

## The Role of Schools in Shaping Children's Islamic Character through the PPM KI Program at SB At-Tanzil Serdang

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**Abstract.** In order to develop Islamic character through cooperation and brotherhood, the Community Service Program (PPM) becomes an effective approach. PPM involves collaboration between schools and external partners, in this case, International Partnerships (KI), to improve the quality of education and the formation of Islamic character. Within the framework of cooperation with KI, schools can adopt best practices from international educational institutions and implement them in the school environment. Through various activities and learning, schools can create opportunities for children to interact, cooperate, and build brotherhood with their peers. Through this process, children can learn to respect, support, and understand each other, as well as develop inclusive and caring attitudes. This research will use qualitative research methods with a case study approach. This method will allow researchers to gain a deep understanding of the role of schools in shaping the Islamic character of children, with a focus on cooperation and brotherhood in the school environment.

**Keywords:** formation of Islamic character in children, ppm ki program, role of schools

### 1. Introduction

The education of Islamic character in children plays a very important role in shaping a good and noble personality. One environment that has a major influence in shaping a child's character is the school. The school, as an educational institution, has a responsibility not only to convey academic knowledge to children but also to assist them in acquiring Islamic values and attitudes (Hernani & Inayati, 2018).

In this article, we will discuss the role of schools in shaping the Islamic character of children, focusing on a case study about cooperation and brotherhood in schools. Cooperation and brotherhood are very important values in Islam, and teaching and the school environment can play a crucial role in developing these values in children (Asrial et al., 2022).

Schools have a structured environment and extensive social interaction among students. Through various activities and learning, schools can create opportunities for children to interact, cooperate, and build brotherhood with their peers (Asrial et al., 2023). Through this process, children can learn to respect, support, and understand each other, as well as develop inclusive and caring attitudes (Asrial et al., 2022).

In the context of Islamic education, schools can use religious teachings as a foundation to teach and practice cooperation and brotherhood among students. The Quran and Hadith provide clear guidelines on the importance of cooperation and brotherhood in daily life. For example, Allah SWT says in Surah Al-Ma'idah verse 2, "Help each other in virtue and piety, and do not help each other in sin and hostility." By understanding and applying these values, schools can help shape the Islamic character of children (Risman & Asman, 2022).

Education plays a very important role in shaping the character of children, including Islamic character. The school, as an educational institution, has a great responsibility in developing values and attitudes in accordance with religious teachings (Hernani & Inayati, 2018). One important aspect of the formation of Islamic character is cooperation and brotherhood among students. Through cooperation and brotherhood, students can learn to respect each other, cooperate, and build harmonious relationships in the school environment (Asrial et al., 2022).

In this context, the Community Service Program (PPM) becomes one of the effective approaches in developing the values of cooperation and brotherhood in schools (Risman & Asman, 2022). PPM is a program that involves collaboration between schools and external partners, in this case, International Partnerships (KI). This program aims to improve the quality of education, including the formation of Islamic character, through activities involving students, teachers, parents, and the local community (Risman & Asman, 2022).

In the current era of globalization and modernization, the challenges in shaping Islamic character in children are becoming more complex. The culture that tends to be individualistic, the influence of social media, and pressure from the surrounding environment can be obstacles in developing a strong Islamic personality (Risman & Asman, 2022). Therefore, the role of schools in shaping the Islamic character of children becomes very important (Hernani & Inayati, 2018).

In this context, it is important to research and dig deeper into the role of schools in shaping the Islamic character of children through cooperation and brotherhood (Retna, 2018). Through cooperation, students can learn to work together in groups, support each other, and create a harmonious environment in school (Asrial et al., 2023). Meanwhile, through brotherhood, students will learn to respect each other, develop empathy, and form strong bonds of brotherhood (Retna, 2018).

In order to develop Islamic character through cooperation and brotherhood, the Community Service Program (PPM) becomes an effective approach (Retna, 2018). PPM involves collaboration between schools and external partners, in this case, International Partnerships (KI), to improve the quality of education and the formation of Islamic character (Asrial et al., 2023). Within the

framework of cooperation with KI, schools can adopt best practices from international educational institutions and implement them in the school environment (Retna, 2018).

