The Students' Character Values Education Based on *Ismuba* Values and It's Impact toward Students in Muhammadiyah School Yogyakarta of Pandemic Covid 19 Era

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ABSTRACT: The purpose of this study was to examine in depth the problems of this research, namely: (1) the pattern of character values education of students based on *ISMUBA* values at SMK Muhammadiyah 1 Bambannglipuro Bantul during the covid 19 pandemic; (2) the impact of education on student character values based on *ISMUBA* values of the transformation of student character values in SMK Muhammadiyah 1 Bambannglipuro Bantul during the covid 19 pandemic era.

This research is a qualitative research with a qualitative descriptive approach, and the informants needed in this study include: (1) the Principal of the School I person; (2) Deputy Principal for student affairs 1 person; (3) *ISMUBA* teachers 3 people; (4) 5 students of SMK Muhammadiyah 1 Bambang Lipura Bantul Yogyakarta; and (4) 1 Educational Personnel.

Researchers of this study used qualitative data analysis with simultaneous data collection, interpretation of data and conclusions that had been obtained were continuously strengthened and verified until the end of the study in order to answer the problems in this study.

The result of this study shows that after students received the pattern of character values education based on *ISMUBA* values of the Covid 19 pandemic era is useful for increasing the students' character values, namely: having faith, integrity, having resilience and being beneficial to oneself, family and others.

Tujuan penelitian ini, adalah untuk mengkaji secara mendalam terhadap permasalahan dalam penelitian ini, yakni: (1) pola pendidikan nilai-nilai karakter siswa berbasis nilai-nilai *ISMUBA* di SMK Muhammadiyah 1 Bambannglipuro Bantul pada masa pandemi covid 19; (2) tantangan dan manfaat pendidikan nilai-nilai karakter

siswa berbasis nilai-nilai *ISMUBA* terhadap transformasi nilai-nilai karakter Peserta Didik di SMK Muhammadiyah 1 Bambannglipuro Bantul pada masa pandemi covid 19.

Penelitian ini merupakan penelitian kualitatif dengan pendekatan diskriptif kualitatif, dan informan yang diperlukan, dalam penelitian ini meliputi: (1) Kepala Sekolah Sekolah I orang; (2) Wakil Kepala Sekolah bidang kesiswaan 1 orang; (3) Guru *ISMUBA* 3 orang; (4) Siswa SMK Muhammadiyah 1 Bambang Lipura Bantul Yogyakarta sebanyak 5 orang; dan (4) Karyawan/Tenaga Kependidikan 1 orang. Peneliti dalam penelitian ini menggunakan analisa data bersifat kualitatif dengan pengumpulan data secara serempak, interpretasi data dan simpulan-simpulan yang telah diperoleh diperkuat secara terus-menerus dan diverifikasi sampai dengan akhir penelitian guna menjawab permasalahan dalam penelitian ini.

Hasil dari peneltian ini, menunjukkan bahwa setelah siswa menerima pola Pendidikan Nilai-nilai karakter berbasis nilai-nilai *ISMUBA* pada era pandemi Covid 19 bermanfaat terhadap peningkatan nilai-nilai karakter siswa, yakni: beriman, berintegritas, memiliki daya lenting (resiliensi) dan bermanfaat terhadap diri sendiri, keluarga dan orang lain.

Keywords: *Education, ISMUBA Values, Character Values, Covid 19 Pandemic*

INTRODUCTION

There was a decline in the character values of students of this era, as a result of the covid 19 pandemic. It's indicator of the character values of the nation's children are drug abuse and distribution, brawls between students, bullying behavior, *klithih* behavior and lazy learning (Cahyadi, 2020). There are many students who like to fight, take drugs, early marriage due to deviant behavior (free sex); (2) the rise of immoral motorcycle gangs; (3) the existence of an intolerant and vigilante attitude needs to be found a solution (Cahyadi, 2020).

