Analysis of Character Education Implementation for Generation Z Students at SMA Negeri 2 Labuapi

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Abstract

This study aims to determine how character education is implemented for Generation Z students at SMA Negeri 2 Labuapi. In this study, the researcher adopts a descriptive approach in qualitative research, where data is collected through in-depth interviews, observations, and documentation. The results of the study show that the implementation of character education at SMA Negeri 2 Labuapi begins with the school principal organizing a meeting to establish an organization responsible for carrying out tasks related to education and character development. Character education activities start during the School Environment Introduction (PLS), with external speakers such as the National Narcotics Agency (BNN), the police, the prosecutor's office, and the military (TNI). Character education is also applied in the classroom to develop positive attitudes such as cooperation, discipline, and mutual respect. Various activities are also carried out to support character education, such as Duha prayer, congregational Zuhr prayer, religious activities (imtaq), Friday charity, flag ceremonies, scouting, environmental cleanliness, and the 5S culture. In conclusion, the implementation of character education for Generation Z is seen to be effective. The program is integrated into the school's organizational structure, covering the curriculum, student affairs, public relations, and infrastructure. With a holistic approach, SMA Negeri 2 Labuapi successfully shapes positive character traits in Generation Z students through a well-structured and integrated character education program in their daily school life.

Keywords: character education, generation Z

Introduction

Character education is one of the essential components in the educational process as it aims to shape, guide, and develop an individual's personality in accordance with the mandate of Article 31, Paragraph (3) of the 1945 Constitution (Lanawaang & Mesra, 2023). This article emphasizes the government's obligation to promote a national education system that focuses on improving faith, piety, and noble character. Character education serves as a relevant foundation in efforts to create a competitive generation with high moral integrity (Idris, 2018).

In the era of globalization, the development of technology and social media has had a significant impact on the lives of Generation Z—the generation born between 1995 and 2010 (Christiani & Ikasari, 2020). This generation has grown up in a digital era with easy access to information. Smartphones and social media have become an integral part of their daily lives. Although technological advancements bring benefits, they also present challenges, particularly in character building (Ummah, 2020). For instance, social media can be an effective tool for conveying moral values but can also serve as a platform for the spread of negative content that can disrupt the process of internalizing positive character values.

This reality requires educational institutions, including high schools, to have specific strategies in place for building the character of Generation Z students (Kurniawan, 2023). One crucial strategy is digital literacy, which aims not only to improve students' skills in using technology wisely but also to help them filter relevant and positive information (Turnip, 2023).

At SMA Negeri 2 Labuapi, the implementation of character education is an important commitment realized through various programs and approaches. The role of teachers as role models in demonstrating positive behaviors, the application of fairness principles in interactions with students, and the integration of character values into the curriculum form the foundation for character development. Structured character development programs and a school culture that supports character growth have a positive impact on shaping students with integrity.

However, challenges in building students' character persist, especially amid the rapid development of technology that can influence students' values, beliefs, and behaviors. Therefore, a sustainable and relevant approach to character education is needed to meet the needs of Generation Z (Masripah et al., 2024).

Given the importance of character education for Generation Z, this research, titled "Implementation of Character Education for Generation Z Students at SMA Negeri 2 Labuapi," aims to delve deeper into the strategies, implementation, and effectiveness of character education programs at the school. This study is also expected to provide useful recommendations for the optimal development of character education for Generation Z students.

Method

This study uses a qualitative approach with a field study to investigate phenomena in a natural context, focusing on understanding meaning rather than generalization (S. Sugiyono, 2019). A descriptive method is employed to provide a factual and systematic depiction of the character education characteristics at SMAN 2 Labuapi, West Lombok, with the researcher as the primary instrument. This research aims to provide an in-depth understanding of the situation and conditions of character education for Generation Z students at the school.

The researcher is directly present in the field to obtain accurate data and monitor the development of the situation (Moleong, 2017). The researcher's presence on-site facilitates data collection and ensures the validity of the data gathered. The study was conducted at SMAN 2 Labuapi, West Lombok, which is known as one of the leading schools, providing valuable insights into the management of character education in the institution.

Research data was collected from various sources, including primary data obtained through interviews and direct observations with the principal, teachers, and students. Secondary data was gathered from relevant documents related to the research (D. Sugiyono, 2013) . The researcher used observations, in-depth interviews, and document analysis to obtain comprehensive information about the implementation and challenges of character education for Generation Z students.

