A Model of Character Education of Peace Love in Muhammadiyah Vocational School Post of Covid-19 Pandemic

Parjiman[1], *Sutarman[2]
[1,2]Ahmad Dahlan University Indonesia (UAD) Indonesia
*sutarman17@pai.uad.ac.id

ABSTRACT: The purpose of this study is to delve into the depths associated with: (1) Muhammadiyah's values-based peace-loving character education model in SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul after the COVID-19 pandemic; (2) Factors supporting Muhammadiyah values-based peace-loving character education in SMK Muhammadiyah 1 Bangunjiwo Kasihan, Bantul after the COVID-19 pandemic. (3) the benefits of peace-loving character education in changing the students' character values, and behavior of SMK Muhammadiyah 1 Bagunjiwo Kasihan Bantul Yogyakarta students. The research methodology of this study is a qualitative research methodology with a descriptive approach.

The result of this research shows that a peace-loving character education model was found based on Muhammadiyah values at SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul during the post-COVID-19 pandemic, including: (1) Duha prayers are held show every morning; (2) Before the joint learning of reading al-Qur'an; (3) da'wah; (4) performing midday and afternoon prayers in the congregation; (5) Every Friday it is obligatory to carry out Friday prayers in school; (6) There are Hizbul Waton activities; (8) Morning Apple & Ceremony; (9) There is moral education in schools. The impact of peace-loving character education on the transformation of character values and behavior of students at SMK Muhammadiyah 1 Bagunjiwo Kasihan Bantul Yogyakarta are transformations of changes in daily behavior for the better, such as students care more about their fellow friends, teachers, school leaders and towards the people in the surrounding community.

Tujuan penelitian ini adalah untuk menggali lebih dalam terkait dengan: (1) model pendidikan karakter cinta damai berbasis nilai-nilai Muhammadiyah di SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul pasca pandemi COVID-19, (2) Faktor pendukung pendidikan karakter cinta damai berbasis nilai-nilai Muhammadiyah di SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul pasca pandemi COVID-19, (3) manfaat pendidikan karakter cinta damai dalam mengubah nilai dan perilaku siswa SMK Muhammadiyah 1 Bagunjiwo Kasihan Bantul Yogyakarta. Metodologi penelitian penelitian ini adalah metodologi penelitian kualitatif dengan pendekatan deskriptif.

Hasil penelitian menunjukkan bahwa ditemukan model pendidikan karakter cinta damai berbasis nilai-nilai Kemuhammadiyahan di SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul pada masa pasca pandemi COVID-19 antara lain: (1) diadakan acara salat Duha setiap pagi, (2) Sebelum pembelajaran bersama membaca al-Qur'an, (3) dakwah, (4) melaksanakan shalat Dzuhur dan Asar berjamaah, (5) Setiap hari Jumat wajib melaksanakan shalat Jumat di sekolah, (6) Adanya kegiatan Hizbul Waton, (8) Apel & Upacara Pagi, (9) Ada pendidikan moral di sekolah. Dampak pendidikan karakter cinta damai terhadap transformasi

nilai dan perilaku karakter siswa di SMK Muhammadiyah 1 Bagunjiwo Kasihan Bantul Yogyakarta adalah transformasi perubahan perilaku sehari-hari menjadi lebih baik, seperti siswa lebih peduli terhadap sesama teman, guru, sekolah pemimpin dan terhadap masyarakat di sekitarnya.