The case study about cooperation and brotherhood in schools through the Community Service Program (PPM) International Partnership (KI) becomes the focus of this research (Retna, 2018). Through this case study, we can analyze and evaluate the effectiveness of this program in shaping the Islamic character of children in schools (Asrial et al., 2023). By studying real experiences in the field, we can gain a deep understanding of the implementation of the program, the challenges faced, and the benefits gained in developing cooperation and brotherhood in schools (Retna, 2018).

Through this article, it is hoped to provide a positive contribution to the development of Islamic character education in schools (Retna, 2018). This article will present relevant and practical information for schools, teachers, and related parties in their efforts to shape the Islamic character of children through cooperation and brotherhood (Asrial et al., 2023). In addition, this article is also expected to provide insight to readers about the importance of the role of schools in shaping Islamic character and how programs like PPM KI can be an effective tool in achieving these goals (Retna, 2018).

With this research, it is hoped that education practitioners, the government, and the community can increase their efforts in building schools that are capable of shaping the Islamic character of children (Asrial et al., 2023; Retna, 2018).

## 2. Method

This research will use a qualitative research method with a case study approach. This method will allow researchers to gain a deep understanding of the role of schools in shaping the Islamic character of children, with a focus on cooperation and brotherhood in the school environment (Risman & Asman, 2022). Here are the research steps that will be carried out:

- a. **Identification and Selection of Research Subjects:** The researcher will identify several schools that have a strong Islamic education program, focusing on the values of cooperation and brotherhood (Risman & Asman, 2022). Then, from the identified schools, one school will be selected to be the subject of research.
- b. **Data Collection:** This research will use various data collection techniques, such as participatory observation, in-depth interviews with teachers, students, and related school staff, as well as analysis of documents related to school activities. Participatory observation will allow researchers to directly observe the interaction between students in situations of cooperation and brotherhood at school (Prasetyarini et al., 2021).
- c. **Data Analysis:** The collected data will be analyzed thematically (Prasetyarini et al., 2021). The researcher will look for patterns and findings that emerge in relation to the role of schools in shaping the Islamic character of children through cooperation and brotherhood (Risman & Asman, 2022). Data analysis will involve the process of coding and categorizing findings to identify the main themes that emerge from the data.

- d. **Interpretation and Conclusion Drawing:** After the data analysis is complete, the researcher will interpret the findings generated (Prasetyarini et al., 2021). This will involve interpreting the meaning of the data found and linking it to relevant literature. The researcher will draw conclusions about the role of schools in shaping the Islamic character of children through cooperation and brotherhood based on research findings (Risman & Asman, 2022).
- e. **Discussion and Implications:** The research results will be discussed more broadly to explore the implications and suggestions for schools in enhancing their role in shaping the Islamic character of children. In this section, it will be explained how schools can strengthen cooperation and brotherhood programs, and their impact on the formation of Islamic character in children (Risman & Asman, 2022).

Through this research method, it is hoped that researchers can gain a comprehensive understanding of the role of schools in shaping the Islamic character of children through cooperation and brotherhood at school. The results of this research are expected to provide valuable input for schools and education practitioners in strengthening Islamic values in the formation of student personalities (Risman & Asman, 2022).

The purpose of this research is to explore and understand the role of schools in shaping the Islamic character of children, focusing on aspects of cooperation and brotherhood in schools. Some specific objectives of this research are:

