



DEVELOPMENT OF AKHLAK THROUGH CHARACTER EDUCATION FOR STUDENTS AT LAMPUNG UNIVERSITY

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Abstract: This study aims to analyze and understand the development of *akhlak* through character education for students at Universitas Lampung. This was a qualitative study with observation, interviews, and documentation as data collection, and was analyzed by using reduction, presentation, and conclusion drawing. Therefore, the findings found that development of *akhlak* through character education for Universitas Lampung's students were in n principles of *akhlak Mahmudah*, which include qualities such as: first, *Al-Amanah* (honesty), a fundamental quality that reflects the honesty, responsibility, and trustworthiness of students who are trustworthy, always maintaining academic and moral integrity in every activity, keeping secrets, keeping promises, and not abusing trust. Second, *Al-Wafa* is the professionalism, integrity, and moral discipline of students who uphold their promises and respect the commitments they have made. Third, *Al-Sobru* is steadfastness of heart in facing difficulties, trials, and the long process toward success in dealing with academic, social, and emotional pressures. Fourth, *Al-Rahmah* (compassion), which means empathy, care, and the desire to spread goodness to others, creating a harmonious and supportive atmosphere that strengthens students' solidarity and social sensitivity. Fifth, *Al-Ikha* (brotherhood), means a sincere fraternal relationship among fellow students regardless of background, ethnicity, religion, or social status.

Keywords: *Development of akhlak, Character Education*

1. INTRODUCTION

In Indonesian higher education, character education has emerged as a critical topic, especially at Universitas Lampung. The moral and ethical dilemmas that the younger generation faces are becoming more complicated and varied in the context of rapidly advancing technology and ever-increasing globalization. In addition to the demanding academic standards of today's youth, their moral principles may be compromised by a variety of detrimental social and cultural pressures. Building a generation with noble character requires reviving the nation's vision and spirit, according to Muhammadiyah Central Leadership (2009). This statement highlights that character education is a part of a larger endeavor to build a better and more civilized society, rather than being exclusively the responsibility of educational institutions. The significance of character education in higher education has been acknowledged as a strategic endeavor in forming a generation with noble character and prepared to contribute positively to society in order to improve the quality of education delivery and outcomes that lead to the formation of character and noble morals in students in a holistic, integrated, and balanced manner (Sari et al., 2024; Yunanto & Kasanova, 2023).

Character education in higher education also plays a key role in molding noble character, particularly among students. Universitas Lampung (Unila), one of the main universities in Lampung, regards character education as an integration of the principles outlined in the curriculum, notably in

Islamic Religious Education (PAI) courses. *Akhlakul Karimah* (National Morals) reflects the noble principles of the nation and Islam; yet, the problems of the present digital era necessitate a more effective strategy to help students build character accordance with these values (Nisa & Hasan, 2019). According to recent study, some students are going through a moral crisis and moral decline, which manifests as lost social empathy, low accountability, lack of academic honesty, and decreased discipline. This suggests that students' personalities with integrity and excellent character have not been fully shaped by the higher education process (Rima et al., 2025) (Saputri, 2025).

Character education has been strategically incorporated into Universitas Lampung's curriculum and student activities. This comprises a range of projects and programs aimed at instilling moral and ethical principles in students. The curriculum, especially the Islamic Religious Education curriculum, which is mirrored in *akhlakul Karimah*, already outlines character ideals that are integrated into character education (Nisa & Hasan, 2019).

The purpose of this study is to investigate how character education might help students become more morally upright. based on questionnaires and interviews with students from Universitas Lampung's Faculty of Teacher Training and Education's Economics Education and Elementary School Teacher Training Programs (PGSD) to learn more about how character education improves their everyday conduct. This shows that most students understand the value of character education in

forming their attitudes and behaviors, which can lead to the development of more responsible and moral people.

