

Principal Management In Realizing *Khalifatullah- Based* Student Character Education At SMK PGRI 2 Pasuruan

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Abstract	
<p>The purpose of this research is to describe how the principal manages character education based on khalifatullah and to identify the supporting and inhibiting factors. The research method used is qualitative descriptive, with data collection techniques through observation, interviews, and documentation. Data analysis follows the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. The research findings indicate that the principal's management in implementing character education based on khalifatullah is carried out through three main stages, namely planning, implementation, and supervision and evaluation. The planning stage includes the preparation of programs that integrate religious values, responsibility, and role models. The implementation stage is realized through habituation activities such as morning prayers accompanied by readings from the Qur'an and sholawat Busyro, mandatory literacy of reading the Qur'an for students, and the implementation of congregational Dhuhr prayers. Supervision is carried out through class reports, teacher evaluations, and teacher council forums. Supporting factors for this management include a religious school environment, exemplary teachers and school principals, and structured programs. Meanwhile, the obstacles include low student discipline, teachers' tight schedules, lack of parental support, and the influence of the school's external environment. Based on these results, it can be concluded that the principal's management plays an important role in realizing the character of students based on the concept of being a caliph, and its success is greatly influenced by the synergy between the school, family, and the students' social environment.</p>	<p>Keywords: Principal's Strategy; Character Education; Khalifatullah Concept.</p>
Abstrak	
<p>Tujuan dari penelitian ini adalah untuk mendeskripsikan bagaimana kepala sekolah mengelola pendidikan karakter <i>berbasis khalifatullah</i> dan mengidentifikasi faktor pendukung dan penghambatnya. Metode penelitian yang digunakan adalah deskriptif kualitatif, dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Analisis data mengikuti</p>	<p>Keywords: Strategi Kepala Sekolah; Pendidikan Karakter;</p>

<p>model Miles dan Huberman, yang mencakup pengurangan data, penyajian data, dan kesimpulan yang ditarik. Temuan penelitian menunjukkan bahwa pengelolaan kepala sekolah dalam melaksanakan <i>pendidikan karakter berbasis khalifatullah</i> dilakukan melalui tiga tahapan utama, yaitu perencanaan, pelaksanaan, serta pengawasan dan evaluasi. Tahap perencanaan meliputi penyusunan program yang menggabungkan nilai-nilai agama, tanggung jawab, dan teladan. Tahapan pelaksanaan diwujudkan melalui pembiasaan kegiatan seperti sholat subuh diiringi pembacaan Al-Qur'an dan sholat Busyro, wajib literasi dalam membaca Al-Qur'an bagi siswa, dan pelaksanaan sholat dzuhur berjamaah. Pengawasan dilakukan melalui laporan wali kelas, evaluasi guru, dan forum OSIS. Faktor-faktor pendukung manajemen ini antara lain lingkungan sekolah agama, guru dan kepala sekolah yang patut dicontoh, dan program terstruktur. Sementara itu, kendala tersebut antara lain disiplin siswa yang rendah, jadwal guru yang padat, kurangnya dukungan orang tua, dan pengaruh lingkungan di luar sekolah. Berdasarkan hasil tersebut, dapat disimpulkan bahwa manajemen kepala sekolah memiliki peran penting dalam mewujudkan karakter <i>siswa berdasarkan khalifatullah</i>, dan keberhasilannya sangat dipengaruhi oleh sinergi antara sekolah, keluarga, dan lingkungan sosial siswa.</p>	<p>Konsep <i>Khalifatullah</i>.</p>
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1. Introduction

The change in the educational paradigm in the 21st century era requires educational institutions to not only focus on academic achievements, but also on the formation of student character that is solid and rooted in moral values. In this context, education management functions as a strategic instrument in directing and ensuring the achievement of educational goals in a planned and sustainable manner. A number of recent studies confirm that the management of character education based on Islamic values and school leadership is a crucial aspect in responding to the challenge of moral degradation among the younger generation.

