al Haq, and the surrounding community. Daily interactions among students reflect positive habits such as polite speech, mutual reminders in righteousness, and active participation in congregational religious activities. Nonetheless, external peer influences and uncontrolled social media consumption remain distinct social challenges in preserving the consistency of students' Islamic behavior.

From the economic aspect, students' diverse family backgrounds are addressed through an inclusive and equitable school policy devoid of social status discrimination. Yayasan Baitul Kabir Al Haq contributes crucially to supporting the continuity of the moral education program by providing adequate facilities and scholarship programs for students in need. This financial and operational support ensures that every student, regardless of family economic limitations, secures equal opportunities to participate in the character-building process optimally.

Surrounding community conditions and political stability likewise contribute positively to the successful implementation of moral education within this school. Harmonious relations with the community are established through collaborative activities such as routine Islamic study gatherings (pengajian) and social services mediated by the school committee. Meanwhile, from the political perspective, a conducive situation devoid of practical political interest intervention enables the school and foundation to focus fully on executing educational policies purely oriented toward moral strengthening and the formation of students' Islamic character.

Based on overall field observations and interviews with various informants, it

can be concluded that the social, economic, and political environments at SMA Generus Mandiri, Bogor Regency, generally provide favorable support for the application of moral education in fostering students' Islamic character. The social environment involving students, teachers, staff of SMA Generus Mandiri, SMP Generus Mandiri, Pondok Pesantren Daarul Ilmi, Yayasan Baitul Kabir Al Haq, the school committee, and the surrounding community has created a religious, harmonious educational ecosystem supporting Islamic character formation. Economically, despite diverse student family backgrounds, the school and foundation strive to establish an inclusive and equitable educational environment for all students. Meanwhile, stable political conditions allow for more focused and sustainable moral education execution. Through this synergy among diverse elements, the implementation of moral education at SMA Generus Mandiri, Bogor Regency, proceeds effectively in shaping students' Islamic character.

Analysis of Research Findings

Grand Theory

Analysis of Research Findings Based on Van Meter & Van Horn's Theory

The implementation of Islamic character-building at SMA Generus Mandiri, Bogor Regency, is effectively evaluated through Donald Van Meter and Carl E. Van Horn's public policy model, which systematically examines six key success variables. Policy standards and objectives are clearly established through school rules, Islamic values, the "29 Noble Characters" program, and "Mutaba'ah" journals aimed at balancing intellectual and moral development. This framework is strongly supported by adequate human and physical resources, including committed educators, mentors from Pondok Pesantren Daarul Ilmi, and comprehensive worship facilities. Furthermore, the school's organizational characteristics prioritize behavioral modeling and habituation over punitive measures, while robust internal and external communication networks—alongside proactive staff dispositions and a conducive socioeconomic environment—ensure the seamless execution and sustainability of the moral education program (Degdo, 2024).

This comprehensive evaluation is further reinforced by George C. Edwards III's public policy implementation theory, which underscores the vital roles of communication, resources, disposition, and bureaucratic structure (Jamal, 2022). The synergy between intensive internal coordination, dedicated implementer commitment, and a well-structured administrative framework allows SMA Generus Mandiri to

optimize its moral cultivation efforts. Ultimately, the alignment of these classical policy models demonstrates that successful Islamic character education relies heavily on structured habituation (Alfi, 2023), a deeply religious school culture, and the total, collaborative involvement of all educational stakeholders (Roihan, 2021).

Applied Theory

Theory of Implementation by Merilee S. Grindle

The analysis of the implementation of moral education at SMA Generus Mandiri, Bogor Regency, using Merilee S. Grindle's theory demonstrates deep conformity in the dimension of the content of policy. In terms of the interests affected and the benefits expected, this program is oriented not only toward enhancing religious knowledge but also toward shaping religious, disciplined, honest, and responsible behaviors whose benefits are felt by the entire school community (Mohammad, 2022). The expected level of change encompasses long-term moral and behavioral transformations applied both within the school environment and in daily life (Cipto, 2026). The execution of this program is supported by collaborative implementers including the principal, teachers, educational staff, Pondok Pesantren Daarul Ilmi, and Yayasan Baitul Kabir Al Haq, alongside the availability of adequate resources and worship facilities (Hidayatulloh, 2025).