Since mid-March 2020, the Covid-19 pandemic has caused new problems for all educational institutions from PAUD to tertiary institutions in Indonesia, from which the face-to-face learning method in the classroom turned into online learning (Cahyadi, 2020). Therefore we need a pattern of education that is solutive, interesting and encouraging in order to produce alumni with integrity and character (Cahyadi, 2020).

The COVID-19 pandemic had an impact on the decline in the quality of education in Indonesia (Syam & Arifin, 2019). In addition, it was also found that the development of the affective and psychomotor domains in the education system in Indonesia did not reflect the quality of its alumni (Tri Mulyanto, 2020). Education which should provide changes in a positive direction but in reality has not been able to provide significant changes. The crisis stems from a crisis of character values (morals), morals which are directly or indirectly related to the results of education

that have been running so far (Tri Mulyanto, 2020).

The purpose of education in the perspective of Islamic education is essentially a means for optimally developing human potential in the context of humanizing humans so that students remain in high dignity, by having various potential intelligences, such as: spiritual intelligence values (SQ), emotional intelligence (EQ), adversity intelligence (AQ), soft skills (skills), and noble character through the guidance and development of educators, students are directed to be able to become individuals who believe, fear Allah SWT, have good character, and independent and responsible for himself, society and nation. To realize this educational goal, Muhammadiyah educational institutions prepare modern education that integrates religion with general knowledge, between faith and progress in a comprehensive (holistic) way. From the womb of the Islamic educational institution, it is hoped that a generation of educated Muslims who have strong faith and personality will be born, as well as being able to face and answer the challenges of the times (Sutarman, Tjahjono, Masduki & Santosa, 2020).

The existence of spiritual awareness of *makrifat* (faith / monotheism) and mastery of science and technology, a person is able to fulfill his life needs independently, care for others who suffer from ignorance and poverty, always spread prosperity, prevent evil for the glorification of humanity in the context of an environmentally friendly life together in a nation. and a just, civilized and prosperous world social order as a means of worshiping Allah. As in Muhammadiyah's educational vision, it is the formation of human learners who are pious, have noble character, progress and excel in "science and technology" as the embodiment of *tajdid da'wah amar ma'ruf nahi munkar*. Meanwhile, Muhammadiyah's educational missions are:

(1) educating people to have divine awareness;
(2) forming progressive human beings who have a *tajdid* ethos, think intelligently, are alternative, and have broad insight;
(3) developing human potential with an independent spirit, hard work ethic, entrepreneurship, competitive and honest;
(4) fostering students to become human beings who have life skills and social, technology, information and communication skills;
(5) guiding students to become human beings who have the soul, the ability to create and appreciate works of art and culture;
(6) forming organizational cadres, people and nations who are sincere, sensitive, caring and responsible for humanity and the environment (Muhammadiyah official news, 2015).

The urgency of education is an effort to develop intelligence, skills and shape the character of students who have noble character, not only prioritizing cognitive intelligence and theory alone, and not ruling that a person's success in education is not solely seen from the results of high academic scores or test results, but also the importance of the values of character education for students (Cahyadi, 2020).

Referring to and realizing these various facts, in this study it can be stated that education has so far not instilled religious values and general science values in a well-integrated manner, meaning that education so far is still theoretical but has not been practiced in everyday (M.a dkk., 2021).Therefore, it is necessary to have a good

educational innovation, both in terms of learning management and material. So the urgency of this research is that in the education of children in the era of the COVID-19 pandemic regarding character values education based on *ISMUBA* values, an innovative and interesting educational pattern is needed. Based on these problems in this study, the authors raises the topic: "Education of Character Values Based on *ISMUBA* Values in SMK Muhammadiyah 1 Bambanglipuro Bantul Yogyakarta of the Era of the Covid 19 Pandemic

The authors chose SMK Muhammadiyah 1 Bambanglipuro Bantul Yogyakarta as the research: that based on the results of initial observations at the first school, students have been instilled with religious values (Al Islam, Kemuhammadiyahan and Arabic) well; second, the school has instilled the values of character education that hone the values of spiritual intelligence (SQ), and general knowledge that sharpens the values of intellectual intelligence (IQ) in an integrated manner; Third, the school also cooperates with companies that assist the placement of alumni. So that the alumni feel comfortable studying in SMK Muhammadiyah Bambang Lipura Bantul Yogyakarta, because after graduating they are helped by their work placements.