- a. **Analyze the role of schools in shaping the Islamic character of children:** This research aims to identify the concrete role played by schools in shaping the Islamic character of children, especially in terms of cooperation and brotherhood (Risman & Asman, 2022).
- b. **Investigate the influence of the school environment on the Islamic character of children:** This research will explore the influence of the school environment on the development of the Islamic character of children, focusing on the values of cooperation and brotherhood that are taught and practiced in schools (Asrial et al., 2023; Ikhlas et al., 2021).
- c. **Identify effective strategies and programs in shaping the Islamic character of children in schools:** This objective involves analyzing various strategies and programs implemented in schools to develop Islamic character, especially in terms of cooperation and brotherhood, and evaluating their effectiveness (Manaf & Ariyanto, 2020).
- d. **Provide recommendations and practical guidelines for the development of Islamic character in children in schools:** Based on the research results, this objective is to compile recommendations and practical guidelines for schools in shaping the Islamic character of children, especially in terms of cooperation and brotherhood (Risman & Asman, 2022).
- e. **Increase public understanding and awareness of the role of schools in shaping the Islamic character of children:** This research also aims to increase public understanding and awareness of the importance of the role of schools in shaping the Islamic character of children, and its impact on their holistic development (Manaf & Ariyanto, 2020).

Through the achievement of these objectives, this research is expected to make a positive contribution in strengthening the role of schools in shaping the Islamic character of children,

especially in terms of cooperation and brotherhood, and provide practical guidelines for educators and education stakeholders in creating an educational environment conducive to the formation of a strong Islamic character in children (Manaf & Ariyanto, 2020; Risman & Asman, 2022).

The benefits of this article are as follows:

- a. **Enhance understanding of the importance of the role of schools in shaping the Islamic character of children:** This article will explore the role of schools as educational institutions responsible for shaping the Islamic character of children, especially in the context of cooperation and brotherhood in schools (Hernani & Inayati, 2018).
- b. **Provide information and guidance for schools in developing education programs focused on the formation of Islamic character:** This article can provide insights into effective strategies and methods in enhancing cooperation and brotherhood among students, thus creating an Islamic learning environment (Asrial et al., 2023).
- c. **Help to enhance the values of cooperation and brotherhood among students:** This article can be a source of inspiration for teachers and school staff in implementing activities that promote cooperation, mutual support, and create bonds of brotherhood among students. This will help create a harmonious and Islamic school environment (Asrial et al., 2022).
- d. **Contribute to the development of Islamic character in children:** By emphasizing the values of cooperation and brotherhood, this article can help shape a strong Islamic character in children. They will learn to cooperate, respect each other, and maintain good brotherhood relationships, which form the foundation for a strong Islamic personality (Hernani & Inayati, 2018).
- e. **Encourage collaboration between schools, parents, and the community in shaping the Islamic character of children:** This article can activate the role of parents and the community in supporting the efforts of schools in shaping the Islamic character of children through cooperation and brotherhood. By involving all relevant parties, the common goal of shaping the Islamic character of children can be achieved more effectively (Hernani & Inayati, 2018).

With this article, it is hoped that it can strengthen the role of schools in shaping the Islamic character of children through cooperation and brotherhood, and provide positive benefits for the development of the Islamic personality of the younger generation (Retna, 2018).

### 3. Result and Discussion

The PPM KI Program at SB At-Tanzil Serdang is implemented with an unwavering commitment and a primary focus on molding the Islamic character of children. This noble objective is achieved through a well-structured series of cooperation and brotherhood activities (Nasucha et al., 2020). The teachers, who form the backbone of this program, are not just passive observers but are actively involved in organizing and facilitating collaborative activities among students. These activities are diverse and include group projects that encourage teamwork and cooperation, fostering a spirit of unity and mutual respect. Thematic discussions are also organized, which serve as a platform for intellectual growth and a deeper understanding of Islamic principles. Additionally, mentoring

programs are conducted that provide personalized guidance to each student, catering to their individual learning needs (Ikhlas et al., 2021).

The overarching aim of this program is not just to teach but to instill Islamic values in students and strengthen the sense of brotherhood among them (Nasucha et al., 2020). This approach helps in fostering a harmonious and supportive learning environment, where every student feels valued and included (Ikhlas et al., 2021). The PPM KI Program at SB At-Tanzil Serdang has had a profound and positive impact on the formation of the Islamic character of children. Through the various cooperation and brotherhood activities, students are not just taught Islamic values but are empowered to internalize them in their daily lives. This internalization process is crucial as it ensures that these values are not just theoretical concepts but guide their actions and decisions (Nasucha et al., 2020).

