THE IMPLEMENTATION OF CHARACTER EDUCATION IN GRADE 4 MATHEMATICS SUBJECTS IN ELEMENTARY SCHOOLS

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ABSTRACT

This article examines the implementation of character education in mathematics in class 4B of SD Islam Plus Masyitoh Kroya. The method used in this research is descriptive-qualitative and is included in field research—collecting data by conducting observations, interviews, and documentation. The data analysis technique used in this research is the content analysis method. In this analysis, selecting, comparing, combining, and sorting information obtained from related data sources will be carried out to obtain valid inferences. From the studies conducted, it can be seen that there are at least 3 (three) values in character education that have been implemented in the teaching and learning process of mathematics in class 4B of SD Islam Plus Masyitoh Kroya, including (1) religious values through reading prayers before and after lessons take place; (2) the value of honesty in the process of working on questions and assignments and; (3) the value of discipline through punishment and reward methods. In instilling character in students who teach mathematics subjects, they experience several obstacles, starting from controlling students outside of school, which is very difficult even though the role of parents is not optimal. Nonetheless, good communication between tutors and student guardians continues to be pursued so that this character education can be implemented optimally.

Keywords: Character Education; SD Islam Plus Masyitoh Kroya; Mathematics

ABSTRAK

Artikel ini mengkaji tentang implementasi Pendidikan karakter pada mata pelajaran matematika di kelas 4B SD Islam Plus Masyitoh Kroya. Metode yang digunakan dalam penelitian ini adalah metode deskriptif-kualitatif, dan termasuk dalam penelitian lapangan (field research). Proses pengumpulan data dalam penelitian ini dengan melakukan observasi, wawancara dan dokumentasi. Teknik analisis data yang dilakukan dalam penelitian ini adalah metode analisis isi (content analysis). Dalam analisis ini akan dilakukan proses memilih, membandingkan, menggabungkan, dan yg memilah informasi yang didapatkan dari sumber data terkait untuk mendapatkan inferensi yang valid. Dari kajian yang dilakukan dapat diketahui bahwa setidaknya terdapat 3 (tiga) nilai dalam Pendidikan karakter yang telah terimplmentasi dalam proses belajar mengajar mata pelajaran matematika di kelas 4B SD Islam Plus Masyitoh Kroya, antara lain: (1) nilai relijius melalui pembacaan doa sebelum dan setelah pelajaran berlangsung; (2) nilai kejujuran dalam proses pengerjaan soal maupun tugas pelajaran dan; (3) nilai kedisiplinan melalui metode punishment dan reward. Dalam proses penanaman karakter kepada peserta didik pengampu mata pelajaran matematika mengalami beberapa hambatan, mulai dari kontrol terhadap para siswa di luar sekolah yang sangat sulit hatta peran orang tua yang kurang optimal. Meskipun demikian komunikasi yang baik antara pengampu dan para wali siswa terus diupayakan, agar implementasi Pendidikan karakter ini dapat berjalan optimal.

***Kata Kunci**: Pendidikan Karakter; SD Islam Plus Masyitoh Kroya; Matematika*

INTRODUCTION

Strengthening moral education *(moral education)* or character education *(character education)*,[1] at this time, it is very relevant to overcome the moral crisis that is sweeping across our country. The crisis, among others, in the form of increasing promiscuity, rampant violence among children and adolescents, crimes against friends, teenage theft, drug abuse, pornography, and destruction of other people's property, has become a social problem that until now has not been resolved completely (Adisusilo, 2013).

The crisis that hit students indicates that religious and moral education obtained in school has not been able to impact changes in Indonesian human behavior optimally. What is seen is that so many Indonesian people need to be more coherent in their words and actions. This condition originates from what is produced by the world of education (Ahsanulkhaq, 2019).