Keywords: Peace-Loving, Muhammadiyah Values, COVID-19 Pandemic

INTRODUCTION

The existence of the COVID-19 pandemic for the last 2 years, which until now has not been resolved, has added new problems to the world of education in Indonesia. This new problem is a phenomenon leading to a "lost generation" in the form of a serious decline in character values experienced by students during the COVID-19 pandemic which is quite concerning. The fact is that many school-age adolescents experience moral decadence, such as: (1) there are lots of student fights, and taking the law into their own hands; (2) klithih behavior; (3) promiscuity to early marriage; (4) abuse, and distribution of narcotics. Inevitably, this situation has an impact on the decline in the quality of education in Indonesia. Nowadays, regarding the implementation of character education in schools it is often found that it is still not optimal which is reflected in its graduates (Mulyanto, 2020a). In addition, education should provide positive changes, but in reality, has not been able to provide very significant changes. This crisis originates from a crisis of character (moral) values which are directly or indirectly related to the output of education that has been running so far in Indonesia (Mulyanto, 2020). This condition was exacerbated by the COVID-19 pandemic which added new problems to the world of education in the country. Since mid-March 2020 the COVID-19 pandemic has created new problems for the entire education sector, starting from the early childhood education level to tertiary institutions in Indonesia, where previously the face-to-face learning method in class has changed to online learning (Cahyadi, 2020). Regarding educational problems due to the COVID-19 pandemic, Cahyadi stated that many things were related to educational problems, namely, such as (1) many students (students) like to fight, take drugs, and marry early due to deviant behavior (free sex); (2) the rise of motorcycle gangs that tend to be immoral; (3) intolerance and vigilantism often occur, a solution needs to be found. besides that, there are also other problems, namely: (1) the curriculum is not appropriate and relevant to the demands of the times; (2) the learning atmosphere is not yet attractive; (3) the addition of the COVID-19 pandemic which has been even 2 years and does not end soon also adds new problems. (Cahyadi, 2020). Therefore we need a model of character education based on Muhammadiyah values that instill Islamic values of rahmatan lil alamin, solutive, interesting, and encouraging to produce alumni with integrity and character.

From Muhammadiyah's pedagogical point of view, education is essentially a means of optimally developing the human potential to humanize human beings, by enabling students to have different intellectual potentials. To maintain a high degree of dignity. Spiritual Quotient (SQ), Emotional Intelligence (EQ), Adversity Quotient (AQ), Soft Skills (Competence), Noble Personality Value Through guidance and coaching from educators, students become individuals who believe and fear Allah SWT is instructed to do so. Good-natured, independent-minded, and responsible to themselves, society, and the nation. To realize these educational goals, Muhammadiyah's educational institutions are preparing a modern education that integrates religion and general knowledge in a holistic way, between faith and progress.

In Figure 1, some classrooms and mosques are useful for developing students' peace-loving character. It is hoped that from the womb of these Islamic educational institutions a generation of educated Muslims will be born who are strong in faith and personality, as well as able to face and respond to the challenges of the times (Sutarman et al., 2017) & (Sutarman et al., 2020).a

Muhammadiyah's vision of education is the education of pious and noble characters, progressive and learned people who excel in 'Science and Technology' as the embodiment of Tajdid Dawa Amal Marouf Nahi Munkar. While the education mission of Muhammadiyah is:

(1) Educate people to have God's consciousness. (2) To form progressive people with Tajdid spirit, intelligent alternative thinking, and broad insight; (3) to develop human potential with an independent spirit, hardworking ethics, entrepreneurship, competitiveness, and integrity; (4) Developing students to become human beings with life skills, social skills, technology, information, and communication; (5) To guide students to become human beings with the soul and ability to create and appreciate works of art and culture. (6) To form a cadre of organizations, people, and nations who are honest, caring, compassionate, and responsible for humanity and the environment. (Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah Ke 46 D.I. Yogyakarta, 2015). It seems clear that the urgency of education is an effort to develop intelligence, and skills and shape the character of students who have a noble character, not only prioritizing cognitive intelligence and theory alone, and not convicting that one's success in education is not solely seen from the results of academic values or academic results. high exams, but also the importance of student character education values (Cahyadi, 2020). To realize the good values of peace-loving character, various efforts are needed from the school in coordination with the family. The first effort that can be made in the school environment is to cultivate religious cultural values-based characters that are relevant to Muhammadiyah values, namely by habituating religious values in daily life at school. In addition, by integrating the learning process thematically or integrated with religious values so that learning is more comprehensive. Through these various efforts, it is hoped that it will be able to create a generation of people who have good behavior, and noble character so that there are no more cases related to student immorality, especially in the secondary school education environment.