Students learn about core Islamic principles such as honesty, justice, empathy, patience, and the attitude of mutual respect. These principles become an integral part of their character, guiding their interactions and decisions. In addition to these moral and ethical teachings, students are also taught to practice worship, such as prayer, fasting, and memorizing the Quran. These practices help them connect with their faith on a deeper level, cultivate a strong spiritual foundation, and develop a personal relationship with Allah (Ikhlas et al., 2021).

Schools play a pivotal role in shaping the Islamic character of children (Nasucha et al., 2020). This is achieved through formal education that goes beyond academic learning. Teachers, as facilitators and role models, play an indispensable role in implementing Islamic values and strengthening the formation of the Islamic character of children. They provide a conducive environment for building piety towards Allah, strengthening relationships among students based on brotherhood, and increasing awareness of social responsibility (Ikhlas et al., 2021). By creating such an environment, schools ensure that students not only excel academically but also grow into responsible and compassionate individuals who embody the teachings of Islam in their lives. This holistic approach to education ensures the all-round development of students, preparing them to be successful in this life and the hereafter (Nasucha et al., 2020).

#### a. **Sharpening Children in *Calistung***

*Calistung*, an acronym for reading (*membaca*), writing (*menulis*), and counting (*menghitung*), is the cornerstone of children's education (Kusuma & Sari, 2023). At SB At-Tanzil Serdang, we have initiated a comprehensive and meticulously designed program to sharpen these *Calistung* skills among children. The program is progressive in nature, beginning with the fundamental step of training children to recognize letters and learn to read. This initial step is crucial as it opens up a world of knowledge for them, laying the groundwork for their journey towards literacy (Kusuma & Sari, 2023).

Once the children have mastered the art of recognizing letters, the program evolves to the next stage - writing. Here, children embark on their writing journey by first learning to write alphabet letters. Over time, they gradually improve their handwriting skills, eventually learning to express

their thoughts on paper. Writing serves a dual purpose - it not only enhances their literacy skills but also fosters creativity and improves communication. It provides them with a medium to express their thoughts, ideas, and emotions (Kusuma & Sari, 2023).

In parallel to literacy, the program also focuses on developing numeracy skills. Children are introduced to numbers and taught to count. This forms the foundation for their future understanding of more complex mathematical concepts and problem-solving skills. It equips them with the necessary tools to navigate through the world of numbers (Kusuma & Sari, 2023).

What sets our program apart from others is our unique approach to learning. We firmly believe that for children, especially at their tender age, learning should be an enjoyable and engaging process. Therefore, we incorporate elements of play into our teaching methods. This playful approach to learning ensures that children do not easily get bored and remain enthusiastic about learning. It transforms the learning process from a mundane task into an exciting adventure. By seamlessly integrating play with learning, we strive to foster a love for learning among children, making their educational journey not just fruitful, but also enjoyable. This holistic approach ensures that our students are well-equipped to lead a life guided by knowledge and wisdom (Kusuma & Sari, 2023).



Figure 1. Children at SB At-Tanzil Serdang Joyfully Learning *Calistung* - The Fundamentals of Reading, Writing, and Counting

#### b. Duha Prayer Training

At SB At-Tanzil Serdang, we firmly believe in the holistic development of our students. This development is not confined to academic learning but extends to spiritual growth, forming an integral part of our educational philosophy. One of the key ways we foster this spiritual growth is through our unique Duha Prayer Training (Saryadi et al., 2020).

Every lesson at our school commences with the children performing the Duha prayer. This practice is not a mere ritual, but a carefully designed exercise that serves multiple purposes. Firstly, it instills in them the habit of praying, thereby connecting them to their faith from a young age. This early connection to their faith lays the foundation for a strong spiritual identity. Secondly, the practice of starting each lesson with a prayer sets a serene and focused tone for the lessons that follow. It creates an environment that is conducive to learning, fostering a sense of calm and focus that enhances the learning experience (Saryadi et al., 2020).