In the dimension of the context of implementation, the success of the program at SMA Generus Mandiri is supported by the strategic roles of the actors, institutional characteristics, and the responses of the target group (Thomas, 1991). The strong leadership of the principal, coupled with the commitment of teachers and foundation partners, has successfully established a cultivation strategy based on modeling and habituation rather than a repressive approach. Institutional characteristics possessing a religious organizational culture and aligned visions and missions facilitate institutional coordination (Emi, 2022). Furthermore, the compliance level and responses of students appear very positive through active participation in routine religious activities, although challenges from external peer environments and social media continue to be anticipated through the reinforcement of continuous synergy.

Theory of Implementation by Daniel A. Mazmanian and Paul A. Sabatier

The subsequent theoretical approach utilizes the framework of Daniel A. Mazmanian and Paul A. Sabatier, in which the first variable the tractability of the problem highlights the complexity of shaping students' character. Cultivating noble

morals is not instantaneous, as it is influenced by numerous external factors such as the family environment, peer associations, and the development of information technology. SMA Generus Mandiri acknowledges this complexity by implementing a comprehensive preventive strategy, ranging from daily habituation programs such as congregational prayers and Qur'an recitation to the consistent implementation of the Mutaba'ah journal and the "29 Noble Characters. " (Emi, 2022)

The second variable within the Mazmanian and Sabatier framework is the ability of statute to structure implementation. The school has formulated clear objectives namely, to produce a generation with Islamic character and noble morals which are subsequently translated into a structured division of tasks for the principal, PAI teachers, homeroom teachers, and boarding school mentors. The support of competent human resources, adequate worship facilities, and periodic evaluation mechanisms ensures that all operational policies proceed systematically and in a targeted manner, minimizing overlapping responsibilities in the field.

The third variable encompasses non-statutory variables affecting implementation that similarly influence the success of the program in this school. The religious internal social environment, supported by close synergy with Yayasan Baitul Kabir Al Haq, Pondok Pesantren Daarul Ilmi, and the parent committee, creates a conducive educational ecosystem. Although external challenges such as the influence of digital media and the external environment persist, strong leadership and high commitment from all educators are capable of maintaining the stability of students' moral cultivation continuously (Mohammad, 2022).

Overall, the analysis using the models of Merilee S. Grindle as well as Daniel A. Mazmanian and Paul A. Sabatier proves that the implementation of moral education at SMA Generus Mandiri, Bogor Regency, has proceeded effectively. The alignment between policy content, institutional context, the management of problem complexity, a clear bureaucratic structure, and cross-institutional collaboration serves as the primary foundation for the program's success. Although hurdles from external factors continue to be encountered, the dedication of implementers, consistent habituation, and the support of a religious ecosystem have successfully guided the school in achieving the objective of shaping students' Islamic character optimally (Monika, 2025).

Character Education Theory by Thomas Lickona

The character education theory proposed by Thomas Lickona which

encompasses Moral Knowing, Moral Feeling, and Moral Action provides a comprehensive framework for evaluating the execution of moral education at SMA Generus Mandiri, Bogor Regency. Through the integration of various policies, institutional visions, and structured activities, the school has successfully bridged students' cognitive understanding so that it does not stop at mere theory, but becomes internalized into attitudes and tangible behaviors in daily life (Thomas, 1991).

In the dimension of Moral Knowing, the school instills a strong cognitive foundation through the Islamic Education curriculum, Islamic-value-based codes of conduct, and specialized programs such as the "29 Noble Characters" and the Mutaba'ah journal. These policies equip students with an in-depth understanding of values regarding honesty, discipline, and responsibility, enabling them to perform moral reasoning and make ethical decisions appropriately when facing various issues.

The affective aspect, or Moral Feeling, is realized through the establishment of a religious school culture, greetings habituation, and harmonious interpersonal relationships between teachers and students. Educators at SMA Generus Mandiri function not merely as instructors, but serve as exemplary figures (uswah hasanah) and empathetic mentors, thereby capable of fostering students' conscience, respect, love for goodness, and emotional commitment to moral values (Emi, 2022).

The manifestation of the Moral Action dimension is clearly visible through various practical habituation programs consistently executed, such as congregational prayers, Dhuha prayers, Qur'an recitation, and daily discipline. Through repeated practice and application integrated with the 29 noble character framework, students' moral knowledge and feelings are successfully transformed into moral habits as well as tangible actions reflected in their social interactions.

Although the implementation of moral education at SMA Generus Mandiri has run in alignment with Lickona's three components, challenges in the form of external environmental influences, peer associations, and the development of digital media continue to affect the behavioral consistency of students outside the school. Consequently, the reinforcement of continuous synergy among the school, the boarding school, and the family becomes the primary key to ensuring that the internalization of these character values can be maintained intact and sustainably.