The purpose of this research is to examine in depth the problems in this research, namely: (1) how is the pattern of character values education based on *ISMUBA* values for students in SMK Muhammadiyah 1 Bambannglipuro Bantul during the covid 19 pandemic; (2) how are the challenges and benefits of character values education based on *ISMUBA* values toward the transformation of the character values of students at SMK Muhammadiyah 1 Bambannglipuro Bantul during the covid 19 pandemic?

LITERATURE REVIEW
1. Definition of Education

Education is preparing and growing students or individual individuals whose process takes place continuously from birth to death. The aspects that are prepared and grown include aspects of the body, mind, and spirit as a unit without overriding one of the other aspects (Sutarman, Tjahjono & Hamami, 2017).

The education of *ISMUBA* values (Al Islam, Kemuhammadiyahan and Arabic) for students at Muhammadiyah Schools is a means of self-development and growth of the character values of students and is directed so that after graduation they become individuals who have faith, integrity, and are efficient for the community. themselves and for the wider community and can obtain a better quality of life. In the world of Muhammadiyah education, scientific integration between Islamic religious sciences, Kemuhammadiyahan, and Arabic as well as general science in educational institutions is an important point of thought in carrying out a learning process. Scientific integration still has several obstacles, one of which is when educative interactions take place or what is usually heard with the teaching and learning process, the task of a teacher is to become a motivator, administrator, evaluator, counselor and so on (Bunyamin, 2019).

The teacher becomes the main role for the achievement of a learning process. With the figure of a teacher can make changes to the educational mission. They become the central point in regulating a learning process, directing and

creating an atmosphere in order to create an educational interaction process to achieve the desired educational goals (Arifin dkk., 2021). Therefore, educators are required to be professional, innovative, perfect, and proactive in carrying out the teaching and learning process (Bunyamin, 2019).

According to the official news of Muhammadiyah: Tanfidz Decision of the 46th Muhammadiyah One Century Congress in D.I.Yogyakarta No. 01/2010-2015 September 2010 stated that the meaning of Muhammadiyah education is the preparation of an environment that allows a person to grow as a human being who is aware of the presence of Allah SWT. as Rabb and mastering science, technology and art (Muhammadiyah Official News, 2015).

Education is the main road for humans to develop themselves and live life. Because without education, humans today will not be different from the conditions of ancient times. So that this assumption gave birth to the theory that the progress or failure of a nation will be determined by the state and quality of education by that nation. Education is a substance that is very essential for life and human life anytime and anywhere.

The world of education in several aspects cannot be separated from character education, this is because character is the basis of the attitude and personality of every human being. Efforts to form character education by this nation are not only theories conveyed in schools through a series of teaching and learning activities, but through habituation in everyday life, both at school, in the family environment and in the community. These include: values of honesty, discipline, tolerance, hard work, love of peace, responsibility, and so on (Sutarna, & Anwar, 2020).

In addition, education also aims to produce individuals who are knowledgeable (intelligent), skilled, independent, dynamic, creative and responsible. At the same time, national education also aims to produce people who have faith, piety, and noble character. Confidence and devotion must of course be seen in everyday life and seen from a person's character or character that appears in behavior, behavior, and interactions with other people (Sutarman, Tjahjono, & Hamami, 2017).

Education has been the biggest investment area for humanity in Indonesia, including in various countries around the world in preparing quality human resources in the global market. The world without borders has developed a higher level of thinking and behavior of citizens, so the learning environment must be reformed in a strong and realistic way with real world contexts. It is no longer static but through progressive and innovative technological developments (Abdullah, Syed Hassan, Abdelmagid, & Mat Ali, 2020).