This research took place in SMK Muhammadiyah 1 Bangunjiwo Kasihan, Bantul, Yogyakarta. The analysis was carried out about the Education Model of Peace-Love Character Values in Muhammadiyah Schools Post the COVID-19 Pandemic to strengthen character values and efforts to minimize the decline of students' peace-love character values as a result of the COVID-19 pandemic. Based on these problems, This research focuses on the educational model of peace-loving character values in Muhammadiyah schools after the COVID-19 pandemic to reduce moral decadence behavior in the high school education environment.

LITERATURE REVIEW
Definition of Education

Education prepares and develops students and individuals. The process is continuous from birth to death. Prepared and grown aspects include aspects of the whole body, mind, and soul without ignoring other aspects (Sutarman et al., 2017). Peace-loving character education based on Muhammadiyah values (Al-Islam, Kemuhammadiyahan, Arabic) for Muhammadiyah school students is a means of self-development and growth of the student's values and that they are designed to become individuals after graduation, graduates believe in having integrity, being efficient for themselves and the wider community, and capable of achieving a higher quality of life. In the world of Muhammadiyah education, the religious knowledge of Islam, the academic integration of Muhammadiyah and Arabic, and the integration of general knowledge in educational institutions are important prerequisites for conducting the learning process. There are still some barriers to academic integration. Examples are what we usually hear during educational interactions or in the process of teaching and learning. The teacher's role is to be a motivator, administrator, evaluator, advisor, etc (Arifin et al., 2022).

In this case, the teacher becomes the main role in accomplishing the learning process. A teacher's personality can change the mission of education. They become central points for guiding, guiding, and creating the atmosphere of the learning process to create educational interaction processes to achieve desired educational goals. Therefore, educators must be professional, innovative, thorough, and proactive in teaching and learning (Bunyamin, 2019). According to the official Muhammadiyah news: Tanfidz Decision of the 46th Muhammadiyah 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 master of science, technology, and art (Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah Ke 46 di D.I. Yogyakarta, 2015). The existence of ma'rifat spiritual awareness: the values of faith & monotheism and mastery of science and technology, a person can fulfill his life needs independently, cares for others who suffer from ignorance and poverty, always spreads prosperity, prevents evil for the glorification of humanity within the framework of an environmentally friendly shared life in a nation and world social order that is fair, civilized and prosperous as the Worship of Allah. It is from the womb of Islamic education that for this reason a generation of educated Muslims is born who is strong in faith and personality, as well as able to face and respond to the challenges of the times (Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah Ke 46 di D.I. Yogyakarta, 2015).

Education is the most important means by which a person grows and lives. Because without education, today's people are no different than they were in ancient times. Therefore, this assumption gave rise to the theory that the good or bad of a country depends on the state and the quality of its education. Education is a very important substance 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 society. These, such as the values of honesty, discipline, tolerance, hard work, love 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, are pious, and have noble characters. The results of education must of course be seen in the transformation of everyday life and seen from a person's character or behavior that appears in behavior, and how to interact with other people (Sutarman et al., 2017).

Education is the biggest investment field for humanity in Indonesia, including in various countries around the world in preparing quality human resources in the era of globalization. The world without borders has developed a higher level of thinking and behavior of citizens, so the learning environment must be reformed in a way that is robust and realistic in real-world contexts (Abdullah et al., 2020).

Education of peace-love character values based on Al Islam-Kemuhammadiyahan

One solution that can be offered to overcome the problem of declining national character values is the existence of a progressive educational model, namely by instilling Islamic religious values, and good morals as well as good quality general knowledge. Through the implementation of education is believed to be able to develop the quality of education and can reduce the causes of the decline in the problem of peace-loving character values (Arifin, 2021; Santoso et al., 2021).

It is believed that the education of values of a peace-loving character based on Muhammadiyah's values can bring meaningful change and contribution to the

upliftment of Muslims on both theoretical and practical intellectual levels. I'm here. As a subsystem of the national educational system, in 1912 he published K.H. Ahmad Dahlan in the form of modern educational institutions, the real "integration" of the dichotomy educational system. In the pre-independence era, there was Islamic education modeled on traditional Islamic boarding schools that taught only religious values, and modern education in the secular colonial government style (Sutarna & Anwar, 2020). Seeing the dichotomous education system, K.H. Ahmad Dahlan creatively ijtihad to build an integrative-holistic model of progressive Islamic education, in the form of schools that integrate Islamic religious knowledge, and madrasas that integrate general sciences. This education system has the main characteristic which taught Islamic religious knowledge and Arabic, and in its development, it also taught Muhammadiyah subjects and general sciences. These three subjects, namely Al-Islam, Kemuhammadiyahan, and Arabic commonly called ISMUBA for Muhammadiyah schools and madrasas are the special characteristics and advantages of progressive schools (Baedhowi, 2017).