Demoralization occurs because the learning process tends to teach moral education and ethics as texts and does not prepare students to respond and face contradictory lives. In formal education in schools/madrasas, one of the causes may be that education in Indonesia focuses more on intellectual or cognitive development. In contrast, *soft skills* or non-academic aspects as the main elements of moral education have yet to be considered (Apriyanti & Burhendi, 2020).

The achievement of student learning outcomes cannot only be seen from the cognitive and psychomotor domains, as has been the case in our educational practices but must also be seen from *affective* outcomes. The three domains are *reciprocally* related, although the strength of the relationship varies from one case to another. Some research results show that the effectiveness of achieving *cognitive* outcomes occurs in line with the effectiveness of achieving the *affective domain* (Aqib, 2011).

The Ministry of Education's 2010-2014 Strategic Plan has launched a vision for the implementation of character education, so hard work is needed by all parties, especially for programs that have a major contribution to the nation's civilization that must be truly optimized. However, implementing character education in schools/madrasas requires understanding the concepts, theories, methodologies, and applications relevant to *character building* and character education (Bintang Gustien Friyanti, 2020).

Law No. 20 of 2003 concerning the National Education System, article 1, paragraph 1 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.

Schools as formal educational institutions are expected to be able to plan and develop the learning process to create a conducive learning atmosphere for students to achieve the expected educational goals,

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[1] There is a difference in meaning between Morals, character, and morals. Moral is a person's knowledge of good and bad things that exist and are inherent in a person. The term moral comes from the Latin mores from the syllable mos, which means customs, behavior, and character. Moral is a different concept. Moral is the principle of good and bad, while morality is the quality of judgment of good and bad. Moral education is moral education. Morals of education are the values that are built into every teaching material or science. *Akhlak* (Arabic), the plural form of *khuluq*, is an educated human nature (Salahudin, 2013).

namely the development of all student potential, the formation of character or character, and a dignified human civilization. According to Law No. 20 of 2003 concerning the National Education System, Article 3 states that the functions of education are:

"*To develop the ability and shape the character and civilization of a dignified nation to educate the nation, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (UU No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional [JDIH BPK RI], n.d.)*"

The function of education in shaping the character and civilization of a dignified nation, as described in the National Education System Law, must receive serious attention from all education providers, especially schools as formal institutions. Malik Fajar asserts that education is the basis of the growth and development of the economy, science, and technology, suppressing and reducing poverty and income inequality and improving the quality of human civilization in general.

Based on the description above, it can be concluded that national education mandates schools as formal educational institutions to organize a learning process that can enable the development of a social culture that gives birth to the character (character) and civilization of the nation, which has noble morals, high knowledge, *life skills,* creative, independent, and democratic spirit, and responsible (Mulyasa, 2014).

The mandate to build the character and civilization of the nation in this era of educational autonomy has yet to be fully realized by educational institutions in general and Islamic educational institutions in particular. Many problems that arise in education must be addressed and solved holistically. A very serious problem is the increasing moral decadence (Zulkarnaen, 2022).

Such conditions concern parents and educational institutions, especially Islamic institutions and society. The concern about moral decadence and delinquency of children and adolescents is in dire need of solutions and answers so that it can be resolved immediately, at least reduced or not growing rapidly.

One of the efforts to answer these concerns is the need to organize effective character education in schools. Education that is rooted in the character of the Indonesian nation aims to develop eight characteristics in students who are full of love, which include love of God and the Apostle, love of parents/teachers, love of others, love of excellence, love of self, love of science and technology, love of nature, and love of nation and state. Departing from this, the author is interested in examining the course of character education at the Islamic Elementary School (SD) Plus Masyitoh Kroya, by taking a focus on learning grade 4B mathematics.