Results

The Implementation of Character Education for Generation Z Students at SMA Negeri 2 Labuapi

The implementation of character education for Generation Z can be operationalized through organizational structures. At the beginning of the academic year, the school principal conducts an initial meeting to establish the organizational structure responsible for implementing tasks related to education and character development. Each vice principal is then tasked with forming specific organizations under their respective areas of responsibility, focusing on their particular duties as follows:

a. Curriculum Division: Establishes MGMP (Teacher Working Group), Program Heads, Workshop Heads, Laboratory Heads, and Library Heads.
b. Student Affairs Division: Forms the Coordinators of Counseling, Class Advisors, and Extracurricular Mentors.
c. Public Relations Division: Creates task forces for internships and career guidance.
d. Facilities and Infrastructure Division: Forms groups for procurement and maintenance of equipment.

Regarding this, the principal of SMA Negeri 2 Labuapi stated:

"All established organizations are responsible for managing, developing, and carrying out their duties. Additionally, extracurricular organization mentors are responsible for forming student organizations such as OSIS, Scouts, Red Cross (PMR), Paskibraka, Arts, and Sports. Each work program designed within these organizations incorporates character values relevant to character education."

Based on observations, researchers found data indicating that character education programs at SMA Negeri 2 Labuapi begin during the School Orientation Program (PLS). Besides introducing specialization programs, character education is delivered through invited speakers, both internal and external, with expertise in their respective fields. External speakers include:

a. National Narcotics Agency (BNN): Discussing the dangers of drugs.
b. Police: Raising awareness about traffic regulations, the dangers of brawls, and criminal behavior.
c. Attorney General's Office: Teaching honesty (e.g., through "honesty canteen" initiatives).
d. Indonesian Armed Forces (TNI): Providing nationalistic insights.

Additionally, a religious scholar (Ustadz) is involved to provide lessons on faith, devotion to Allah SWT, and noble character according to character needs.

Character education at the school is specifically conducted in classrooms during the learning process. This approach aims to help students better understand character values and develop attitudes shaped by the implementation of character education. The primary goal is for students to exhibit positive behavior both in school and in their communities. As stated by the Civics Education teacher at SMA Negeri 2 Labuapi:

"Character education is delivered during classroom activities by integrating character education into every subject, resulting in students consistently demonstrating good character in their daily lives. For example, assigning group tasks during lessons helps students practice cooperation and mutual respect."

Character education at SMA Negeri 2 Labuapi has significant objectives within the education system, starting with the role of educators and educational staff before being applied to students. Observations show that the character education program begins during the School Orientation Program (PLS). In addition to introducing specialization programs, character education is taught through invited speakers, both internal and external, with expertise in their respective areas. External contributors include: BNN: Addressing drug dangers, Police: Discussing traffic awareness, the dangers of brawls, and criminal behavior, TNI: Offering insights into nationalism. Thus, it can be concluded that character education is implemented for students from the start of their learning journey at SMA Negeri 2 Labuapi, specifically targeting Generation Z.

Activities carried out at SMAN 2 Labuapi to shape Generation Z's character, in line with previously presented theories, are routinely and spontaneously conducted. These activities are presented in the form of a table, as follows:

Table of Character Education Implementation for Generation Z Students

Character Education Implementation for Generation Z Students		
	Activities	Character Values
1	Dhuha Prayer Activity	Religious Discipline
2	Dzuhur Congregational Prayer Activity	Religious Love for God (Love for Allah)
3	Imtaq Activities	Religious

		Discipline
4	Friday Charity Activity	Responsibility Social Care Discipline Hard Work Friendly/Communicative
5	Flag Ceremony Activity	Love for Homeland National Spirit Confidence Leadership Nationalism
6	Scout Activity	Responsibility Hard Work Creativity Friendly/Communicative Independence
7	Environmental Cleanliness Activity	Environmental Awareness Hard Work Responsibility
8	5S Culture (Smile, Greet, Salute, Polite, Courteous)	Tolerance Friendly/Communicative Love for Peace

Discussion

1. **Dhuha Prayer Activity**
   a. Religious Values: Encourages religious awareness through the practice of Dhuha prayer.
   b. Discipline: Teaches discipline in performing worship at designated times.