Theory of Implementation by Charles O. Jones

The policy implementation theory proposed by Charles O. Jones emphasizes that

the success of a policy is heavily influenced by three main aspects: organization, interpretation, and application. These three aspects constitute an interconnected unity in ensuring that a policy does not merely stop at the planning stage, but is truly executed effectively and capable of achieving established objectives. Based on research findings regarding the implementation of moral education at SMA Generus Mandiri, Bogor Regency, the process of shaping students' Islamic character has comprehensively reflected these three aspects, wherein the collaborative leadership of the principal, teachers, and boarding school management plays an important role in creating a religious culture systematically integrated within the school environment (Mohammad, 2022).

The aspect of organization at SMA Generus Mandiri is visible from the readiness of the implementing structure, clear task distribution, and well-coordinated coordination mechanisms. The principal, alongside Islamic Religious Education teachers, homeroom teachers, and educational staff, bears collective responsibility in cultivating student behavior, ensuring that moral education is not viewed as a unilateral burden. The strength of this structure is broadened through cross-institutional cooperation with Pondok Pesantren Daarul Ilmi, SMP Generus Mandiri, Yayasan Baitul Kabir Al Haq, the school committee, and the surrounding community to ensure the continuity of character cultivation. The support of competent human resources and adequate worship facilities serves as a solid foundation in mobilizing all organizational potential synergistically and sustainably (Monika, 2025).

The aspect of interpretation relates to the shared understanding of implementers in translating policy objectives into harmonious operational actions. At SMA Generus Mandiri, the entire school community shares a uniform perception that moral education is not merely a transfer of cognitive religious knowledge, but a process of holistic Islamic personality shaping. This alignment of interpretation is bridged through routine coordination forums such as evaluation meetings as well as operational instruments such as the "29 Noble Characters" program and the Mutaba'ah journal, which provide measurable behavioral indicators. Teachers interpret their roles beyond mere instructors, functioning instead as mentors and moral guides who translate institutional vision into daily learning practices.

The aspect of application represents the most tangible implementation stage through the translation of policies into habituation programs and daily activities

directly experienced by students. The school applies moral values through structured activities such as congregational prayers, Dhuha prayers, Qur'an recitation, greetings cultivation, and time discipline reinforcement. Direct modeling (uswah hasanah) demonstrated by the principal and the teachers' council in behaving honestly, politely, and responsibly provides concrete examples easily emulated by students. Active collaboration with the boarding school environment further broadens the sphere of application of moral values into a wider social context, turning character building into a moral habit.

Although the organizational structure, interpretation, and application have proceeded systematically, the process of internalizing moral values at SMA Generus Mandiri is not devoid of various external challenges. The limited coaching time within the school environment and negative influences from external associations, peer groups, and the development of digital media frequently create obstacles to the consistency of students' religious behavior. This condition necessitates the reinforcement of more intensive coordination between the school and the family environment, given that character building is a long-term process requiring continuous supervision to ensure Islamic values remain preserved outside school hours.

The overall analysis indicates that the implementation of moral education at SMA Generus Mandiri, Bogor Regency, has fulfilled the comprehensive dimensions of Charles O. Jones's theory. The synergy among a structured organization, uniform interpretation of objectives, and the consistent application of habituation and modeling programs has successfully guided the school toward achieving the effective formation of students' Islamic character. This success affirms that the public policy implementation model is highly relevant and applicable in explaining the success of educational institutions in producing a generation excelling academically while possessing noble morals.

Theory of Implementation by Donald P. Warwick

The theoretical approach proposed by Donald P. Warwick views that the success of policy implementation depends not only on the quality of planning, but on the close linkage between program design and its execution in the field, which is influenced by facilitating conditions and impending conditions. This analytical framework is highly relevant in evaluating the execution of moral education at SMA Generus Mandiri, Bogor Regency. The analysis indicates that the success of Islamic character building in this

school does not occur by chance, but is underpinned by systematic planning and mutually sustainable internal and external organizational readiness (Monika, 2025).

From the aspect of planning and organizational capacity, SMA Generus Mandiri has formulated clear standards, targets, and objectives grounded in the vision of Islamic character building. The internal capacity of the organization is reflected in the structured task distribution among the principal, Islamic Education teachers, homeroom teachers, educational staff, and the management of Pondok Pesantren Daarul Ilmi. Beyond internal reinforcement, this institutional capacity is broadened through strategic collaboration with SMP Generus Mandiri, Yayasan Baitul Kabir Al Haq, the school committee, and the surrounding community. The support of physical infrastructure such as mosques, codes of conduct based on Islamic values, and operational instruments in the form of the Mutaba'ah program and "29 Noble Characters" demonstrates that school planning has been translated into applicable and measurable working tools (Anita, 2023).