RESEARCH METHODOLOGY

The method used in this research is descriptive-qualitative and is included in *field research. The* use of the descriptive-qualitative method is due to its suitability with the object and focus of the study under study. This research seeks to produce findings that cannot be achieved through measurement or statistical procedures (Soehadha, 2012) (Creswell, 2012). The data collection process in this research is, as stated by Moleong, by conducting observations, interviews, and documentation (Moleong, 2006). The data analysis technique used in this research is the *content* analysis method. In this analysis,

selecting, comparing, combining, and sorting information obtained from related data sources will be carried out to obtain valid inferences.

RESULTS AND DISCUSSION
Character Education: An Epistemological Review

Character education itself is a system of instilling character values in school residents, which includes the components of knowledge, awareness or willingness, and action to implement these values, both towards God Almighty (YME), self, others, the environment, and nationality so that they become insan kamil humans (Daniah, 2016).

In character education in schools, all components (*stakeholders*) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, quality of relationships, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and the work ethic of all citizens and the school environment (Bahri, 2017).

The purpose of character education is to improve the quality of the implementation and results of education in schools that lead to the formation of character and noble character of students as a whole, integrated and balanced, according to the competency standards of graduates. Through character education, it is expected that primary-level learners can independently improve and use their knowledge, study, internalize, and personalize character values and noble morals so that they are manifested in their daily behavior (Zulina & Fikri, 2021).

Character education at the institutional level leads to the formation of school culture, namely the values that underlie the behavior, traditions, daily habits, and symbols practiced by all school members and the community around the school. School culture is the characteristic, character or character, and image of the school in the eyes of the wider community (Jupriani & Rofpi, 2020).

To improve the quality of character education, the Ministry of National Education has developed a *grand design of* character education for each pathway, level, and type of education unit. The grand *design* becomes a conceptual and operational reference for the development, implementation, and assessment of each pathway and level of education. The configuration of character in the context of the totality of psychological and sociocultural processes is grouped into *Spiritual and emotional development*, *intellectual development, physical and* kinesthetic *development,* and *affective and creativity development.* Character education development and implementation needs to be done with reference to the grand design.
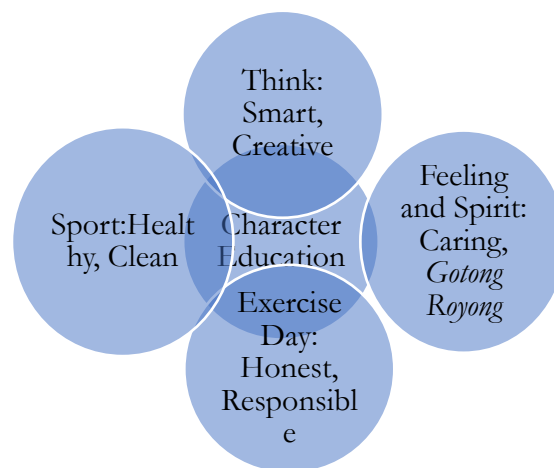

Figure 1.
Character Coherence in the Context of the Totality of Psychosocial Processes.(Asmani, n.d.)

The implementation of character education in schools must be based on basic character values, which are further developed

into more or higher values (which are not absolute or relative) according to the school's needs, conditions, and environment. According to psychologists, some of the basic character values are the love of God and His creation (nature and its contents), responsibility, honesty, respect and courtesy, compassion, care, and cooperation, confidence, creativity, hard work, and perseverance, justice, and leadership; kind and humble, tolerance, peace-loving, and love of unity. Another opinion says that basic human character consists of trustworthiness, respect and caring, honesty, responsibility, citizenship, sincerity, courage, diligence, discipline, vision, fairness, and integrity.[2]

Overview of Research Objects

SD Islam Plus Masyithoh is under the auspices of the Miftahul Huda Kroya Foundation. The foundation has Masyithoh educational institutions ranging from kindergarten, junior high, high, and vocational school. However, at that time, the elementary level in Masyithoh educational institutions did not yet exist, even though Masyithoh Kindergarten had many religious value programs. Therefore, the founders of the foundation have the intention to establish MI. However, considering that MI had few enthusiasts at that time, it was finally switched to a private elementary school, which did not exist in the Kroya area and had many programs in it. Until finally, SD Islam Plus Masyithoh was established (Tim Penyusun, 2018).