In addition to performing the Duha prayer, our program also includes training the children to be proficient in prayer recitations. This involves learning the correct pronunciation of the verses, understanding their meaning, and internalizing the values they convey. This not only enhances their Arabic language skills but also deepens their understanding and appreciation of their faith. It allows them to connect with the verses they recite on a deeper level, enriching their spiritual journey (Saryadi et al., 2020).

The Duha Prayer Training is not just a religious exercise, but a character-building activity. By engaging in regular prayer, the children develop essential qualities such as discipline, patience, and humility. They learn the importance of gratitude and reflection, values that are central to the Islamic character. These values, once internalized, guide their actions and interactions, shaping their character and behavior (Saryadi et al., 2020).

In essence, the Duha Prayer Training at SB At-Tanzil Serdang is a comprehensive program that aims to shape the Islamic character of children. It prepares them to lead a life guided by faith and values, equipping them with the spiritual tools they need to navigate the challenges of life. It is a testament to our commitment to providing an education that nurtures both the mind and the soul, producing well-rounded individuals who are not only academically proficient but also spiritually grounded (Saryadi et al., 2020).



**Figure 2. Children at SB At-Tanzil Serdang Starting Their Lessons with the Duha Prayer, Nurturing Their Proficiency in Prayer Recitations and Islamic Character**

### **c. Healthy Exercise**

Every Friday, we set aside time to conduct healthy exercises for the children. This initiative is a testament to our commitment to fostering a holistic approach to education. We believe that physical health is as important as mental and academic growth (Firdausy et al., 2019). We strive to ensure that our students are not just academically proficient but also physically fit and healthy.

The exercises we conduct are designed to be both fun and engaging. We aim to ensure that the children look forward to this weekly routine rather than see it as a chore. The activities involved in these exercises range from simple stretching exercises to more complex routines (Riantini et al., 2023). These routines are designed to improve their strength, flexibility, and endurance. The goal is

to contribute to their physical well-being and also instill in them the habit of leading an active lifestyle from an early age. We believe that a healthy body is the foundation of a healthy mind.

We have observed that these exercises have a positive impact on their learning capabilities. After the exercise session, the children appear more alert and enthusiastic. They are ready to absorb new knowledge and engage in academic activities. This can be attributed to the fact that physical activity stimulates brain function and aids in better concentration and cognitive abilities (Firdausy et al., 2019). It is well-documented that physical activity can lead to improved academic performance (Wingard et al., 2020).

In addition to the physical benefits, these exercise sessions also serve as a platform for the children to explore their creativity. They are encouraged to come up with their own exercise routines. This promotes a sense of innovation and originality among the students. It not only makes the sessions more interesting but also aids in the development of their problem-solving and creative thinking skills. We believe that creativity is as important as academic knowledge in the overall development of a child.

In conclusion, our Friday exercise sessions are not just about keeping the children physically fit. They also contribute significantly to their overall development. They help in making them healthier, more enthusiastic learners, and creative thinkers. We believe that such initiatives will go a long way in shaping well-rounded individuals. These individuals will be equipped to face the future with confidence. They will have the physical strength, academic knowledge, and creative thinking skills to overcome any challenges they might face in the future (Wahidah & Adam, 2019). We are committed to ensuring that our students are well-prepared for the future. We believe that our Friday exercise sessions are a step in the right direction towards achieving this goal.



**Figure 3. Children at SB At-Tanzil Serdang Participating in a Healthy Exercise Routine Every Friday, Boosting Their Health and Enthusiasm for Learning**

#### **d. Eating & Resting**

Every day, the early learning hours conclude at 11:00 AM (Gumartifa et al., 2023), marking the beginning of the children's lunch break. This is a vital part of their day, as it allows them to replenish their energy with a nutritious meal. The children are provided with a variety of healthy

food options, ensuring they receive the necessary nutrients for their growth and development (Gumartifa et al., 2023). During this time, they also have the opportunity to engage in light conversation with their peers, fostering a sense of camaraderie and community. This break from their studies is not just about nourishment, but also about enjoying a brief respite and unwinding.