   Dhuha prayer is a highly recommended Sunnah prayer performed in the morning when the sun has risen to the height of seven spears, which in Indonesia is approximately between 7:00 AM and 11:00 AM (Fauziyah et al., 2023).

   By implementing Dhuha prayer activities, SMAN 2 Labuapi creates a holistic educational environment that fosters religious and disciplined character development, supports the character growth of Generation Z students, and strengthens religious values and psychological well-being among students.

   Additionally, performing Dhuha prayer provides various positive benefits for students and the school environment. First, it serves as a spiritual medium to reinforce religious and moral values. Through this activity, students can draw closer to God and enhance their faith.

   The cultivation of religious character has long been implemented through regular Dhuha prayer activities during Islamic Religious Education (PAI) lessons. In an interview with the PAI teacher, it was revealed that this activity has been in place for a long time. The prayer is conducted separately for male and female students, with students taking turns performing the prayer in the school mosque. This arrangement is aligned with tasks assigned by the PAI teacher to each student.

   At SMAN 2 Labuapi, Dhuha prayer is guided and supervised by PAI teachers and is conducted during the first period of PAI lessons in the school mosque. The activity has become a routine practice and is directly monitored by the PAI teacher.

   The collective Dhuha prayer aims to familiarize students with performing good deeds (Sujanah & Saleh, 2024). As stated by the PAI teacher, who also serves as the extracurricular advisor for Rohis (Islamic Spiritual Club):

   "Yes, we conduct the Dhuha prayer activity in the morning, starting in the first period of PAI lessons. The group prayer is scheduled per class alternately. The goal is for students to

practice Dhuha prayer regularly and hopefully make it a habit in the future." This sentiment was echoed by another subject teacher:

"We implement the Dhuha prayer activity during every PAI lesson, so it is directly managed by the PAI teacher and carried out by different classes each day."

A student also supported this by saying:

"Yes, we perform Dhuha prayer, but not every day, only during PAI lessons. We do it in the school mosque with classmates. At first, we didn't know how, but eventually, we learned because our Religion teacher taught us directly."

Based on these interviews, the researcher concluded that at SMAN 2 Labuapi, Dhuha prayer is conducted in the morning, but not all classes participate as it is specifically held during PAI lessons. The goal of the collective Dhuha prayer is to introduce students to the practice, with the hope of fostering faithful and pious individuals grounded in spiritual values within the school's educational environment.

2. **Dzuhur Congregational Prayer Activity**
   a. Religious Values: Encourages students to develop obedience and commitment in performing Dzuhur prayer congregationally.
   b. Love for God: Instills a sense of love and devotion to God through prayer as an act of worship.

The Dzuhur congregational prayer is a method of enhancing students' religious character and fostering love for God among Generation Z students (Hakim et al., 2020). Prayer represents a devoted act of worship to God, following His commands and avoiding His prohibitions (Sodri et al., 2024). Worship, in essence, is human obedience to God, integrated into daily activities. Religious character refers to traits, morals, or personalities shaped by policies rooted in religious teachings. In Islam, developing religious character often involves spiritual activities, one of which is prayer (Alfath, 2020).

The implementation of this activity must align with its intended objectives: to shape students with virtuous character consistent with their natural inclination toward truth and to shield them from immoral and wicked acts.

Based on observations, students who have performed ablution are guided by the on-duty teacher to enter the mosque and wait for the adhan, called daily by scheduled student volunteers.

The Dzuhur prayer at SMAN 2 Labuapi is performed at designated times and is attended by all students and teachers, except those with valid reasons. This prayer is conducted in the school mosque, aiming to help students develop a habit of performing Dzuhur prayer in their respective homes. Additionally, this activity seeks to foster individual awareness, as stated by the Vice Principal for Student Affairs:

"This success is thanks to the cooperation of all school members in guiding and encouraging the students to worship. Before the learning process begins, the students are invited to recite and memorize short surahs. After that, they sing the National Anthem. These steps are taken to help students understand that they are servants who surrender to their Lord. By realizing the importance of devotion to God, it is hoped they will remain consistent in their worship to Him."

The Vice Principal for Curriculum Affairs also remarked:

"Every second break, when the Dzuhur prayer time comes, we at SMAN 2 Labuapi make it a habit to perform the Dzuhur prayer in congregation. Every day, both the teachers and the students join together to perform the prayer. All necessary facilities are prepared to ensure the students feel comfortable and willing to perform their worship together."