The implementation of moral education in this school also gains significant reinforcement from various facilitating conditions. First, there is strong principal leadership commitment positioning moral education as a top priority while advancing modeling (uswah hasanah) (Hidayatulloh, 2025). Second, adequate organizational capacity is realized through routine coordination and clear standard operating procedures. Third, high dedication from teachers and educational staff who do not merely teach in the classroom, but actively guide, supervise, and serve as daily moral models. Fourth, solid external support from the foundation, boarding school, and parents creates a social ecosystem reinforcing the internalization of Islamic values in students.

Nonetheless, the execution of this program is inevitably accompanied by various impending conditions demanding strategic handling. Coordination complexity constitutes a distinct challenge due to the numerous parties involved ranging from the school, foundation, and boarding school to families requiring continuous perception alignment. Furthermore, implementers frequently face a dual loyalty dilemma between administrative-academic demands and the intensity of character mentoring. External challenges such as negative external peer influences, the development of digital technology, and the limited duration of formal coaching in school similarly test the behavioral consistency of students outside class hours (Anita, 2023).

Overall, analysis using Donald P. Warwick's framework proves that despite various structural and external challenges, the dominance of facilitating conditions and mature organizational capacity are capable of maintaining program effectiveness. The synergy among mature planning, leadership commitment, educator modeling, and cross-institutional collaboration has successfully minimized existing obstacles. Consequently, the implementation of moral education at SMA Generus Mandiri, Bogor Regency, continues to proceed in a directed, effective, and sustainable manner in shaping students' personalities as pious, disciplined, noble-moraled, and responsible individuals.

Theory of Implementation by Richard E. Matland

Richard E. Matland's policy implementation theory emphasizes that the success of a program is influenced by the interaction between the level of ambiguity and the level of conflict. Based on the analysis at SMA Generus Mandiri, Bogor Regency, the execution of moral education is most appropriately categorized into the administrative implementation model. This model is characterized by clarity of policy objectives understood well by implementers and low conflict among stakeholders. Under such conditions, program effectiveness is largely determined by the organization's capacity to manage resources, execute coordination, and ensure all Islamic character-building activities are implemented consistently without significant political obstacles (Emi, 2022).

Viewed from the dimension of ambiguity, the execution of moral education in this school demonstrates a very low level of ambiguity because policy objectives have been formulated specifically and measurably. The vision of Islamic character building, discipline, honesty, and responsibility is translated concretely into diverse daily habituation programs. Activities such as congregational prayers, Dhuha prayers, Qur'an recitation, the implementation of the Mutaba'ah program, and the cultivation of the "29 Noble Characters" provide clear operational guidelines for the entire school community. With structured behavioral indicators, each institutional element possesses uniform guidelines in directing changes in students' attitudes, both in the cognitive and affective realms (Hidayatulloh, 2025).

This low level of ambiguity is likewise reflected through systematic task distribution among internal implementing elements. The principal functions as policy director, Islamic Education teachers reinforce religious materials, homeroom teachers

accompany daily adaptation processes, while subject teachers integrate moral values into classroom learning (Cipto, 2026). This synergy is reinforced by the role of mentors from Pondok Pesantren Daarul Ilmi and educational staff performing coordination-based supervision roles. Such role clarity effectively minimizes potential overlapping responsibilities, ensuring every organizational component precisely understands the contribution required in the student moral cultivation process.

From the dimension of conflict, the execution of the program at SMA Generus Mandiri resides at a minimal conflict level, supported by shared vision and mutual commitment among the involved actors. The foundation, school management, boarding school administration, committee, and the majority of students' parents share a harmonious orientation regarding the importance of character education. Coordination patterns built intensively through routine meetings and periodic evaluations enable every operational obstacle to be resolved through familial deliberation. Although external challenges such as the influence of social media, external peer environments, and diverse student family backgrounds exist, these hurdles remain technical and do not touch policy substance (Anita, 2023).

Overall, the implementation characteristics at SMA Generus Mandiri prove that this program runs effectively through the administrative implementation framework. The successful achievement of Islamic character-building objectives does not depend on political negotiations, but on organizational managerial capacity, clarity of instructions, operational discipline, and a deeply rooted religious culture within the school environment. Harmonious cross-institutional collaboration and consistent modeling from educators serve as the primary driving motors in overcoming external challenges, allowing moral values to be optimally internalized into students' personalities sustainably.