Once lunch is over, the children are encouraged to take a nap (Gumartifa et al., 2023). This nap time, which lasts until 13:20, is a crucial part of their daily routine. It's not just about getting some sleep; it's about giving their minds and bodies a chance to rest and rejuvenate (Gumartifa et al., 2023). This rest period promotes better health and well-being, as it allows the children to relax and recharge. Moreover, it has been shown to improve their concentration and productivity for the activities that follow, enhancing their overall learning experience (Gumartifa et al., 2023).

After their nap, the children gather for the Dhuhr prayer (Gumartifa et al., 2023). This is a significant aspect of their day, as it instills in them discipline, spirituality, and a sense of community. The act of praying together not only serves as a gentle transition from rest to activity but also helps them develop a routine and understand the importance of spirituality in their daily lives (Gumartifa et al., 2023).

Post prayer, the children resume their learning activities. One of the key activities during this time is reciting the Quran (Gumartifa et al., 2023). This exercise not only enhances their reading and memorization skills but also deepens their understanding of their cultural and religious heritage. It's an opportunity for them to connect with their roots and learn about the teachings of their faith (Gumartifa et al., 2023).

The afternoon learning session continues until 04:00 PM (Gumartifa et al., 2023). During this period, the children engage in a variety of educational activities. These activities are designed to stimulate their intellectual curiosity, foster their creativity, and enhance their knowledge and skills (Gumartifa et al., 2023). They participate in interactive lessons, hands-on projects, and collaborative group work, all of which contribute to a dynamic and engaging learning environment. This structured yet flexible learning environment ensures that the children are well-prepared for the challenges and opportunities that lie ahead, equipping them with the skills and knowledge they need to thrive (Gumartifa et al., 2023).



**Figure 4. Children at SB At-Tanzil Serdang Enjoying Their Lunch and Rest Time, Recharging for the Afternoon Session of Quran Recitation and Learning**

#### **e. Coloring Competition**

At SB At-Tanzil Serdang, we firmly believe in the importance of fostering creativity and artistic expression among our students. We understand that creativity is not just about producing art, but also about seeing the world in unique ways, solving problems, and expressing oneself (Azizah et al., 2019). One of the ways we nurture this creativity is by holding a coloring competition. The theme of this competition is ‘Indonesia’, a topic that not only instills national pride but also provides a rich and diverse tapestry of cultural and natural elements for the children to draw and color. This theme allows the children to explore their heritage and express their understanding and appreciation of it through their art (Isnaini & Katoningsih, 2022).

The coloring competition serves multiple purposes. Firstly, it provides a platform for the children to express their creativity in a fun and engaging way. It allows them to experiment with different colors, shapes, and patterns, thereby enhancing their artistic skills and stimulating their imagination. Secondly, it serves as a practical lesson in coloring techniques. The children are taught how to color properly and correctly, learning about various aspects such as color combinations, shading, texture, and balance. This not only enhances their technical skills but also deepens their understanding of art (Isnaini & Katoningsih, 2022).

But the competition is not just about coloring. It’s also about instilling important values in our students. They learn about healthy competition, understanding that it’s not just about winning but also about participating, learning, and improving. They learn about teamwork, as they often help and learn from each other during the competition. They also experience the joy of participation, understanding that the process of creating art can be as rewarding, if not more, as the end result (Widyaningrum & Mahmudah, 2019).

To encourage participation and acknowledge the efforts of our students, we give appreciation in the form of prizes. These prizes serve to delight the children and motivate them to participate actively in such activities. They also serve as a recognition of their hard work, creativity, and artistic skills. But more than the prizes, it's the sense of accomplishment and the skills they gain during the competition that are the real rewards (Widyaningrum & Mahmudah, 2019).

In essence, the coloring competition at SB At-Tanzil Serdang is more than just an event. It's a comprehensive learning experience that nurtures creativity, teaches valuable skills, and instills important values in our students. It's a testament to our commitment to providing a holistic education that caters to all aspects of our students' development, creating well-rounded individuals who are equipped to lead creative, fulfilling, and successful lives (Widyaningrum & Mahmudah, 2019; Mustofa et al., 2023).