2. MATERIALS AND METHODS

This research is phenomenological with a qualitative exploration approach. The research approach used in this study is qualitative, with a phenomenological approach. In this study, subjects are gathered in a natural environment and data is collected straight from the field. A review of the literature is used to gather primary and secondary sources, organize and retrieve data, display data, and analyze data (Darmalasana, 2020).

Lecturers and students enrolled in the Islamic Religious Education course in the Economics Education and Elementary School Teacher Training Program at Universitas Lampung's Faculty of Teacher Training and Education served as the study's data sources. The study involved 200 students and four teachers.

Interviews, observations, and documentation studies were employed as methods of data gathering. Both instructors and students in the Islamic Religious Education course participated in interviews. While documentation studies were meant to give trustworthy data on the application of easy morality among students, observations were carried out to gather the information required to evaluate student morality.

The examination of the requirements for human resource development in raising the morals of University of Lampung students served as the basis for the construction of the qualitative research instrument. The following figure (Sugiyono, 2005) illustrates the stages of data collection, data reduction, data display, and conclusion drawing that were used in this study's data analysis technique to observe the in-depth phenomena that occurred regarding human resource development in improving students' morals.



Figure 1. Qualitative Research Design (Darmalasana, 2020)

3. Results and Discussions

3.1 Results

Students' daily behavior is positively impacted by the character education they get on campus, according to observations and interviews. This indicates that most students understand the value of character education in forming their attitudes and behaviors. In this regard, character education provides a moral basis that is vital in daily life in addition to being an intellectual supplement. After taking part in the classroom character education program, students' attitudes significantly changed, according to interviews with instructors and teaching staff. According to the interviews, they thought their academic ethics—such as being truthful on tests and assignments—had improved. This was stated by one lecturer (Rima et al., 2025).

They now see school as a chance for personal growth rather than just a duty. This is consistent with study by Fredy and Kasanova (2023), who discovered that character education can mold

positive attitudes and actions in students. As a result, character education shapes students' conduct both inside and outside of the classroom, producing more moral and responsible people (Fredy & Kasanova, 2023).

Universitas Lampung's character education program aims to incorporate moral and ethical principles into the curriculum. For instance, instructors are expected to impart values like integrity, accountability, and empathy in addition to academic content in every course. In this setting, the beneficial impact of character education is a solid evidence that this strategy is effective. Additionally, interviews with instructors and teaching staff reveal that they have seen notable shifts in students' attitudes, including increased engagement in class discussions and receptivity to helpful criticism.

Improved student relationships and enhanced teamwork during group projects were seen throughout learning activities. For instance, students showed respect and cooperation when completing case studies, practicums, project assignments, and problem-solving tasks—all of

which are signs of excellent character. Students must be able to work together and help one another since they frequently encounter real-world difficulties in society. This information is consistent with research by Rumapea (2015), which claims that character education in higher education can boost students' positive views and decrease their bad conduct. This study highlights the value of character education in producing people who are both morally upright and intellectually gifted.

Students are becoming more aware of moral and ethical principles, according to observations and interviews. Given the moral dilemmas that today's youth face, like abnormal behavior and a lack of empathy for others, this is essential. He said in a student interview (Putra et al., 2025). Students are starting to understand the value of empathy and respect for one another in social situations, which is reflected in this statement.

This demonstrates that Universitas Lampung's character education objectives and the desire to improve national character are in line. In this situation, character education is both the university's duty and a component of a collaborative endeavor to create a better society. Character education must be an intrinsic element of every area of student life, not only in the classroom, but also in their relationships outside of school (Pratama & Ayu, 2025). character at Universitas Lampung with the need to improve national character. In this situation, character education is both the university's duty and a component of a group endeavor to create a better society. Every facet of a student's life, including their interactions outside of the classroom, should incorporate character education (Pratama & Ayu, 2025).

It's crucial to examine specific instances of the changes that take place in order to comprehend the effects of character education. For instance, students from different backgrounds collaborate to do a group project. They discover win-win solutions and learn to appreciate one another's viewpoints. In addition to raising the caliber of their job, this fosters respect and trust between them. Students who learn to collaborate also learn to overcome disagreements and settle disputes in a positive way.