Theory of Implementation by Brian W. Hogwood and Lewis A. Gunn

The policy implementation theory proposed by Brian W. Hogwood and Lewis A. Gunn emphasizes that the success of a program demands the fulfillment of a number of ideal conditions encompassing the external environment, resources, goal clarity, inter-institutional coordination, task division, communication, and implementer compliance. Based on findings at SMA Generus Mandiri, Bogor Regency, the execution of moral education exhibits a high degree of conformity with this ideal framework, wherein organizational synergy and environmental support run comprehensively to achieve the

vision of students' Islamic character building (Emi, 2022).

The external environmental conditions where the school operates prove highly conducive due to full support from the foundation, boarding school, parents, and the surrounding community, who place major attention on moral cultivation. The consistently maintained religious culture within the school environment reinforces the internalization of Islamic values, as asserted by Emi Bahrul Munif and Wahidin that the success of religious character is strongly supported by a harmonious family and surrounding community ecosystem (Hidayatulloh, 2025).

From the aspect of resource availability and time, this program is underpinned by the adequacy of competent human resources encompassing the principal, PAI teachers, homeroom teachers, educational staff, and boarding school mentors as well as physical facilities such as mosques and the Mutaba'ah program. Although moral cultivation is a long-term process constrained by school hours duration, the optimization of supporting facilities and caregiver commitment proves capable of maintaining the continuity of students' daily guidance (Cipto, 2026).

The integration of supporting elements and inter-organizational relationships is established harmoniously through functional integration among SMA Generus Mandiri, Pondok Pesantren Daarul Ilmi, and Yayasan Baitul Kabir Al Haq. This cross-institutional collaboration creates an intact cultivation ecosystem, aligning with Muhammad Rindu's perspective that the effectiveness of character education is achieved when leadership, habituation, and stakeholder networks are woven into a unified operational system.

The program's conformity with expected objectives is visible from the precision of habituation activity designs such as congregational prayers, Qur'an recitation, and the implementation of the "29 Noble Characters" directly targeting the formation of disciplined, honest, and noble-moraled behaviors. As concluded by Cipto Sudirman and Khotimah Suryani, religious habituation programs systematically designed possess a direct correlation with achieving target students' religious character formation.

Shared understanding of program goals and clarity of task division create an organized work structure without overlapping authority. The principal, PAI teachers, homeroom teachers, and educational staff uniformly understand the essence of moral education, supported by specific operational role divisions ranging from policy formulation to daily mentoring in a consistent and systematic manner.

Effective communication, coordination, and leadership serve as the primary

driving motors for controlling program execution in the field through routine meeting forums and periodic evaluations. Principal leadership prioritizing modeling (uswah hasanah) and persuasive approaches is capable of fostering students' internal compliance based on moral awareness, rather than merely administrative sanctions (Mohammad, 2022).

Program implementation consistency continues to be maintained amidst external challenges in the form of digital media developments, free association, and diverse student family backgrounds. Although these external factors demand continuous oversight, the high commitment of all implementing elements ensures that injected moral values can continue to survive and develop in students' real-life contexts.

4. CONCLUSION

The implementation of moral education at SMA Generus Mandiri, Bogor Regency, has proceeded in a structured and sustainable manner based on standards, targets, and objectives clearly formulated within the school's vision and mission, which are realized through habituation programs such as congregational prayers, Qur'an recitation, Mutaba'ah, and the 29 Noble Characters. The successful achievement of these objectives is supported by the availability of adequate resources, encompassing the competencies of the principal, teachers, educational staff, and mentors from Pondok Pesantren Daarul Ilmi, reinforced by representative worship facilities. The characteristics of the implementing organization further reinforce this program through systematic task distribution, a religious school culture, and solid internal coordination, enabling all institutional elements to move in an integrated manner in cultivating students' Islamic character.

The high commitment of implementers including the principal, teachers, and boarding school management serves as the primary driver for creating a conducive learning environment through modeling in daily life. This synergy is further optimized thanks to inter-organizational communication and close periodic coordination forged among the school, the foundation, Pondok Pesantren Daarul Ilmi, the committee, and students' parents in planning and evaluating the program. Although the social, economic, and institutional environments generally provide strong support, external challenges such as the development of social media and external associations necessitate continuous cooperation between the school and families to maintain

behavioral consistency and the internalization of Islamic moral values within students.

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