Similarly, the PAI teacher added:

"Yes, here we have the Dzuhur congregational prayer as a religious activity. It's a routine practice. Occasionally, there are also short religious talks (kultum) delivered by students on a

rotating basis. The goal is to help students build confidence. After that, we proceed with the Dzuhur congregational prayer. We prioritize praying together with teachers and students to instill in them the importance of performing this obligatory prayer daily and to make congregational prayer a habit. The students here are diligent; when it's time for Dzuhur prayer, they promptly perform ablution."

A student supported this by saying:

"Yes, we perform the Dzuhur congregational prayer daily. We are always reminded and guided to fulfill this obligatory prayer. We are very grateful because our teachers here pay close attention to us and remind us about it."

The research aligns with the observations, showing that Dzuhur congregational prayer is consistently conducted at SMAN 2 Labuapi. The school principal, teachers, and administrative staff habitually perform the Dzuhur prayer, while students are required to practice it regularly in the school mosque.

Based on the interviews and observations, it can be concluded that SMAN 2 Labuapi conducts daily Dzuhur congregational prayers in the school mosque as a routine religious activity.

3. **Imtaq Activities**
   a. Religious Values: Integrating the Imtaq (Faith and Piety) approach, including tajwid (rules of Quranic recitation), makhraj (pronunciation), and qira'ah (recitation), to enhance students' worship quality.
   b. Discipline: Cultivating discipline through lessons focused on techniques and ethics in worship.

The implementation of Imtaq activities, a religious program at SMAN 2 Labuapi, plays a crucial role in shaping the religious character of Generation Z students. This positive activity serves as a model for other schools to adopt. Imtaq activities are a structured and planned form of Islamic religious education aimed at fostering religiosity and discipline, which students can apply in their daily lives (Susilawati et al., 2022).

In an interview, the Imtaq program coordinator explained the implementation and execution of the Imtaq program at SMAN 2 Labuapi:

"The implementation of the Imtaq program in this school has been running well. The program is scheduled every Friday morning from 7:30 AM to 8:10 AM. Various activities are included in the Imtaq program, such as Quran recitation, Sholawat Badar, Asmaul Husna recitation, religious sermons, entertainment with Qasidah performances, and closing with prayers. However, on the third Friday, the program features Quranic study (tadarus) or Yasin recitation."

Similarly, the Islamic Education (PAI) teacher shared:

"Yes, the implementation of Imtaq here has been going quite well. Each week, different groups are assigned to lead the Imtaq activities, starting from Grade XII, then XI, and so on until Grade X. While the activities each Friday are similar, the students always strive to present the Imtaq program as excellently as possible. The entire teaching staff also participates in these activities."

Based on the researcher's observations, the implementation and execution of the Imtaq program have been well-organized. The program is conducted every Friday morning before lessons begin, with a schedule assigning specific groups as Imtaq leaders. The activities, which include Quran recitation, Sholawat Badar, Asmaul Husna recitation, religious sermons, and prayers, are pre-determined. Additionally, there is a collection of donations for Imtaq before the program concludes with a prayer. On the third Friday, the program shifts to Quranic study or Yasin recitation.

This was echoed by the Quran-Hadith teacher, who stated:

"The Imtaq program here is already scheduled, with each class taking turns as leaders. Starting from Grade X and so on, the activities are diverse. For example, there is an emcee who guides the program by announcing the sequence of activities such as Quran recitation, Sholawat Badar, Asmaul Husna recitation, religious sermons, and prayers."

4. **Friday Infaq Activity**
   a. Responsibility: Teaching responsibility in managing and administering infaq funds.
   b. Social Concern: Encouraging attitudes of concern for others through participation in the Frida infaq activity.
   c. Discipline: Implementing discipline in the management of funds and the execution of activities.

   Humans, as social beings, cannot live alone and need the help of others. This encourages individuals to always do good for others, as the best of people are those who are beneficial to others (Iffah & Yasni, 2022). Therefore, everyone is expected to care for others, especially those in need.

   The characteristics of responsibility, social concern, discipline, hard work, and communication can be developed through infaq activities, visiting friends, and helping those in need. Teachers instill this attitude of caring for others through regular school activities, one of which is the infaq activity.