Related to the values of peace-loving character in Muhammadiyah education KH. Ahmad Dahlan has passed down his philosophical values and messages, which teach students to become visionary human beings who can think ahead, namely so that they can be happy in the world and the hereafter. The character values exemplified by KH. Ahmad Dahlan namely: religious character values, honesty, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly or communicative, peace-loving, fond of reading, social care, and responsibility (Sutarman et al., 2020).

Peace-loving character education based on Muhammadiyah values to be effective needs to involve all school stakeholders, and the community environment and needs to absorb a school curriculum that is integrated with the values of spiritual intelligence and intellectual intelligence in a balanced manner (Tukiyo et al., 2022, Z. Abidin et al., 2022). Then, education also needs to be integrated with various aspects, which can support the realization of good student character, such as (1) Al-Islam, and Kemuhammadiyahan education, (2) good school culture, (3) a conducive environment, (4) community schools that care for one another, (5) inculcating socio-emotional values, (6) positive youth development, (7) civics education, and (8) a fun learning process (Erviana, 2021). Sutarna & Anwar stated that in addition, related to character education values that need to be developed in an educational environment include Religious values; Moral values; Affection values; Humble values, and so on (Sutarman et al., 2017). Based on various previous literature studies, it can be said that this research focuses on educational patterns of peace-loving character values based on Muhammadiyah values and their benefits for students in SMK Muhammadiyah 1 Bangunjiwo Bantul in the Post-COVID-19 Pandemic Era.

About and acknowledging these various issues, the problem of this study is that during the COVID-19 pandemic, education at SMK Muhammadiyah 1 Bangujiwo Kasihan Bantul has become a common value integrated with religious values. You can tell that you have failed to communicate your perspective-based personality values. knowledge-based values. good. Therefore, there is a need for good educational innovation in both learning management and teaching materials. Therefore, the urgency of this research question is the need for the education of students in the 19 post-pandemic epochs relevant to the education of character values based on Kemuhamadiyahan values. Based on these issues, in this study the authors addressed the topics in question, namely: SMK Muhammadiyah 1 Bangunjiwo Kasihan, Bantul, Yogyakarta).

The author chose SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul Yogyakarta as the research location: that based on the results of initial observations at the school, firstly, students had been properly instilled with Kemuhammadiyahan-based character values; secondly, the school has instilled the values of Islamic education which sharpens

the values of spiritual intelligence (SQ), and general knowledge in a balanced way which hones the competency values of students which are useful after becoming alumni. So that students feel comfortable going to school in SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul Yogyakarta, and after graduation, they are also helped by their work placements.

The position and novelty of this research against the results of various previous studies show that no one has conducted research with the same research theme. Therefore the focus of this research is "Educational Model of Peace-love Character Values based on Muhammadiyah Values of the Post-Covid-19 Pandemic Era in SMK Muhammadiyah 1 Bangunjiwo Kasihan, Bantul, Yogyakarta.

RESEARCH METHODS

This study focuses on a peace-loving character education model based on Muhammadiyah values toward students in SMK Muhammadiyah 1 Bangunjiwo Bantul Yogyakarta after the Covid-19 pandemic". This study uses a qualitative method with a descriptive approach. The purpose of this study was to understand the Muhammadiyah values-based peace-loving character education model for students of SMK Muhammadiyah 1 Bangunjiwo Bantul Yogyakarta after the Covid-19 pandemic. Research Site The school is the latest Muhammadiyah College established in 2006 during the reform era of Bantul Regency, and continues to grow, and succeed in educating spiritually intelligent, intelligent, and skilled personnel.