SD Islam Plus Masyithoh was established on July 2, 2001, with SK (Decree) of the Head of the Cilacap Regency

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[2] Apart from that, based on Permendiknas No. 23 of 2006, at least 24 Character Values can be developed, namely: (1) Religiousness, one's thoughts, words, and actions that are always based on the values of God and the teachings of their religion. (2) Honesty, Behaviour based on an effort to make oneself a person who can always be trusted in words, actions, and work towards oneself and other parties. (3) Intelligence: A person's ability to perform a task carefully, precisely, and quickly. (4) Resilience, Attitude, and behavior of never giving up or never giving up when facing various difficulties in carrying out activities or tasks so as to be able to overcome these difficulties in achieving goals. (5) Democratisation: A way of thinking, behaving, and acting that equally assesses the rights and obligations of oneself and others. (6) Concern, Attitudes, and actions that always seek to prevent and correct irregularities and damage (human, natural, and order) around themselves. (7) Independence, attitudes, and behaviors that do not easily depend on others in completing tasks. (8) Logical, critical, creative, and innovative thinking: Thinking and doing something in reality or logic to produce new and updated ways or results from what is already owned. (9) Risk-taking is a readiness to accept risks/ consequences arising from real actions. (10) Action-oriented, the ability to realize ideas into concrete actions. (11) Leadership is the ability to direct and invite individuals or groups to achieve goals by adhering to the principles of leadership based on national culture. (12) Hard work, behavior that shows earnest efforts in overcoming various obstacles in order to complete tasks (study/work) as well as possible. (13) Responsibility, Attitude, and behavior of a person to carry out their duties and obligations as they should do towards oneself, society, the environment (natural, social, and cultural), the state, and God Almighty. (14) Healthy lifestyle: Any effort to apply good habits to create a healthy life and avoid bad habits that can interfere with health. (15) Discipline: Actions demonstrating orderly behavior and adherence to rules and regulations. (16) Self-confidence is an attitude of confidence in one's ability to fulfill one's wishes and expectations. (17) Curiosity, Attitudes, and actions that always strive to know more deeply and broadly from what they learn, see, and hear. (18) Love of knowledge, A way of thinking, behaving, and doing that shows loyalty, concern, and high appreciation for knowledge. (19) Awareness of the rights and obligations of self and others, the attitude of knowing and understanding and carrying out what belongs to oneself and others, and the duties/obligations of oneself and others. (20) Compliance with social rules, The attitude of obeying and obeying rules regarding society and the public interest. (21) Respect for the work and achievements of others, Attitudes and actions that encourage themselves to produce something useful for society, and recognize and respect the success of others. (22) Civility: A refined and kind nature from the point of view of grammar and behavior to everyone. (23) Nationalism: A way of thinking, behaving, and doing that shows loyalty, concern, and high appreciation for the language, physical, social, cultural, economic, and political environment of one's nation. (24) Respect for diversity: The attitude of giving respect to various kinds of things in physical form, nature, customs, culture, ethnicity, and religion.

Education and Culture Office No. 420/02867/02/03, and has a School Identity Number (NIS) 100680, Building Statistics Number (NSB) 11022199040043011, and School Statistics Number (NSS) 102030107501. As an educational institution that has a clear direction and purpose, SD Islam Plus Masyithoh formulates a vision and mission, which is then elaborated operationally into school goals. The Vision of SD Islam Plus Masyithoh is to Form a Generation of Sholeh Scholars. The Mission of SD Islam Plus Masyithoh, among others: (1) Forming a professional, trustworthy, learner-oriented educational institution to be more active, innovative, religious, character and able to explore in the frame of *Ahlussunnah Wal Jamaah* Islamic rules*;* (2) Preparing students to continue their education to the next level in the quality school they want; (3) Optimizing education in the fields of science and technology, language, sports, and cultural arts according to the talents, interests, and potential of students; (4) Creating a pleasant and Islamic learning environment and; (5) Making teachers as role models in the character building of students (Tim Penyusun, 2018).