2. Education of *ISMUBA* Values

The concept of Ismuba Values Education (Al Islam, Kemuhammadiyahan and Arabic is the hallmark of religious education in Muhammadiyah schools. Muhammadiyah schools and Madrasas are designed as an integrated-holistic progressive Islamic education system, so as to produce graduates who master general knowledge according to their level of intelligence). intellectually (IQ), and have a good understanding of Islam, Kemuhmammadiyahan and Arabic (SQ). Many people have high hopes for Muhammadiyah education precisely because of

these special characteristics and advantages. Based on the vision of Muhammadiyah education is the formation of human learners who are pious, have noble character, progress and excel in science and technology as the embodiment of tajdid da'wah amar ma'ruf nahi munkar (Muhammadiyah official news, 2015).

Muhammadiyah's educational mission includes: (1) educating humans to have divine awareness, (2) forming progressive humans who have a tajdid ethos, think intelligently, alternatively, and have broad insight, (3) develop human potential with an independent spirit, hard work ethic, entrepreneurial, competitive and honest; (4) fostering students to become human beings who have life skills and social skills, technology, information and communication, (5) Guiding students to become human beings who have souls, the ability to create and appreciate works of art and culture, (6) form cadres organizations, people and nations who are sincere, sensitive, caring and responsible for humanity and the environment (Muhammadiyah official news, 2015).

Education of character values based on *ISMUBA* values has contributed significantly to the improvement of Muslims, both on the theoretical and practical intellectual grounds. As a sub-system in the national education system, Muhammadiyah Education which was founded by K.H Ahmad Dahlan in 1911 in the form of a modern educational institution is a "synthesis" of the reality of a dichotomous education system. At that time there was Islamic education with a traditional boarding school system that only taught religious knowledge, and on the other hand a secular colonial-style modern education system was held (Baedhowi, et.all, 2017).

Based on the results of the contemplation of K.H. Ahmad Dahlan related to the education system in Indonesia in the colonial era in that dichotomous era, K.H. Ahmad Dahlan creatively ijtihad builds a modern Islamic education system that is integrative-holistic, in the form of public schools that integrate Islamic religious sciences, and madrasas that integrate general sciences. This education system has the main characteristics, namely teaching Islamic religious knowledge and Arabic language, and also teaching kemuhammadiyahan subjects. These three subjects, namely Al-Islam, Kemuhammadiyahan and Arabic commonly called Ismuba for Muhammadiyah schools and madrasas are special characteristics and advantages (Baedhowi, et.all, 2017).

3. Character Values Education

Character education is one of the most important parts of students' personal education. According to J.P. Chaplin meaning Character is a quality or trait that remains continuous and can be used as a feature to identify a person's personality (Chaplin, 1997). Then according to the Big Indonesian Dictionary (KBBI) the word character means character or character, and also the character possessed by a person, and is a special characteristic of each person (Kemendikbud, KBBI, 2021).

Furthermore, the education of character values in the educational perspective of Muhammadiyah KH. Ahmad Dahlan has bequeathed his seven philosophies and messages, in which he teaches students to become visionary human beings who are able to think ahead, namely so that humans can be happy

in the world and the hereafter. Character Value exemplified by KH. Ahmad Dahlan, namely: (1) religious character values, (2) honest, disciplined, (3) hard work, (4) creative, (5) independent, (6) democratic, (7) curiosity (Sutarna & Anwar, 2020).

Character education values that have been developed in the Muhammadiyah education environment include: (1) religious values; (2) moral values; (3) Values of compassion; (4) humble values, and 5) patient and istiqomah values (Izzah, 2014). Schools cannot instill character values alone, but need the help of parents and other stake holders. One example is schools need to work together in the implementation of character education in the family environment (Izzah, 2014).