   Based on the observation conducted by the researcher, the Friday infaq activity at SMAN 2 Labuapi is carried out routinely every Friday. It is coordinated by students who are part of the infaq collection team, and these students circulate from class to class, collecting infaq from each class, from class 1 to class 3. As stated by the teacher in charge of imtaq:

   "Yes, every Friday we have an activity called Friday Infaq, where a few students are assigned to go around to the classes. The money collected from infaq is usually used for the cleanliness of the mushallah, washing and replacing old prayer rugs, and maintaining the mushallah. This ensures that students feel comfortable and encouraged to worship at school."

   This is also confirmed by The teacher in charge of Imtaq said:

   "We also hold an infaq activity every Friday at SMAN 2 Labuapi. In this activity, a student representative enters each class to collect voluntary infaq from classmates. The collected infaq is then used for mosque maintenance, such as washing dirty prayer rugs and ensuring the cleanliness of the mushallah. In addition, this activity also serves as a means of helping others, for example, during a time of need. Recently, one of our students fell seriously ill, and due to financial constraints, the students took the initiative to collect voluntary donations from their friends. Through this infaq activity, it is hoped that a sense of solidarity and social concern will be developed, teaching students to help others and become accustomed to giving and sharing."

   A statement from a 10th-grade student further supported this:

   "Oh yes, we also have a routine activity every week called Friday Infaq. The team goes around to each class to collect voluntary donations from our friends."

   Based on several interviews, it can be concluded that SMAN 2 Labuapi implements the Friday Infaq activity, which is held every Friday. This activity aims to teach students to do good deeds by giving infaq. As a result, it is hoped that students will become accustomed to consistently performing acts of kindness.

5. **Flag Ceremony Activity**
   a. Love for the Homeland: Fostering love and affection for the homeland through active participation in the flag ceremony.
   b. Spirit of Nationalism: Strengthening the spirit of nationalism through participation in the flag ceremony.

c. Self-Confidence: Encouraging the development of self-confidence through participation in public ceremonies.
d. Leadership: Providing opportunities to hone leadership skills.

The flag ceremony is a sacred activity that can help shape the character of love for the homeland, nationalism, self-confidence, leadership, and patriotism, ensuring that Generation Z students are not just part of a school, but also an integral part of shaping a character with a strong national identity (Suryaningrat et al., 2019). Through the experience provided by the flag ceremony, students can understand the values of nationalism and develop a deep love for their country.

As shown in the observation results, every Monday, the flag ceremony is held, attended by all students and teachers. The ceremony leader, during the address, gives advice and information about the norms and regulations that must be respected and followed by students in the school environment, both during lessons in class and outside of class. As the vice-principal of student affairs stated:

"Every Monday, the flag ceremony is held regularly and attended by all students. During this ceremony, guidance and advice are given to students about character development throughout the week. It has been proven that the implementation of school rules at SMAN 2 Labuapi has received positive responses from the students, marked by their awareness of attending the ceremony at the designated time."

Character education about love for the homeland and nationalism is introduced from an early age as a step to develop students' sense of nationalism. Nationalism is understood as an expression of love and pride for one's nation and homeland. The greatness of a country is built on the spirit of nationalism that grows within its society. Therefore, nationalism is considered an important value for every individual.

As stated by the Civics teacher:

"Character education about love for the homeland can automatically shape the attitude of nationalism in various situations. For example, when a flag is raised, we spontaneously stop to honor the flag. Additionally, by respecting our heroes, both those related to education and those outside education, such as those here at school or elsewhere, we participate in commemorating important national days. These are concrete steps in forming a nationalist attitude."

Observation results also indicate that students at SMAN 2 Labuapi actively participate in the flag ceremony every Monday at school and carry it out with full commitment. Other activities such as ceremonies for National Heroes Day, Kartini Day, and other national holidays show that the spirit of nationalism is deeply ingrained in the students.

6. **Scouting Activities**
   a. Responsibility: Involve students in tasks and responsibilities as part of scouting activities.
   b. Hard Work: Encourage a strong work ethic through involvement in scouting activities.
   c. Creativity: Provide students with space to explore creativity through scouting activities.
   d. Friendliness/Communication: Teach values of friendship and communication skills through interaction in scouting groups.
   e. Independence: Develop students' independence through scouting activities that require courage and resilience.