Research by (Khairanis, 2025) found that Islamic education management plays an important role in shaping the adaptive digital character of the Muslim generation through a contextual approach, and (Aulia & Yuliyanti, 2024) emphasized that the integration of Islamic values in educational managerial practices can strengthen character formation in the digitalization era. However, the majority of the research still focuses on the context of elementary schools and madrasas, while the study of the application of character education is based on *Khalifatullah* at the Vocational High School (SMK) level is still very limited. In addition, most studies tend to highlight aspects of teachers, curriculum, or school culture, but not many have thoroughly examined the managerial role of school principals as strategic leaders in strengthening students' character. Based on these conditions, this study offers novelty by exploring in depth the management of school principals at SMK PGRI 2 Pasuruan in implementing character-based

education *Khalifatullah*, by reviewing the three main domains of the character, namely *moral knowing*, *Moral Feeling* and *moral acting*.

Management plays a very crucial role in the world of Education (Safitri et al., 2025). Character education in Indonesia is seen as a strategic priority in shaping a generation that not only excels academically, but also has a solid moral and ethical foundation. The complexity of the challenges of globalization triggers a decline in character values, especially among adolescents (Dian Shintia Afrina & Afrahamiryano, 2024). According to data from the Ministry of Education and Culture of the Republic of Indonesia, around 60% of vocational school students still face obstacles in implementing character values in their daily lives. This condition indicates that although the character education program has been implemented, its implementation in the field has not yielded optimal results (Musyafa, Sulaeman, Azizah, Styawati, & Ramadhan, 2024) (Fathoni et al., 2024). The initial findings of the researcher at SMK PGRI 2 Pasuruan revealed that the aspect was still low *moral knowing*, *Moral Feeling*, and *morals Acting* students, which is reflected in deviant behavior such as bullying and disciplinary violations.

In the view of Islamic Education, character development is the main responsibility based on the teachings of the Qur'an and Hadith. Concept *Khalifatullah* positioning humans as representatives of God on earth who carry moral, social, and environmental mandates (Jarmini et al., 2024). Humans are given the mandate to manage the earth with justice, maintain the balance of life, and spread affection. Thus, character education in Islam not only focuses on the formation of a ritually obedient person, but also builds integrity in social relations and concern for the environment. As Allah SWT says from Q.S Al-Baqarah [2]: 30 and Q.S Hud [11]: 61, as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭۙ قَالُوْۤا اَنْتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

"Remember when your Lord said to the angels: I am about to make a caliph on earth..." (Q.S Al-Baqarah [2]: 30)

وَۤاِلٰى ثَمُوْدَ اٰخَاهُمْ صٰلِحًاۙ قَالَ يٰقَوْمِ اعْبُدُوْۤا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُۥۙ هُوَ الَّذِىْۤ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُۥ ثُمَّ تُوْبُوْۤا اِلَيْهِۚ اِنَّ رَبِّيْۤ اَقْرَبُۙ مُّجِيبٌ ۝۶۱

"It is He Who created you from the earth (the earth) and made you prosperous in it..." (Q.S Hud [11]: 61).

The principal plays a key role in building a religious atmosphere in the school environment and ensuring the continuity of the character development program (Mafaza & Rahmi, 2024). The managerial principal as a leader in learning and shaping school culture affects the determination of policies and strategies in developing student character.

Given the gap between the character education goals formulated by the government and the reality of its implementation in the field, this research is considered important to be conducted. The focus of this research is to answer the

main question: how the principal's management in realizing *khalifatullah-based* student character education at SMK PGRI 2 Pasuruan, along with its supporting and inhibiting factors. The purpose of this research is to comprehensively describe the management and identify the factors that affect its success, so that it can make a real contribution to the development of a character education management model based on Islamic Education.

2. Method

Types of Research

This study applies a qualitative approach with a descriptive design. The selection of a qualitative approach is based on the purpose of the research to examine and describe in depth and contextually. This method is seen as appropriate because it is in line with the needs of educational research that focuses on the real context and direct experience in management carried out by the principal in order to realize *khalifatullah-based* student character education in the school environment.

Research Location

This research was conducted at SMK PGRI 2 Pasuruan, a vocational high school that has a high commitment to fostering student character through the application of religious values and spiritual leadership that is in harmony with the concept of *khalifatullah* in Islamic teachings.