Furthermore, the objectives of SD Islam Plus Masyitoh Kroya are as follows: (1) Forming students who are devoted to Allah SWT; (2) Being able to perform mandatory prayers correctly and with full awareness; (3) Being obedient and respectful to parents; (4) Producing quality graduates, having knowledge, skills as provisions to continue to higher schools; (5) Achieving academic and non-academic achievements at least at the Cilacap district level; (6) 100% graduation percentage rate and; (7) Realizing an effective, quality and desirable school for the community.

The facilities and infrastructure owned by SD Islam Plus Masyithoh Kroya are quite adequate; in addition to the facilities that schools must have, such as classrooms, teachers' rooms, principals, and TU rooms, other facilities support student learning in the classroom, especially in the implementation of character education, namely, there are prayer rooms, canteens, and libraries. The facilities and infrastructure owned by SD Islam Plus Masyithoh Kroya clearly with the amounts can be seen in the following table:

Table 1.
Facilities of SD Islam Plus Masyitoh Kroya

No.	Building Name	Total
1	Classroom	13
2	Teacher's Room	1
3	Office Space	1
4	Treasurer's Room	1
5	Library	1
6	Computer Room	1
7	Mushola	1
8	UKS	1
9	School Canteen	1
10	Bathroom/WC	5
11	Ceremony Field	1

The data on the condition of teaching and education personnel at SD Islam Plus Masyithoh Kroya can be seen in the following table:

Table 2.
Teacher of SD Islam Plus Masyitoh Kroya

No.	Name	Position
1	Luluk Imtihana, S.Pd.	Principal
2	Amriyah, S.E.	Head of Curriculum
3	Sri Yeti Utami, S.Pd.	Head of Student Affairs
4	Alif Mahrisa Baraka, S.Pd.I.	Teacher
5	Muhafidzin, S.Pd.I.	Teacher

6	Mulyati, S.Ag.	Teacher
7	Siti Mumbasitoh, S.E.	Teacher
8	Fitriana Rizki, S.Pd.	Teacher
9	Risma Tri Anggoro, S.Pd.I.	Teacher
10	Tati Fatmawati, S.Pd.	Teacher
11	Apit Nurindra Alam, S.T.	Teacher
12	Rijalul Muttaqin, S.Pd.	Teacher
13	Desti Setya Cahyani Putri	Teacher
14	Agus Juhjaeni	Teacher
15	Siti Nur Jauharotut Tauhid	Teacher
16	Munfa'atin	Teacher
17	Mutmainah	Teacher
18	Endarin, A.Ma.Pust.	Teacher
19	Miftahudin, A.Md.	Teacher
20	Retno Sulastri	Teacher
21	Sudarto	Employees
22	Sunarto	Employees
23	Rakam	Employees
24	Sharifulloh	Employees

Implementation of Character Education in Mathematics Subjects in Class 4B of SD Islam Plus Masyitoh Kroya

Character education, at the institutional level, leads to the formation of a school culture or values that underlie the behaviors, traditions, daily habits, and symbols practiced by all school community members and are the hallmark, character, or image of the school in the eyes of the wider community (Lickona, 2004). At this level, several activities or traditions develop at SD Islam

Plus Masyitoh Kroya in implementing character education, among others: praying before the Teaching and Learning Activities (KBM) begins. From an interview conducted with Rijalul Muttaqin. Conveyed as follows (R. Muttaqin, personal communication, 2022):