4. Character Values Education in the Pandemic Covid 19 Era

The Covid-19 pandemic is still a topic of interest and attention by many people around the world. As is well known, the virus, which has almost infected all countries in the world, has a massive and fast distribution pattern, so that it often causes victims to increase every day. Symptoms that appear in this virus generally include fever, coughing, sneezing, to inflammation and shortness of breath. Seeing the increasing rate of spread of Covid-19, it is hoped that every component of the community is aware and responsive to the efforts that must be made immediately. To anticipate and prevent comprehensively related to the spread of this virus, all parties must have one vision and mission to help each other in handling it. In addition, the impact experienced by countries, including Indonesia, which are affected by this virus, is also quite felt in various sectors of life. Economic, social, religious, political aspects, and not least in the education sector, all feel the devastating effects of the massive spread of this virus (Rasmuin & Saidatul Ilmi, 2021).

The world of education is one of the sectors that has felt the most impact in this pandemic. The policy taken by the government regarding social distancing which eventually gave birth to a new policy regarding the prohibition of face-to-face learning has become a severe test in the education system in this country (Rasmuin & Saidatul Ilmi, 2021).

The *ISMUBA* values are no exception in Muhammadiyah schools. The learning process that is usually carried out face-to-face can no longer be carried out during the covid 19 outbreak. Learning that includes cognitive, affective and psychomotor aspects is not optimal when done through distance learning. It is at this time that educational institutions including SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta are tested to remain able to carry out various aspects of learning optimally, especially the education of character values based on *ISMUBA* values.

Based on the references above, the writers can explain the difference of this research which differ it from previous researcher. This study focus on "The pattern of education of character values based on *ISMUBA* values during the covid 19 pandemic, the challenges and it's impacts of transforming the religious character values (SQ) of students in Muhammadiyah schools in the era of the COVID-19 pandemic". It means that in this study focuses more on the pattern of internalizing character values education based on *Ismuba* values, the challenges

and their relevance to increase the character values for the students in Muhammadiyah school Yogyakarta of the covid 19 pandemic era.

RESEARCH METHOD

This research focused on the studying on education of character values based on *ISMUBA* values during the covid 19 pandemic. The Covid-19 pandemic has led to and transformed formal learning into online distance learning. Likewise, education on character values based on *ISMUBA* values at SMK Muhammadiyah Bambanglipura Bantul Yogyakarta has also been affected by Covid 19 pandemic. This study uses a qualitative paradigm with a descriptive/narrative approach. In the following, the author conveys several things related to this research, namely:

1. Research Approach

This research is classified as field research and uses qualitative descriptive (narrative). This method is to examine in depth the contribution or benefits of character education based on ISMUBA values to increasing the character values of students at SMK Muhammdiyah 1 Bambanglipura Bantul Yogyakarta during Covid 19 (Susila, 2015). Narrative research is defined as "an oral statement or written text that provides an explanation of an event or action or a series of events or actions, and is chronologically connected". The research approach used in this study is a qualitative descriptive approach. Qualitative descriptive is an approach to uncover and investigate the lives of individuals (Susila, 2015).

The qualitative descriptive approach in this research seeks to understand the meaning of events and the relevance of character values education based on ISMUBA values to the transformation or improvement of students' character education values. This research, the author conducted at SMK Muhammadiyah 1 Bambang Lipura Bantul Yogyakarta, with the consideration that the school is one of the quality Muhammadiyah educational institutions that have instilled the values of character education for students based on *ISMUBA* values.

2. Source and Type of data

The main data sources in qualitative research are words and actions, the rest is additional data such as photo documentation, recordings or other similar written works (Subandi, 2011). In this study, it was sourced from informants to provide valid information related to the pattern of character values education based on *ISMUBA* values at SMK Muhammadiyah 1 Bambanglipura Bantul Yogyakarta and its relevance to the education of student character values. Informants in this study, are, as follows: (1) Principal 1 person; (2) Vice Principal for student affairs; (3) *ISMUBA* teachers 3 people; (4) 5 students of SMK Muhammadiyah 1 Bambang Lipura Bantul Yogyakarta; (4) Employee/Education Personnel 1 person. In this study, the determination of the informants using the snow ball technique approach, namely the informants in this study have been determined in advance who will be the informants.