This research is qualitative research that aims to understand certain situations, events, groups, or social interactions (Izzah, 2014). To provide a clear picture, and to obtain comprehensive data in this study, the following author conveys several things, related to the methods and approaches in this study, namely:

Research Approach

Because this study did not perform hypothesis testing, was non-generalized, intersubjective, and the research process was cyclical, reflecting the characteristics of qualitative research, it was not of descriptive quality. using scientific research. This method is to explore in detail how Muhammadiyah education contributes or benefits to enhance the value of peace-loving students at SMK Muhammdiyah 1 Bangunjiwo Bantul Yogyakarta in the post-COVID-19 era. purpose(Garad et al., 2021).

A narrative research approach is defined as an oral statement or written text that provides an explanation for an event or action, or series of events or actions, and is chronologically related. The research approach used in this study is a qualitative descriptive approach. Qualitative writing is the approach to revealing, and investigating an individual's life (Sugiyono, 2020).

Source and Type of Data

In this study, primary data were obtained from informants to provide valid information for an educational model of peace-loving personality values based on Kemuhammadiyahan values at SMK Muhammadiyah 1 Bangunjiwo Pity Bantul Yogyakarta. The main sources of information for this study are (1) 1 person and (2) 1 Vice President for Student Affairs. (3) three Al-Islam & Muhammadiyah teachers; (4) ten pupils of SMK Muhammadiyah 1 Bangunjiwo Bantul Yogyakarta. (4) one person of education staff. In this study, whistleblower identification is performed using the snowball method, a technique for identifying samples for a specific purpose. Therefore, in this study, we pre-determined who the informants were. The number of people interviewed also depends on local conditions and the relevance of the information required. Secondary data in the form of magazines or articles related to SMK Muhammadiyah 1 Bangunjiwo feels sorry for Bantul Yogyakarta.

The authors of this study, use the following approach: (a) Observation. This technique is a method of observing a research object. He has two methods of observation: direct observation and indirect observation. The direct observation of a researcher means

that the researcher directly observes the object of education, such as going to a school (Sugiyono, 2020); (b) Documentation. In qualitative research the role of documentation is very large, data from the documentation is useful to help display some data that may not yet be obtained. Some written notes and pictures are needed to assist in analyzing research data (Sugiyono, 2020); (c) Interview. This technique is a tool for uncovering facts that are quite powerful because the interviews were conducted in-depth interviews. 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 the interviews with the contents of the documents. Thus the validity of the data can be accounted for because various information is obtained from several sources. While the use of triangulation technique is done by using the technique 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 (Sugiyono, 2020).

Data Analysis Techniques

Qualitative data analysis requires researchers to work concurrently with data collection, data interpretation, and research report writing. Data analysis is therefore a collaborative effort rather than performed separately from data collection. During data collection, the researcher interactively navigates through her three components of analysis: data cleanup, data presentation, and conclusions or validation. (Creswell, 2015a).

The Process Of Data Reduction

The process of data reduction 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 that allow research conclusions to be made. 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 re-correcting conclusions that are still lacking.

RESEARCH RESULTS AND DISCUSSION

An educational model for peace-loving character values based on Muhammadiyah values at SMK Muhammadiyah 1 Bangunjiwo Kasihan, Bantul during the post-covid 19 pandemic

Peace-loving character education based on Muhammadiyah values for Muhammadiyah school students is a means of strengthening the character values of students and targets them upon completion of their studies, believing in integrity and having integrity. The purpose is to become an individual. You can be efficient and live a better life for yourself and society as a whole. In the world of Muhammadiyah education, the religious knowledge of Islam, the academic integration of Kemhammadiyahan, and Arabic, and the integration of general knowledge in educational institutions have a common goal of conducting learning processes (Bunyamin, 2019).

Based on the results of research at schools, the results of this research show that the educational model of peace-loving character values based on Muhammadiyah values at SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul in the post-covid 19 pandemic period, is. as the results of interviews with school leaders and ISMUBA teachers, are as follows: (a) Duha prayers are held every morning by students; (b) Before teaching and learning activities, they are accustomed to reciting the Qur'an together; (c) Students are given da'wah exercises; (d) Students and teachers carry out midday and afternoon prayers in the congregation; (e) Every Friday students are required to carry out Friday prayers at school; (f) There are Hizbul Waton activities for students; (g) Morning Call & Ceremony; (h) There is moral education in schools (Surjani, 2022, Triyono, 2022, Karima, 2022).