Research Subject

The subjects in this study include: 1) Principals of SMK PGRI 2 Pasuruan who have a direct role in designing and implementing *khalifatullah-based character education management*; 2) Teachers who participate in the implementation of character education programs in schools; and 3) Students of SMK PGRI 2 Pasuruan as the main recipients of the application of character values in daily educational activities.

Data Collection Techniques

Data collection in this study was carried out through several techniques as follows:

1) Interview

Semi-structured interviews were conducted with school principals, several teachers, and students to explore in-depth information related to the implementation, and obstacles in realizing *khalifatullah-based* character education in schools.

2) Observation

Participatory observation was carried out to directly observe the application of character values in learning activities, social interaction in the school environment, and the leadership style of the principal.

3) Documentation Study

Documentation techniques are used to collect data from various official school documents, such as vision-mission, work programs, character activity agendas, and visual documentation (photos and videos) that support the implementation of character education programs.

Data Analysis Techniques

Data analysis was carried out using an interactive analysis model proposed by Miles and Huberman, which consists of three main stages: (Miles et al., 2014)

1) Data Reduction

Sort, simplify, and focus raw data from interviews, observations, and documentation relevant to the research focus.

2) Data Presentation

Organize the data into the form of descriptive narratives and thematic matrices to make it easier to see patterns of strategy and implementation of character education.

3) Conclusion Drawing and Verification

Compile data in the form of descriptive narratives and thematic matrices to make it easier to identify management patterns and the implementation of character education.

Data Validity Test

To ensure the validity and credibility of the data, this study uses triangulation techniques which include:

1) Source Triangulation

Compare and re-examine data obtained from principals, teachers, and students, then match them with the results of observations and documentation.

2) Triangulation Technique

Using various methods of data collection interviews, observations, and documentation studies to test the consistency of information and reinforce findings from various perspectives.

3. Results and Discussion

1) Principal Management in Realizing *Khalifatullah*-Based Student Character Education at SMK PGRI 2 Pasuruan

Managerial character education applied by school principals is systemically and iteratively arranged in the cycle of planning, implementation, supervision and evaluation (Darlan et al., 2021). The implementation of this strategy relies on strengthening religious values (*São Paulo*), behavioral habituation (*Habit Training*), and the example of the principal or teacher as a model (*Uswah*) (Khozin et al., 2024). The description of each of these stages is conveyed in the following description:

a) Planning Stage

Planning is the initial stage before carrying out a job, which includes the preparation of thoughts and frameworks so that the set goals can be achieved optimally (Ma'ruf, 2015). Student character education planning based *Khalifatullah* It is not only interpreted as the preparation of an activity agenda administratively, but also as a comprehensive process that includes seven strategic aspects that are interconnected and become the main basis for the implementation of the program (Hayati & Susatya, 2020). First, carry out internal socialization to all teachers with the aim of uniting perceptions and understandings of the urgency, goals, and direction of character education management to be implemented. (Tilaar, 2021). Second,

curriculum design is carried out by incorporating Islamic character values into subject matter, habituation activities, and extracurricular programs, so that the character formation process takes place in an integrated manner and is not separate from all learning activities. (Zubaedi, 2015)As Allah SWT says:

Third, a special team or character coordinator is formed consisting of selected teachers with high competence and commitment, who are in charge of designing, monitoring, and overseeing the implementation of character programs intensively and continuously. This management pattern is in line with the opinions of Bernard M. Bass and Ronald E. Riggio, who stated that transformational leaders are able to build an inspiring work environment and encourage the empowerment of teams to achieve common goals through a firm vision, effective communication, and constructive emotional engagement (Bass & Riggio, 2006). Fourth, an evaluation of the student's initial condition is carried out through a diagnostic approach, covering academic and psychosocial aspects, to identify the most urgent character needs and establish the right approach method. This step is in line with the view of Thomas Lickona, who emphasizes that effective character education must depart from an understanding of the psychological and social conditions of students, because character formation takes place through authentic life experiences, not solely from normative teaching. (Lickona, 1992). Fifth, a coordination mechanism between teachers is prepared through regular meetings that act as a forum for program synchronization and cross-subject collaboration in instilling character values in an integrated manner. This is in line with Muhaimin's view that in Islamic education, teachers do not only play the role of teachers (*Mu'allim*), but also as a moral and spiritual builder (*Murabbi*) that instills noble values in students through example, interaction, and the creation of a meaningful learning environment (Muhaimin, 2020).