3. Data collection techniques

In order to obtain comprehensive data, in this research the author used the following approaches: (a) Observation. This technique is a way of observing the object of research. Observation can be done in two ways, namely first direct observation and indirect observation. Direct observation, researchers observe

educational objects directly, such as: researchers go directly to schools (Subandi, 2011); (b) Documentation. In qualitative research, the role of documentation is very large, data from documentation is useful to help bring back some data that may not have been obtained. Some written notes and pictures are needed to assist in analyzing research data (Subandi, 2011); (c) Interview. This technique is a tool for revealing facts that is quite powerful if the interview is carried out in an in-depth interview. In this interview conducted in two ways, namely free and programmed interviews. Free interviews were conducted with several informants and resource persons to obtain general data. Free interviews have been conducted since the researcher entered the field

In addition, in this study, the use of source triangulation was also carried out by comparing the results of interviews from one informant with other informants and comparing the results of interviews with the contents of the document. Thus the validity of the data can be accounted for because various information is obtained from several sources. While the use of triangulation techniques is done by using different techniques to get different data to get data from the same source. With this step, researchers will get a lot of useful input for the stability and validity of research results. (John CressWell, 2015).

4. Data analysis techniques

Qualitative data analysis requires researchers to carry out activities simultaneously with data collection, data interpretation and writing research reports. During data collection, the researcher moves interactively in 3 components of the analysis, namely data reduction, data presentation, and final conclusions or verification. The data reduction process is carried out by researchers by selecting, focusing and simplifying field notes obtained from the results of data collection. The results of data reduction are then presented in the form of notes which then conclude the research. Existing conclusions are continuously strengthened and verified until the end of the study. Stabilization also needs to be done by repeating data reduction activities, presenting data, and revising conclusions that are still not useful enough to answer the problems in this research.

RESULT AND DISCUSSION
Patterns of Character Values Education Based on *ISMUBA* Values at SMK Muhammadiyah Bambang Lipura Bantul Yogyakarta in the Covid 19 Pandemic Era

Education Character values for students in SMK Muhammadiyah Bambang Lipura Bantul Yogyakarta are always instilled through intensive *ISMUBA* values education every day, both during normal and during the covid 19 pandemic. Education, the Ismuba values, includes: (1) Prayer at the beginning of the lesson and Tadarus Al Qur'an after Dhuhur; (2) Dhuhur – Asr prayer in congregation; (3) Duha prayer; *Qiyamul lail/ tahajjud*; (4) Rawatib sunnah prayer; (5) Sunnah fasting Monday-Thursday (Ashadi, 2021).

Regarding the implementation of *Ismuba* values-based character education, based on the results of interviews with the Principal of SMK Muhammadiyah Bambang Lipura Bantul Yogyakarta, it provides the following benefits:

"…. Character Values Education Patterns based on *ISMUBA* values at SMK Muhammadiyah Bambang Lipura, include: (1) Prayer activities to start and end lessons. This activity, through online media and is a routine program for students every day, which is carried out before and at the end of the lesson. This activity serves to strengthen the character values of students' faith; (2) The tadarus activity after the Dhuhur prayer (Read the Qur'an). This program is a routine activity for students carried out by the school which is guided by a teacher (ustadz), while during the covid 19 pandemic it is integrated with parents/guardians at home with the assistance of students' parents; (3) The Dhuha Sunnah Prayer Program. The Dhuha Sunnah Prayer program is carried out in the first hour before teaching and learning activities (KBM), which is accompanied by a teacher or ustadz who teaches in the first hour before the COVID-19 pandemic. Meanwhile, during the COVID-19 pandemic, the worship is integrated with parental or guardian assistance. students at home; (4) Congregational Prayer Program, this program includes: Dhuhur and Asr to train students regularly in congregation in the school environment mosque so that it becomes a habit (habit) with teacher assistance. (5) Meanwhile, during the COVID-19 pandemic, the worship was carried out in the student's home environment by being integrated with the students' parents/guardians at home. This program is useful for strengthening students' religious character values" (SQ) (Ashadi, 2021).