"Yes, for example, praying before the lesson begins. Among the prayers performed by students include: reading al-fatihah, reading two sentences of the shahada, a prayer in Indonesian which reads: "O Allah, O Allah, give me useful knowledge, recite Shalawat, recite tasbih sentences, recite prayers in Arabic, which reads: "Allahummaftah 'Alaina hikmataka, wansur 'Alaina min khazaini rahmatika ya Arhamarahimin, rabbana taqabbal minna, innaka anta sami'ul alim, wa tub Alaina innaka anta tawaaburrahim," and so on.*"*

Prayer activities are included in implementing religious character education in SD Islam Plus Masyitoh Kroya students. As one of the character values developed in schools by Gunawan, religion is described as a character value related to the relationship with God Almighty, including thoughts, words, and actions of a person who strives always to be based on divine values and or religious teachings.

Religion is not a single thing but a system consisting of various aspects. In the psychology of religion, religious awareness and religious experience are known. Glock and Stark state that there are five aspects or dimensions of religion, namely: (a) *Religious Belief (*Dimension of Belief);[3] (b) Religious *Practice* (Dimension of Performing Obligations);[4] (c) Religious *Feeling (Dimension*

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[3] The dimension of belief is the degree to which a person accepts dogmatic things in his religion. In Islam, this dimension of belief is covered in the Pillars of Faith. The Pillars of Faith consist of faith in Allah, in Allah's Angels, in the Book of Allah, in Allah's Apostles, in the Last Day, and in Allah's Destiny (Dermawan et al., 2017).

[4] This dimension is where learners have a level of the extent to which a person performs his religious ritual obligations, such as performing compulsory and sunnah prayers, fasting compulsory and sunnah, praying before and after doing something, giving alms, shodakoh, and so on (Darmayanti & Wibowo, 2014).

of Observation); [5] (d) Religious *Knowledge*, [6] and (e) Religious *Effect (*Dimension of Behavior). [7] Therefore, the activity of praying before starting KBM can also be categorized in *religious practice,* because this dimension is where students have the extent to which a person performs the ritual obligations of his religion, where praying itself is an obligation for every Muslim, as Allah's word QS. Al-Ghafir: 60;

وَقَالَ رَبُّكُمُ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْۗ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ

Meaning: *Your Lord said, "Pray to Me, and I will surely grant you. Verily, those who are arrogant and do not worship Me will enter Hellfire in a state of humiliation.* (Jajasan Penjelenggara Penterdjemah/Pentafsir Al-Qoeraan (1967), 2019)*"*

Apart from religious character, the cultivation of honest character is also found in mathematics learning in class 4B of SD Islam Plus Masyitoh Kroya, such as in the context of giving assignments to students both daily and semester (PTS / PAS) to be done by themselves, and not cheating. Honesty is a trait that is inherent in a person and is an important thing to do in everyday life. The value of honesty is based on the religious value itself (Muhammad, 2015). Honesty itself can be defined as the tendency to do or behave as it is, not lying, not making

things up, not adding or subtracting, and not hiding information. [8]

The cultivation of disciplinary character is also implemented in the teaching and learning process in mathematics subjects in class 4B of SD Islam Plus Masyitoh Kroya. The disciplinary character can be defined as an action that shows orderly and obedient behavior to various provisions and regulations. According to Arikunto, there are 5 (five) indicators of disciplinary character, including:

No.	Indicator	Description	Sub Indicators
1	Doing schoolwork at home	Learners do homework from the teacher and students Do it individually or in groups well and correctly. individually or in groups well and correctly.	Individuals
			Group
2	Preparing school supplies at home	Learners prepare all the necessities	Stationery
			School Uniform

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[5] The dimension of religious experience and appreciation is religious feelings or experiences that have been experienced and felt. For example, feeling close to God, feeling afraid when students commit a sin or mistake, feeling saved by God, and so on (Mu'in, 2011).

[6] The knowledge dimension is how far a person knows about the teachings of his religion, especially those in the holy book and others. This dimension is also called the dimension of knowledge, which includes knowledge of fiqh in Islam (Shobirin, 2018).