Sixth, the principal establishes intensive communication with parents or guardians of students as a form of partnership in character education, considering that the role of the family is very crucial in strengthening the values instilled in the school. Seventh, strengthening the physical and cultural environment of the school by providing facilities that support the development of religious and intellectual values, such as adequate places of worship, comfortable reading rooms, and other educational facilities that support character formation.

This entire planning process not only serves as a technical guideline for implementation, but also aims to build a collective commitment between all elements of the school and education stakeholders. In addition, this planning sets measurable success indicators, both quantitatively and qualitatively, as a benchmark in evaluating the

effectiveness of the implementation of the implemented strategy (Saepudin, 2023).

b) Implementation Stage

The implementation of work is a crucial aspect of the management function because it involves the implementation of various actions so that all members of the group, from the highest to the lowest level, strive to achieve the organization's goals according to the plan that has been set, in the right and correct way (Ma'ruf, 2015). The implementation stage is the core of the implementation of character education management, where all programs that have been prepared at the planning stage are carried out in a scheduled, continuous manner, and involve the active participation of all school residents. This implementation is not only routine administrative, but also serves as a means of character formation through direct experience, consistent habituation, and real examples that are integrated into daily activities in the school environment. This management is aimed at shaping students to become individuals who are pious, have noble character, and have an awareness of their responsibilities as *Khalifatullah*. As Allah SWT says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ

"Blessed is the one who purifies his soul."(QS. *Ash-Shams* (91): 9)

To instill religious values, schools need to build a religious atmosphere through various programs or activities that involve all school residents, so as to create unity that forms a religious culture in the school environment (Umra, 2018). Some of the main programs that are implemented consistently include:

a) Morning Prayer Activities and Reading of the Qur'an and Busyro Prayer

Every morning before the lesson starts, all students and teachers take part in morning prayers accompanied by the recitation of the holy verses of the Qur'an and Busyro prayers. This activity is carried out routinely every day as an effort to strengthen spiritual values and create a religious atmosphere in the school environment by involving all school residents not only to act as a forum for worship, but also as a medium to strengthen the emotional relationship between students and teachers, as well as instilling an attitude of discipline and solemnity before starting learning activities.

b) Qur'an Literacy Program

Routinely, generally on Tuesdays, Wednesdays, and Thursdays, students are directed to take part in Qur'an literacy activities which include the reading of selected verses and contemplation of the meaning and moral values contained in it are intended to shape students' ways of thinking and behavior in order to make the Qur'an a source of values, moral guidelines, and guidance for life. This activity aims to shape students' mindset and behavior in order to make the

Qur'an a source of values, ethical guidelines, and life guides. Through this habituation, students are expected to realize that good character is based on *divine values*.

c) Implementation of Congregational Dzuhur Prayers and Weekly Religious Activities

Congregational Dzuhur prayer is a daily agenda that must be followed by all students and teachers. In addition, religious activities such as routine istighosah every Friday serve as a means of collective spiritual strengthening, as well as instilling time discipline and deep religious awareness. This series of activities builds spiritual bonds and strengthens students' religious identity in the framework of responsibility as servants and caliphs of Allah.

d) Social and Environmental Programs: Clean Friday

Every Friday, students engage in a "Clean Friday" program that focuses on the cleanliness of the school environment. This activity is not just a community service, but a tangible form of instilling the value of social responsibility and concern for the environment, as a form of the role of the caliph on earth. Through this activity, students are taught that faith must be embodied in concrete actions that provide benefits to nature and society.

e) Integration of Character Values in Learning and Extracurricular

In addition to running the scheduled program, the principal encourages teachers to integrate character values such as honesty, responsibility, and cooperation into the Learning Implementation Plan (RPP). In the learning process in the classroom and extracurricular activities, teachers are expected to be consistent role models, both in conveying moral messages and showing behavior that is in line with these values. This example is expected to be a real example that is easy for students to emulate in their daily lives.