In addition, Mrs. Wiji Kayati of Ismuba teacher also stated regarding the education of character values based on *ISMUBA* values, as the following:

"….. the pattern of character values education in SMK Muhammadiyah Bambanglipura Bantul Yogykarta in addition were 4 habituation programs, there were also other programs, namely: (1) Environmental care program (class task). This activity is to train students to care about the cleanliness of the school environment, so as to create a clean and comfortable school for learning. Meanwhile, during the COVID-19 pandemic, these activities were integrated with fostering parents/guardians of students at home. This program serves to strengthen the character values of clean culture; (2) The habit of smiling, greeting, greeting, being polite and polite (5-S). During the COVID-19 pandemic, these activities were integrated with the assistance of parents/guardians of students at home. The 5-S culture is useful for training students' habituation in order to form polite attitudes in relationships, mutual respect between the young and the old, students and teachers and between students and a child and their parents; and (3) Habituation of Culture of Security, Order, Cleanliness, Shade, Beauty, Family and Health (7-K). This cultural internalization during the COVID-19 pandemic continues, which is integrated with the assistance of parents/guardians of students at home. This culture is useful for training students' habituation to have cultural values of being orderly, clean, loving beauty and health" (Wiji Khayati, 2021).

The Challenges of Character Education Based on the *ISMUBA* Values in SMK Muhammadiyah Bambanglipura Bantul Yogyakarta of the Covid 19 pandemic Era

There has been a challenge to the Ismuba Values education pattern in order to increase student character values as a result of distance learning due to the covid 19 pandemic at SMK Muhammadiyah Bambanglipura through online media. The learning pattern constraints, such as: (1) limited teacher-student meetings, resulting

in a lack of examples or examples from teachers and less than optimal delivery of subject matter; (2) limited internet/data/weak signal networks are often intermittent, causing a lack of student understanding of the subject matter of Ismuba values delivered by the teacher; (3) has an impact on the decline in student achievement (Dwi Joko Purnomo, 2021). .

This is in accordance with the results of an interview with the Deputy Principal for *ISMUBA* that:

"....first, the limited number of meetings between teachers and students, resulting in a lack of examples or examples from the teacher and the subject matter being delivered less than optimally due to the limited internet or data and also the weak signal networks that are often broken, apart from that, different student residences also exist. affect the internet. So that, causing a lack of students' understanding of the subject matter of *ISMUBA* values delivered by the teacher; (3) has an impact on a slight decline in student achievement" (Dwi Joko Purnomo, 2021).

Although there are several obstacles, related to learning values with online media (distance learning) due to the covid 19 pandemic due to distance learning at home, there are positive values, or opportunities that students have.

"...These include: (1) the strong determination of students to master online media in order to carry out learning activities well; (2) There is coordination between teachers and parents in online learning in order to create friendship so that education can run well, so that there is no lost generation; (3) The Ismuba values education program at SMK Muhammadiyah Bambang Lipura Bantul Yogyakarta can still be conveyed to students and is useful for increasing the character values of students, namely: the realization of quality human resources, namely: faith, integrity, resilience (resilience) and beneficial to oneself, family and others" (Ashadi, 2021).