In addition, Deputy Principal Mr. Darusman added that the role of the school is related to the education of peace-loving characters through school leadership.

Appropriate school infrastructure is supported and coordinated by committees and school leaders to achieve the internalization of peace-loving character education values.

Then, Mr. Darusman also added that regarding the educational model of peace-loving character values towards students, with the following model; (1) Duha prayer, before starting learning in class; (2) Tadarus or da'wah after performing the Dhuha prayer; (3) Morning assembly, and flag ceremony for learning discipline and tidiness; (4) Congregational prayers, Dhuhur and Asr; (5) Hizbul Waton extra-curricular education; (6) Tapak Suci and Archery; (7) Implementation of Merdeka Belajar Curriculum which is integrated with the School Curriculum (Darusman, 2022). Factors that support the educational model of peace-loving character values based on Muhammadiyah values in SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul in the post-covid 19 pandemic period.

Based on the results of the research in Muhammadiyah schools regarding the factors that support the inculcation of an educational model of peace-loving character values based on Muhammadiyah values in SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul Yogyakarta are: (1) there is coordination between the school principal, and the teacher and student councils, (2) There are supporting infrastructure, such as the school has a mosque and adequate study rooms (3) a religious community environment, (4) a conducive school environment, (5) a fun learning process, (6) the implementation of school culture child-friendly in schools (Triyono, 2022).

According to table.1. about the programs of the students' character values enhancement, they can conclude that the Muhammadiyah School of Bangunjiwo Kasihan Bantul has appreciated the recovery of the students' peace-loving character values based on Muhammadiyah values Post-Covid-19 Pandemic (Darusman, 2022). The following table. 1. the programs of recovery toward students which supporting the students enhancing the students' character Post-Covid-19 Pandemic.

Table.1
The programs of school which support the students' character values enhancing Post-Covid-19 Pandemic

No.	Time	Programs
1	07.00-07.30 am	Dhuha prayers are held every morning by students, and reciting the Qur'an together, before teaching, and learning activities
2	07.30 am-12.00 am	Students learn in the classroom by using the *Merdeka Belajar* curriculum which is integrated with Muhammadiyah School curriculum, and the government curriculum
3	12.00-12.15 pm	Students and teachers carry out midday prayers (Dhuhur).
4	12.15-12.30 pm	Students are given da'wah exercises after Dhuhur Prayers
5	15.00-15.15 pm	Afternoon prayers in congregation (Asar)
7	16.00-17.00 pm	Hizbul Waton extra-curricular education
8	15.30-16.30 pm	*Tapak Suci,* and Archery
9	12.00-12.30 pm (Once of 1 week)	Students do Friday prayer

The result of this research accordance with the theory presented by Vera Yuli Erviana (2021) that for peace-loving character education to be effective, it is necessary to involve all school stakeholders, and the community environment and the need for schools to prepare a school curriculum whose contents are integrated between education that hones spiritual intelligence values (SQ) and intellectual intelligence (IQ) in a balanced way (Erviana, 2021). Then, education also needs to be integrated with various aspects, which can support the realization of good student characters, such as (1) education on Al-Islam and Kemuhammadiyahan values, (2) good school cultural values, (3) an educational environment conducive environment, (4) school members who care for one another, (5) instilling social-emotional values, (6) positive youth development, (7) civics education, and (8) a fun learning process (Sutarman et al., 2017). The impacts of the educational model of peace-loving character values based on Muhammadiyah values for students in SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul during the post- COVID 19 pandemic.

"..... Various educational models of peace-loving character values based on Kemuhammadiyahan values in the post-covid-19 pandemic era in the Muhammadiyah Bangunjiwo Vocational School were implemented in intra and co-curricular learning in programs to strengthen student/student character values. These activities use Al-Islamic and Muhammadiya values as a basis for developing the character of peace-loving and peace-loving students by upholding the principle of kinship in their learning and interaction with others.