In a broader sense, character education at Universitas Lampung also helps to create a better society. Students take the ideals they learnt on campus with them when they graduate and start working. They develop into people with integrity and social responsibility in addition to their academic prowess. This is important because today's youth will be tomorrow's leaders, and overcoming difficult social issues requires strong character.

Students who actively participate in character education programs typically behave better than their peers who do not participate in such programs, according to the data collected. Students who participate in student organizations that emphasize character development, for instance, exhibit superior leadership abilities. They are skilled at listening to and respecting other people's

perspectives in addition to being able to lead groups. These students frequently show that they can accept different points of view before making judgments in organizational meetings, fostering a cooperative and peaceful environment.

Additionally, data indicates that after taking part in character education programs, students feel more equipped to handle obstacles in the job. They contend that teamwork, accountability, and integrity, values emphasized in the programs, are essential for professional activity. Numerous students reported how their interactions with coworkers and job interviews were aided by the interpersonal skills they acquired in character education classes. This illustrates how character education in higher education gives students the moral principles they need for daily living in addition to preparing them academically.

Character education is also a tool for improving society in a larger sense. Character education helps to create a society that is healthier and more moral by producing people who are both morally upright and intellectually gifted. Students with strong moral character are typically stronger leaders in the future, able to make choices that benefit others as well as themselves. This is consistent with the moral precepts, which include qualities like *al-amanah* (honesty), *al-wafa* (keeping promises), *al-sabru* (patience), *al-rahmah* (compassion), and *al-ikha* (brotherhood).

1. ***Al-Amanah* (honesty).** Honesty, accountability, and trustworthiness are all reflected in the fundamental quality of trustworthiness. In every engagement, trustworthy students will uphold their moral and academic integrity. Being trustworthy involves more than just completing tasks; it also entails maintaining confidentiality, honoring commitments, and not betraying the confidence of others. The following activities are examples of how this student morality is put into practice: (1) Avoiding plagiarism in writing assignments and exam cheating. (2) Performing tasks in groups in accordance with assigned roles. (3) Returning friends' borrowed items promptly and undamaged.
2. ***Al-Wafa*.** *Al-wafa* demands that students act and speak consistently. This quality shows professionalism, integrity, and moral discipline in social and academic settings. Because they follow their commitments and maintain their word, students who exhibit the *al-wafa* attribute can be trusted. The following activities apply to this student morality: (1) Being punctual for lectures, meetings, other professor appointments. (2) Finishing college homework on the deadline. (3) Refusing to cancel organizational events after making a commitment without a good justification. (4) Consistently upholding agreements whether working in groups or conducting research.
3. ***Al-Sobru*.** *Al-Sobru* denotes perseverance in the face of challenges, hardships, and the

protracted path to achievement. Students frequently experience emotional, social, and academic strain while attending college. Students with patience are better able to maintain attention, persevere, and respond intelligently to setbacks or disagreements. The following exercises put this student morals into practice: (1) Continue trying even if your exam results don't match your expectations. (2) When dealing with rigid professors or uninterested group members, exercise patience. (3) Avoid becoming upset easily when confronted with lengthy lines or sluggish college management. (4) Despite numerous modifications, finish assignments with diligence.

4. **Al-Rahmah** (empathy) **Al-Rahmah** is a reflection of compassion, empathy, and the desire to help others. This quality fosters a peaceful and encouraging environment on campus, enhancing student unity and social awareness. The following activities apply this student morality: (1) Assisting friends who struggle to comprehend lecture content. (2) Participating in social events on campus, such as blood drives or community service. (3) Treating campus administration personnel, security personnel, and cleaning personnel with courtesy and respect. (4) Listening to friends who are going through personal difficulties and offering them moral support.
5. **Al-Ikha**, or fraternity Regardless of background, ethnicity, religion, or social standing, Al-Ikha stresses the significance of fostering true brotherhood among fellow students. This quality promotes a feeling of solidarity and unity as well as the development of a welcoming and cooperative campus community. The following activities apply this student morality: (1) Cooperating without prejudice in organizational efforts. (2) Using peace and consideration to settle disputes between friends. (3) Encouraging new acquaintances to participate in campus events to prevent feelings of loneliness. (4) Assisting one another in both academic and extracurricular activities across departments.