Figure 5. Children at SB At-Tanzil Serdang Showcasing Their Creativity in a Coloring Competition Themed 'Indonesia', Learning to Color Properly while Having Fun

#### f. Regional Dance

In our studio, we place a strong emphasis on cultural education, recognizing its pivotal role in shaping well-rounded individuals who are deeply connected to their roots (Sulistyanto et al., 2023). As part of this commitment, we have embarked on a journey to introduce the children to the diverse regional dances of Indonesia. This initiative goes beyond merely teaching them the steps and movements of each dance. It's about immersing them in the rich tapestry of customs and traditions that define the cultural landscape of Indonesia, thereby fostering a deeper understanding and appreciation of their heritage (Yoanisaputri et al., 2022).

Our approach involves showcasing a variety of regional dances from across the country, each with its unique story, way of life, and regional identity. These dances serve as a window into the diverse cultures of Indonesia, allowing the children to connect with their heritage in a meaningful way. As they learn these dances, they are not just moving their bodies to a rhythm; they are

embarking on a cultural journey that enhances their appreciation for their country's cultural diversity (Sulistyanto et al., 2023; Susilawati et al., 2024).

Today, we are introducing the children to the Tor-Tor dance, a traditional dance that hails from North Sumatra. The Tor-Tor dance is more than just a series of movements; it's a cultural symbol, a form of expression, and a way of life for the Batak people of North Sumatra. It's performed during important events and ceremonies, serving as a spiritual bridge between the human world and the spirit world.

The Tor-Tor dance is characterized by its slow, graceful movements, perfectly synchronized with the soulful music played on traditional Batak instruments. The dancers move in harmony, their bodies swaying rhythmically, their hands and feet tracing intricate patterns in the air. As the children learn the steps of the Tor-Tor dance, they are also gaining insights into the beliefs, values, and traditions of the Batak people, thereby deepening their understanding of their cultural and religious heritage.

Through this initiative, we aim to instill in the children a sense of pride in their cultural heritage, a respect for diversity, and an understanding of the importance of preserving traditional arts and culture. We believe that by doing so, we are not just teaching them to dance; we are nurturing their cultural awareness, fostering their understanding, and enhancing their appreciation of the rich cultural heritage of Indonesia. This, we believe, is an integral part of their holistic development, equipping them with the cultural knowledge and understanding they need to navigate the world as informed and respectful global citizens (Sulistyanto et al., 2023; Rahmadi et al., 2024).



Figure 6. Children at SB At-Tanzil Serdang Learning the Tor-Tor Dance, a Regional Dance from North Sumatra, as Part of Understanding Indonesian Customs and Traditions

#### 4. Conclusion

This research has provided valuable insights into the role of schools, particularly the PPM KI Program at SB At-Tanzil Serdang, in shaping the Islamic character of children through cooperation and brotherhood activities. The study has demonstrated that schools play a significant role in instilling Islamic values in students, thereby contributing to their holistic development.

The implementation of various activities such as group projects, thematic discussions, and mentoring programs has proven effective in teaching Islamic values and strengthening the sense of brotherhood among students. Furthermore, specific activities like *Calistung*, Duha Prayer Training,

Healthy Exercise, Eating & Resting, Coloring Competition, and Regional Dance have been instrumental in creating a conducive environment for the development of Islamic character.

However, the challenges of the modern era, including individualistic culture and the influence of social media, underscore the need for continuous efforts and innovative strategies in shaping the Islamic character of children. The PPM KI Program, with its focus on cooperation and brotherhood, serves as a promising approach in this regard.

The findings of this research are expected to contribute to the enhancement of Islamic character education in schools. They provide practical guidelines for educators and stakeholders, emphasizing the importance of cooperation, mutual respect, and brotherhood in the formation of a strong Islamic personality.

In conclusion, this research underscores the pivotal role of schools in shaping the Islamic character of children. It highlights the effectiveness of the PPM KI Program and similar initiatives in fostering Islamic values of cooperation and brotherhood. The study advocates for the active involvement of all relevant parties, including educators, parents, and the community, in supporting these efforts. It is hoped that this research will inspire further studies and innovations in the field of Islamic character education.

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