A peace-loving character values education model based on the Kemuhammadiyahan values of SMK Muhammadiyah 1 Bangunjiwo Kasihan Bantul during the pandemic after Covid-19. This, according to the results of interviews with school leaders, includes: (a) Duha prayers are held every morning; (b) Before the joining tadarus Al Qur'an learning, and teaching process; (c) da'wah; (d) perform midday and afternoon prayers in the congregation; (e) Every Friday it is mandatory to attend school; (f) Hizbul Waton; (g) Morning Call & Ceremony; (h) Moral education. After the implementation of the education of peace-loving character values based on Muhammadiyah values in the post-covid-19 pandemic era in schools, students experienced a transformation of changes in daily behavior for the better and cared for fellow friends, teachers, school leaders, and the community in the surrounding environment society (Triyono, 2022). Furthermore, Ms. Irma Lilik Surjani and Ms. Karima added that the peace-loving character values education model based on Muhammadiyah's values had a positive impact on the transformation of students' character values (Surjani, 2022) & (Karima, 2022).

Besides that, according to Mr. Darusman Deputy Principal of SMK Muhammadiyah 1 Bangunjiwo Bantul regarding the benefits of peace-loving education that the planting of this character education model makes the school environment more conducive, namely: the school environment becomes safer, orderly, and comfortable and peaceful. Then, the changes that occur to the character values of students after learning peace-loving students become friendlier, more understanding, tolerant, and more enthusiastic about learning and diligent in worship (Darusman, 2022).

This is to Sutarna & Anwar's theory that Muhammadiyah-based peace-loving character education that needs to be instilled in students includes: Religious values; Moral values; Compassion values; humble values, courtesy, and other values (Erviana, 2021). In addition, education includes various elements of school to effectively inculcate the values of character. A good school culture, a conducive school environment, a caring school community, and the education of social values. emotional, and positive youth development, civics, and fun lessons (Sutarman et al., 2017).

CONCLUSION

During the Covid 19 pandemic, the world of education in Indonesia, and especially in Yogyakarta faced new problems, and challenges related to juvenile delinquency, namely: the rise of brawls between students, deviant behavior, and klithih. The results of this study can serve as an example of a solution for the decline in student character values, due to the long-term Covid-19 pandemic, from 2019 to 2022, which has not yet been completed, namely the implementation of the education of peace-loving character values based on Muhammadiyah values in Muhammadiyah Vocational School 1 Bangunjiwo Kasihan Bantul of the post-covid 19 pandemic era, students experienced a transformation of changes in daily behavior for the better life, such as students cared more for their fellow friends, teachers, school leaders, and the community of the surrounding community.

The results of this study are still limited, namely that they have not examined whether there are challenges and obstacles to the implementation of peace-loving character education in these schools. Therefore, for future researchers to be able to conduct research on these problems in a more comprehensive manner.

REFERENCES

Abdullah, N., Syed Hassan, S. S., Abdelmagid, M., & Mat Ali, S. N. (2020). Learning from the Perspectives of Albert Bandura and Abdullah Nashih Ulwan: Implications Towards the 21st Century Education. Dinamika Ilmu, 20(2). https://doi.org/10.21093/di.v20i2.2423

Abidin, Z., Destari, D., Syafruddin, S., Arifin, S., & Agustiani, M. (2022). Implementation of Islamic Religious Education Learning and Character in the New Normal Era. *Al-Hayat: Journal of Islamic Education*, 6(1), Article 1. https://doi.org/10.35723/ajie.v6i1.239

Arifin, S. (2021). Landasan Filosofis Pengembangan Sistem Pendidikan Islam Perspektif Musa Asy'arie. In *Lurus Jalan Terus, 70 Tahun Musa Asy'arie: Diskursus Pendidikan, Demokrasi, & Multikultural di Indonesia* (p. 218). Muhammadiyah University Press.

Arifin, S., Amirullah, A., Yahman, S. A., & Saputro, A. D. (2022). Reconstruction of Islamic Religious Education Seyyed Hossein Nasr's Perspective. *Istawa: Jurnal Pendidikan Islam*, 7(1), Article 1.