Mechanism of Internalization of Character Values

The implementation of this management encourages the internalization of character values through two main paths, namely psychological and sociological:

a) Habit Loop

With the consistent implementation of activities, students gradually move from *the stage of moral knowing* (knowledge of values) to *moral acting* (practicing values). Habits that are formed in a structured way affect students' moral awareness so that character values become part of daily automatic behavior.

b) Social Modeling by Principals and Teachers

Students tend to imitate behaviors that are considered relevant, valued, and exemplified by authoritative figures. Principals and

teachers are central figures in character formation because of their role models who have a strong social influence in shaping student attitudes and behaviors.

c) Synergy between Spirituality and Social Action

Spiritual activities and social actions, such as congregational prayers and Clean Friday, create a balance between faith (*qalb*) and tangible deeds (charity). This is in line with the essence of the concept of khalifatullah, which demands harmonization between beliefs and pious deeds in community life and interacting with the environment.

c) Supervision & Evaluation Stage

The supervision and evaluation stage is a crucial element in the management of the principal to ensure that the implementation of student character education takes place in accordance with the planned objectives. This supervision not only serves as a means of control, but also as a reflection tool to evaluate the effectiveness of the program and formulate continuous improvement measures.

Supervision is carried out through two main lines that complement each other, namely:

a) Direct Supervision by the Principal

The principal actively carries out field supervision as a form of participatory and responsive leadership. This supervision includes observation of the implementation of character programs, such as Qur'an literacy, congregational prayers, morning prayers, and the learning process in the classroom. By directly participating, the principal can monitor the extent of the program, the level of teacher and student participation, and how character values are integrated in daily life in the school environment. Through observation activities, school principals also have the opportunity to provide direct feedback to teachers and students as part of cultural and spiritual coaching. This finding is in line with Yulianti's research, which reveals that direct supervision by school principals, especially if carried out in a planned and continuous manner with school management teams such as deputy principals and supervisory teachers, is able to improve student discipline while strengthening moral awareness of the importance of instilling character values in schools (Yulianti & Usman, 2021).

b) Supervision Through Reporting System and Evaluation Forum

In addition to direct supervision, an indirect supervision mechanism is also implemented through a reporting system involving homeroom teachers and teacher evaluation forums that are held periodically. In this mechanism, homeroom teachers have the responsibility to monitor and record the development of student behavior on a daily basis, including aspects of discipline, participation in worship activities, involvement in social programs, and attitudes during the learning process. The data obtained from the monitoring results were then submitted in a teacher evaluation forum, where all educators reflected together on the development of the character program,

identified the obstacles faced, and formulated the necessary improvement steps.

This supervision is strengthened by systematically managed documentation, including photo archives of activities, diaries, student progress reports from homeroom teachers, and the results of teacher observations. All of this data becomes an important information base that is analyzed to monitor the process of internalizing character values in students from time to time. Through the results of this analysis, schools can design intervention programs and remedial coaching, especially for students who experience obstacles in understanding or applying the character values instilled. Kappey Laiv emphasized that the supervision and evaluation of character education needs to be accompanied by planned corrective steps so that the goals of character education can be achieved optimally. (Laiv, 2022).

As revealed by the principal in an interview, monitoring the Qur'an literacy program every Tuesday to Thursday, routine istighosah on Fridays, and morning prayers before learning begins are integral parts of fostering students' character as caliphs. According to him, these activities are not just religious routines, but media to foster students' closeness to the Qur'an, hone social awareness, and get used to an orderly, clean, and responsible life. These programs are intensively supervised because they are believed to have a significant contribution in forming a religious and resilient character that is in harmony with the concept of *khalifatullah*.