[7] This dimension measures the extent to which a person's behavior is motivated by the teachings of his religion in social life. For example, students visit their neighbors who are sick, help others who are in trouble, donate property, and so on (Rakhmawati, 2022).

[8] In this context, honesty in the academic world can also mean the action or behavior of someone who borrows and copies other people's assignments, copies answers during exams, and obtains assignments or exam questions from the previous semester (Bahri, 2017).

		brought to school by preparing them at home.	
3	Attitude during the lesson	Students are conducive to the learning process in class and outside of class.	In Class
			Outside the Classroom
4	Learner attendance	Students attend every learning activity or other activities carried out by the school.	Teaching and Learning Activities
			Activities outside of KBM
5	Implementing school rules	Learners implement written rules regarding both attitude and uniforms	Attitude
			Uniform

In Mathematics lessons in class 4B, SD Islam Plus Masyitoh Kroya applies the concept of *punishment* and *reward* to shape the character of disciplined students. In an interview, it was conveyed (R. Muttaqin, personal communication, 2022):

"*Yes, of course. I often give additional assignments (homework) to the students; when some do not do it, there is a punishment for them, for example, cleaning the class. Besides discipline, there is another value in character education, namely responsibility, so that each student can be responsible for the mandate or task given to them.*"

When looking at the definition and meaning of the word, *reward* is an English term that means reward, wage, or gift, depending on the context of the conversation. If it relates to religion and belief in God, a *reward is* defined as a *reward*. Meanwhile, if it is related to good actions between fellow humans, it means a gift or reward that is good and pleasant. As for the word punishment, in English, it means punishment, torture, or harsh behavior. *Punishment* is a form of negative *reinforcement* that aims to cause displeasure in someone so they do not do something contrary to the norms believed to be the truth. With the concept of *punishment* and *reward* above, the mathematics teacher in class 4B of SD Islam Plus, Masyitoh Kroya, wants to instill a life attitude or disciplinary character in students.

In the process of instilling character in students, the mathematics teacher of class 4B of SD Islam Plus, Masyitoh Kroya, experienced several obstacles. Starting from the control of students outside of school, which is very difficult, and the role of parents could be more optimal. In an interview delivered:

"*Of course, there are obstacles. It's more about the response of parents who don't agree with giving additional assignments. When at home, parents also have a role as teachers or companions. Therefore, when students have problems in doing the additional assignments, the presence and assistance of parents is certainly something that children must obtain. Most parents feel busy and have enough time to accompany them, so some assignments are not finished when the assignments are collected.*"

This is a problem in itself to instill character in students. The participation of families and communities in the process of building children's character still needs to improve. Habits in the family and community environment significantly influence the formation of children's character (Dermawan et al., 2017). The risk of the above symptoms is that teachers have a heavier responsibility in overseeing the cultivation of character in students. Whereas schools only have very little time in this regard.

CONCLUSION

Education is very important in creating a qualified, potential, and resilient generation. The government has made various efforts to improve the quality of education, schools/madrasas, including SD Islam Plus Masyitoh Kroya as one of the educational institutions in Kroya through the implementation and strengthening of character for students. Character education has many values, such as religion, honesty, tolerance, discipline, hard work, creativity, independence, and so on.

From the research conducted, there are at least 3 (three) values in character education that have been implemented in the teaching and learning process of mathematics subjects in class 4B of SD Islam Plus Masyitoh Kroya, including (1) religious values through the recitation of prayers before and after the lesson; (2) the value of honesty in the process of working on questions and lesson assignments and; (3) the value of discipline through *punishment* and reward methods. In instilling character in students, mathematics teachers experience several obstacles, starting from controlling students outside of school, which is very difficult, *and the* role of parents could be more optimal. Nevertheless, good communication between the teachers and the students' guardians continues to be pursued so that character education can be implemented optimally.

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