Baedhowi. (2017). Kurikulum Pendidikan Al-Islam, Kemuhammadiyahan Dan Bahasa Arab (Kemuhammadiyahan) Tahun 2017.

Bunyamin. (2019). Konsep Pendidikan Islam Perspektif Mahmud Yunus. Jurnal Pendidikan Islam, 10(1). http://journal.uhamka.ac.id/index.php/jpi

Cahyadi, A. (2020). Covid-19 Outbreak and New Normal Teaching in Higher Education: Empirical Resolve from Islamic Universities in Indonesia. Jurnal DINAMIKA ILMU, 20(2). https://doi.org/doi: http://doi.org/10.21093/di.v20i2.2545

Creswell. (2015a). Research design: Pendekatan Kualitatif, Kuantitatif, dan Mixed (V). Pustaka Pelajar.

Creswell, J. W. (2015b). Research Design: Penelitian Kualitiatif, Kuantitatif & Mixed (5th ed.). Pustaka Pelajar.

Darusman. (2022). Interview September 14, 2022.

Erviana, V. Y. (2021). Penanganan Dekadensi Moral melalui Penerapan Karakter Cinta Damai dan Nasionalisme. Jurnal Penelitian Ilmu Pendidikan, 14(1). https://doi.org/https://doi.org/10.21831/jpipfip.v14i1.27149 jpipfip@uny.ac.id

Garad, A., Al-Ansi, A. ., & Qamari, I. N. (2021). The Role of E-Learning Infrastructure and Cognitive Competence In Distance Learning Effectiveness during The Covid-19 Pandemic. Journal of Cakrawala Pendidikan, 40(1).

Hidayat, N. (2016). The Implementation of Character Education Model at Islamic Boarding School of Pabelan, Magelang, Central Java. Jurnal Pendidikan Islam UIN Sunan Kalijaga Yogyakarta, 5(2).

Izzah, A. N. (2014). Menciptakan Pendidikan karakter melalui lingkungan keluarga. Prosiding Seminar Nasional FKIP UAD Yogyakarta.

Karima. (2022). Interview September 14, 2022.

Mulyanto, T. (2020). Implementasi Nilai-Nilai Profetik dalam Pendidikan Kemuhammadiyahan di SMP Muhammadiyah 1 Depok Yogyakarta. Al-Tadzkiyyah: Jurnal Pendidikan Islam, 11(1).

Santoso, A. H., Damaiwati, E., Rahmawati, E., Wiranto, E. B., Amini, S., & Arifin, S. (2021). *Lurus Jalan Terus, 70 Tahun Musa Asy'arie: Diskursus Pendidikan, Demokrasi, & Multikultural di Indonesia.* Muhammadiyah University Press.

Sugiyono. (2020). Metode Penelitian Kualitatif. Bandung: Alfabeta.

Surjani, I. L. (2022). Interview September 14, 2022.

Sutarman, Tjahjono, H. K., Masduki, Y., & Santosa, D. (2020). The Religiosity And Character Values Education Of Multingual Program Of Madrasah Mu'allimaat Muhammadiyah Yogyakarta Indonesia Of Industrial Revolution Era 4.0. Journal Of Critical Reviews, 7(1).

Sutarman, Tjahjono, H. K., & Tasman, H. (2017). The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia. Jurnal Dinamika Ilmu, 17(2). https://doi.org/doi: http://dx.doi.org/10.21093/di.v17i2.856

Sutarna, N., & Anwar, A. S. (2020). Value of Character and Philosophy of Life KH. Ahmad Dahlan. Istawa : Jurnal Pendidikan Islam (IJPI), 5(2).

Tukiyo, T., Haryono, P., Arifin, S., Kartiko, A., & Shofiana, F. R. (2022). Improving Multiliteracy Ability in the Integration of Islamic and Science Learning. *AL-ISHLAH: Jurnal Pendidikan, 14*(4), Article 4.

Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah ke 46 di D.I.Yogyakarta. (2015, September). BRM (Berita Resmi Muhammadiyah), No. 01/2010-2015.