2) Supporting and Inhibiting Factors of School Principal Management in Realizing *Khalifatullah*-Based Student Character Education at SMK PGRI 2 Pasuruan

The management of the principal in realizing the character education of students based on *Khalifatullah* influenced by various factors that determine the success rate (Astuti, 2020). These factors are classified into two main groups, namely supporting factors and inhibiting factors. Each factor is described in detail, accompanied by empirical evidence obtained from the field, its influence on the course of implementation, and practical implications that can be used to improve the effectiveness of the program.

a) Supporting Factors

(1) Religious School Environment

The success of the principal's management is supported by a school atmosphere that is thick with religious values (Mafaza & Rahmi, 2024). This climate is formed through routine activities such as morning prayers, Qur'an literacy, congregational Dzuhur prayers, and weekly istighosah. This activity creates social norms that affirm that religious behavior is positive, valued, and expected in schools. Effective reason: Common norms reinforce the process of transforming attitudes into

habits. When students see religious practices widely implemented and appreciated, they are encouraged to adopt them. Impact: Increased student participation in religious activities and facilitated the provision of character interventions such as worship discipline or maintaining cleanliness.

(2) Example of Principals and Teachers

In the context of the formation of student communication morals, the teacher's internal strategy includes how the teacher prepares himself mentally and spiritually, chooses a personal approach to the student, shows an example in communicating, and builds intrinsic motivation in students to apply good communication ethics. These are aspects that are more personal and inherent in the teacher himself (Halimah et al., 2025). The principal and teachers play an active role in setting an example, not only through words, but also through daily actions. This approach is based on the principle of *uswah hasanah*, which is to provide examples of noble behavior directly. Effective reason: According to Bandura's social learning theory, students tend to imitate the behavior of authoritative figures they respect (Khozin et al., 2024). Consistent exemplary accelerates the process of internalizing values. Impact: The formation of concrete standards of behavior in schools, beyond just verbal delivery.

(3) Structured School Program

Management is carried out through structured planning which includes seven important aspects, ranging from the integration of character values in the curriculum, the formation of special teams, to strengthening the school environment. All activities are listed in the academic calendar and lesson plans. Effective rationale: The program structure allows for consistent implementation, is independent of individual initiatives, and facilitates monitoring and evaluation (Sakti et al., 2024). Impact: The program runs stable, continuous, and its progress can be measured periodically.

(4) Periodic Supervision and Evaluation

Robbins emphasized that supervision plays a vital role in maintaining the effectiveness of achieving organizational goals (Robbins & Judge, 2009). In schools, supervision is carried out through direct supervision and reports from homeroom teachers and teachers. All the results are documented in activity reports, photos, and student progress records. Effective reason: The system facilitates early detection of problems and enables relevant interventions based on real data. Impact: Programs can be improved on an ongoing basis, and policies are taken objectively.

(5) Collaboration Between Teachers and Active Student Involvement

Lickona emphasized that students' involvement in character activities will strengthen the moral values instilled in schools (Lickona, 1992). Teachers routinely coordinate to align the vision of character formation across subjects. Meanwhile, students are involved in organizations and social activities. Effective reason: Consistency of moral messages between subjects reinforces habituation, while active participation of students fosters a sense of belonging. Impact: A dynamic learning community is formed that strengthens students' character in daily life.

All of these factors are in line with the Islamic principle of upholding amar makruf nahi munkar, as stated in QS. Ali Imran [3]: 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

"And there shall be among you a group of people who call for goodness, enjoin the righteous and prevent from doing evil; They are the lucky ones."
(QS. Ali Imran (3): 104)

b) Inhibiting Factors

(1) Uneven Student Discipline

Although most students are active, there are still those who are not consistent in participating in activities, such as congregational prayers and morning activities (Nurdien et al., n.d.). Inhibiting reasons: Inconsistencies interfere with the habituation process and reduce the positive influence of peers. Implications: It requires a personal approach such as behavioral contracts, counseling, or character remedial programs, as well as strengthening the rules with strict sanctions.

(2) Tight Academic Schedule

The burden of curriculum, vocational practice, and exam preparation often takes up the time of students and teachers, so the room for character habituation is limited. Inhibiting reason: The lack of frequency of activities reduces the process of value habituation. Implications: Character integration can be done through short-lived micro-habits, such as reflection on grades at the beginning of lessons or the use of transition time between subjects.