The Impact of Character Education Based on *ISMUBA* Values toward the Transformation of Students' Character Education Values of the Covid 19 Pandemic Era

The Character values education based on *Ismuba* values provide the impact of the transformation toward students' character education values of the Covid 19 pandemic era

According to interviews with the Principal of SMK Muhammadiyah Bambanglipura Bantul Yogyakarta:

".... the *Ismuba* values education provides benefits for the transformation of changes the student character values which are personality competencies that students need to possess. This is evident in the behavior of students who were previously less good at getting better. The transformation of the character education values, namely: (1) recitation of the Qur'an sharpens faith and aqidah; (2) the Duha prayer, the 5 daily obligatory prayers and *tahajjud/qiyamu* lail increase the value of faith and piety; (3) fasting of sunnah Monday-Thursday or mandatory in the month of Ramadan sharpens and strengthens moral values and self-control; (5) Muhadharah and Speech as a means of deepening religious knowledge and the courage to convey the truth, as well as inviting others (da'wah) to carry it out and or stay away from things that are forbidden by Allah SWT or *amar ma'ruf and nahi munkar*" (Dwi Joko Purnomo, 2021).

Beside that, about some programs of character education values in SMK Muhammadiyah Bambanglipura Bantul Yogyakarta, as like : (1) Environmental care program (class task). This activity had useful is to train students to care about the cleanliness of the school environment, so as to create a clean and comfortable school for learning. Meanwhile, during the COVID-19 pandemic, these activities were integrated with fostering parents/guardians of students at home. This program serves to strengthen the character values of clean culture; (2) The habit of smiling, greeting, greeting, being polite and polite (5-S). During the COVID-19 pandemic, these activities were integrated with the assistance of parents/guardians of students at home. This program had useful to care with another and useful for training students' habituation in order to form polite attitudes in relationships, mutual respect between the young and the old, students and teachers and between students and a child and their parents; and (3) Habituation of Culture of Security, Order, Cleanliness, Shade, Beauty, Family and Health (7-K). This cultural internalization during the COVID-19 pandemic continues, which is integrated with the assistance of parents/guardians of students at home. This program was useful for training students' habituation to have cultural values of being orderly, clean, loving beauty and health (Wiji Khayati, 2021).

All these programs were useful for increasing the character values toward students in SMK Muhammadiyah Bambanglipura Bantul Yogyakarta. The realization of quality human resources, namely: faith, integrity, resilience and benefits for themselves, their families. and others through learning at home involving parents through implementation: prayer, sunnah fasting, Sunnah prayers Duha, Tahajud and others. This is in accordance with the theory (Taufik Pasiak, 2021).

CONCLUSION

The decline of the character values of students has existed since the last few years, namely in the era of the industrial revolution 4.0. There are many students who like to fight, drink drugs, (2) the rise of immoral motorcycle gangs; (3) there is an attitude of intolerance and vigilantism. This is different from the decline in the character values of students in the era of the covid 19 pandemic, which is quite profound, namely: besides there are many students who like to fight, drink drugs, the rise of brutal motorcycle gangs, and intolerance is also widespread. promiscuity which resulted in many early marriages. Therefore, the decline in the education of the character values of these students needs to be found a good solution.

In addition, there are also challenges in the implementation of character values education based on *ISMUBA* values in SMK Muhammadiyah Bambanglipura Bantul Yogyakarta during the implementation of online learning at home, such as: (1) weak signal, and (2) limited data packets. However, there are positive values experienced by students, namely: (1) the strong determination of students to master online media in order to carry out learning activities well in the era of the covid 19 pandemic; (2) There is intensive coordination between teachers and parents so that friendship is created in order to educate students so that education can run well, so that there is no lost generation.

Meanwhile, the impact of *Ismuba* values toward character values education in SMK Muhammdiyah Bambanglipura Bantul Yogyakaarta, although there are challenges, are beneficial for the transformation (change) of students' faith character

values (religiosity), which is a competency that students need to possess after learning ends. The transformation of the student's character values is proven by the behavior that was previously not good for the better. The transformation of these character values, namely: (1) tadarus / reading Al-Qur'an after Dhuhur sharpens students' faith; (2) the Duha prayer, *tahajjud/qiyamu* lail prayer and the 5 daily obligatory prayers in congregation are beneficial for increasing the values of students' religiosity (*taqwa*); (3) fasting (Sunnah Monday-Thursday sharpens and strengthens the values of social competence and self-control, and the values of student adversity in living life as students so that even during a pandemic, students can still survive.

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