Students who absorb these ideals not only improve as people but also become change agents in society. They will be more equipped to help address a range of social issues, including poverty and environmental issues. For instance, students who participate in community service programs learn about the difficulties that communities confront in addition to helping people in need. As a result, character education not only molds people but also creates connections between people and society.

3.2 Discussions

Universitas Lampung's character education program aims to instill moral and ethical principles in its students. Al-Idarah (2017) asserts that internalizing values is essential to cultivating moral character. In this regard, the university's implementation of character education goes beyond

theory to include real-world application in students' everyday lives. Students' social interactions, extracurricular activities, and classroom instruction are all included in this internalization process (Al-Idarah, 2017).

Students participating in character education programs have a greater knowledge of social responsibility, according to observations and interviews. They not only recognize the significance of character values, but they also put them into practice on a daily basis. This supports the assertion made by Khoirina and Akhmad (2021) that character education can assist in addressing moral degeneration among teenagers. Higher education uses character education as a strategy to develop people who are both morally upright and intellectually gifted. In this sense, character education is a shared duty among students, instructors, and the community in addition to the obligation of educational institutions (Khoirina & Akhmad, 2021).

Students who participate in social organizations, for instance, show respect for one another and collaboration in accomplishing shared objectives. They take part in a range of social initiatives, including community service projects, disaster relief fundraising, and community empowerment initiatives. Students' sense of unity and solidarity is strengthened by their involvement, which also fosters empathy and care for others. As a result, character education is essential to creating supportive social networks on campus.

Hairul (2020), who asserted that character education initiatives in higher education must incorporate all components, from the curriculum to extracurricular activities, further highlights the significance of character education in this context. This shows that a comprehensive approach to character education can influence students' morality more. It is envisaged that by incorporating character values into all facets of education, students will not only develop into bright people but also have noble character and be equipped to handle challenges in the future.

In implementing its character education program, Universitas Lampung has taken many strategic actions. One of these is holding seminars and workshops focused at enhancing student knowledge of the importance of character. Furthermore, the university encourages lecturers to be role models in implementing character values in their teaching. Lecturers can inspire students to adopt positive attitudes and actions by setting a good example.

After taking part in the character education program, students felt more inspired to engage in social activities, according to the data collected. This implies that character education can foster empathy and compassion, two qualities that are fundamental to moral behavior. Additionally, the program's participants claimed better interpersonal and collaborative abilities. This shows that character education emphasizes the development

of social skills that are essential for the profession in addition to moral considerations.

Students' identity as decent citizens are also shaped via character education. Students encounter a number of difficulties in the present globalization climate, including changing norms and beliefs that may have an impact on their conduct. Students that have a good character education are expected to uphold honesty and strong cultural values in a variety of settings. This is essential so kids can succeed academically and make valuable contributions to society (Fauzi, 2020; Khoirina & Akhmad, 2021; Meiliza et al., 2024).

Lastly, this study demonstrates that character education at Universitas Lampung can help improve student morality by fostering morality in human resources. It is envisaged that by incorporating character values into all facets of education, students will not only develop into bright people but also have noble character and be prepared to take on problems in the future. When character education is applied consistently and methodically, it will result in graduates who are committed to social and humanitarian ideals in addition to their academic success.

4. CONCLUSIONS

The principles of mahmudah morality, which comprise the qualities of *Al-Amanah* (honesty), *Al-Wafa*, *Al-Sobru*, *Al-Rahmah* (compassion), and *Al-Ikha* (brotherhood), are consistent with Human Resource Development in Improving Morals through Character Education of Students at Universitas Lampung.

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