(3) Negative Influences of the Outside Environment and Peers

Robbins states that a person's behavior is influenced by the social environment, including peers and digital media (Robbins & Judge, 2009). Some students admitted that they were affected by extracurricular activities that were not in line with

school values. Inhibiting reason: Peer influence on adolescents is so strong, that if the outside environment is dominant, the internalization of school values is reduced. Implications: Need for peer mentoring programs, value discussion groups, and family and community involvement.

(4) Limited Time of Teachers in Conveying Character Values

The burden of teaching and administration often makes it difficult for teachers to build character in depth. Lickona emphasized that character education requires a repetitive and consistent approach (Lickona, 1992). Reasons for inhibition: Without adequate time and training, the internalization of values becomes inconsistent. Implications: Teacher training is required (*capacity building*), integration of character values in the RPP, appointment of character coordinators, and workload review.

(5) Lack of Support from Some Parents

Not all parents continue to habituate character at home. Rahman emphasized that school-parent collaboration is the key to the success of character education. Inhibiting reason: The absence of support at home interrupts the habituation process. Implications: Schools need to hold socialization, brief training for parents, regular communication, and schoolhouse collaborative activities.

(6) Student Fatigue, Boredom and Lack of Motivation

Some students feel tired or bored so it is difficult to be consistent in good habits. Lickona emphasized that without a pleasant experience, values will be difficult to internalize (Lickona, 1992). Inhibiting reasons: Monotonous routines risk lowering motivation. Implications: Schools can vary methods with creative approaches, gamification, projects, as well as providing positive reinforcement.

(7) The Challenge of Maintaining Consistency of Good Attitude

Focusing on practical tasks sometimes makes students ignore character values. Manullang emphasized that behavioral consistency is formed through continuous reinforcement and a supportive environment (Bahri, 2020). Inhibiting reason: Character is considered secondary to academic achievement. Implications: The practice schedule needs to be aligned with the character agenda, and vocational assessments include aspects of ethics, cooperation, and responsibility.

Table 1. School Principal's Strategy, Supporting Factors, and Inhibitions

Yes	Strategy Stage	Activity Description	Supporting Factors	Inhibiting Factors
1	Planning	Preparation of programs based on	Religious Culture of the	Differences in commitment

		religious values, responsibility, and example; the formation of a special team; coordination with teachers and parents.	School; support for teachers and principals.	between teachers; lack of understanding of parents.
2	Implementation	Reading of the Qur'an and busyro prayers, mandatory Qur'an literacy, congregational Dzuhur prayers, habituation of Islamic morals.	Teacher examples; Adequate worship facilities.	Student discipline is low; negative influence of the external environment.
3	Supervision & Evaluation	Homeroom teacher reports, teacher evaluations, teacher council forums, principal monitoring.	Structured evaluation system; effective communication between parties.	Teachers' schedules are busy; Follow-up has not been consistent.

4. Conclusion

This study concludes that the management of school principals in *khalifatullah-based character education* at SMK PGRI 2 Pasuruan is carried out through three main stages, namely planning, implementation, and supervision and evaluation. The planning stage includes the formulation of a program that emphasizes religious values, responsibility, and exemplarity. The implementation stage is applied through religious activities and the habituation of Islamic manners that are integrated into school culture, such as the reading of prayers and the Qur'an in the morning, prayers, Qur'an literacy, and congregational prayers. Meanwhile, supervision is carried out through a routine monitoring system, homeroom teacher reports, and evaluations in teacher forums.

The success of this strategy is strengthened by supporting factors such as a religious school environment, the example of principals and teachers, a clear program structure, and cooperation between educators. On the other hand, several obstacles were found, such as low student discipline, dense academic activities, negative influences of the outside environment, limited teachers' time, lack of parental role, and inconsistency in student behavior. Therefore, the sustainability of character education programs requires effective collaboration between schools, families, and the community as a mutually supportive educational ecosystem.

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