The role of scouting activities as an effort to shape responsibility, hard work, creativity, friendliness/communication, and independence is crucial in the development of Generation Z students' personalities (Syakir & Hasmin, 2017). Through scouting, students at SMAN 2 Labuapi are not only given practical knowledge and skills but also face situations that foster positive character development. Drs. Mulyatsyah, M.M., the Principal of Junior High School, said:

"Scouting activities are an excellent platform for well-organized and directed leadership development. At the age of 11-15 years, or during junior high school, we recognize the term

'Scouting Cadets.' This term is associated with the effort to unite the potential possessed by young members, enabling them to understand their abilities and use them to achieve the goal of scouting, which is to form members with a personality that is faithful, obedient, morally upright, patriotic, law-abiding, disciplined, upholding noble values, and possessing life skills."

From observations, it is evident that scouting concretely works to harness the potential of young people. Scouting participants are encouraged to identify and develop their talents, whether in physical, social, or spiritual skills. This aligns with the concept of scouting in forming empowered youth.

Based on an interview with the head of SMAN 2 Labuapi, regarding the Islamic values embedded in scouting extracurricular activities at the school, he explained:

"Scouting education we know is nation-oriented according to the history of the scouting movement's formation, but at SMAN 2 Labuapi, it is further explored from an Islamic perspective. The Islamic values integrated into scouting activities at SMAN 2 Labuapi include obedience, piety, morality, independence, tolerance, helping others, responsibility, and discipline."

According to an interview with a scout leader at SMAN 2 Labuapi regarding Islamic values, he explained:

"At SMAN 2 Labuapi, the emphasis on obedience is quite evident, especially through the practice of congregational Asr prayers before scouting activities. This shows that scouting becomes a means to instill obedience to Allah's commands. Additionally, we are also taught to obey our leaders, as reflected in activities such as marching. During these activities, students are expected to follow the commands of the leader, which also applies to the creation of a scouting plan and the execution of ceremonies, both opening and closing."

In addition to emphasizing obedience, the scouting extracurricular at SMAN 2 Labuapi also focuses on instilling piety. This aspect is further explained by the scout leader at the school:

"The embodiment of the value of piety in scouting activities at SMAN 2 Labuapi can be seen in activities such as congregational prayers and the recitation of Asma'ul Husna before opening ceremonies. These activities are directly led by the leader. The focus on instilling piety lies in the leader's ability to familiarize students with congregational prayers and the recitation of Asma'ul Husna. The goal is for students to engage in worship not just out of external motivation but from an internal awareness of the values."

7. **Environmental Cleanliness Activities**
   a. Environmental Awareness: Instill a sense of responsibility for the cleanliness and health of the surrounding environment.
   b. Hard Work: Teach the value of hard work through participation in maintaining environmental cleanliness.
   c. Responsibility: Develop students' sense of responsibility for the cleanliness of their environment.

   Environmental cleanliness activities provide a fertile ground for developing positive character traits, including environmental awareness, responsibility, hard work, and creativity (Purwaningrum, 2016) . These activities also raise awareness about the importance of environmental preservation among Generation Z students. By actively participating in cleanliness activities, students not only learn to maintain physical cleanliness but also internalize sustainable environmental values (Syahputra, 2024). They become more sensitive to the impact of their actions on the school's ecosystem and the surrounding environment.

   In relation to this, before the bell rings, students at SMAN 2 Labuapi prioritize the cleanliness of their school environment, especially by cleaning the classrooms before lessons begin. Additionally, every Friday, they engage in Imtaq and mutual cooperation activities known as *Jumat Bersih*, which are carried out for 30 minutes. The PPKn teacher at the school shared his perspective on this:

"Before the learning process begins, we ensure that the classroom is clean because we believe that a clean classroom creates a comfortable learning environment. If we find scattered trash, learning cannot begin, so students voluntarily work together to clean up the trash and dispose of it properly. Through this habit, a culture of cleanliness is cultivated within the school, especially in efforts to make classroom cleanliness a shared learning space. In addition to the classrooms, the cleanliness of the school environment is also emphasized to ensure that the environment remains clean as a place for learning."

Observation results show that students are taught to be sensitive to the environment by maintaining cleanliness inside and outside the classroom. They take turns according to a schedule to sweep their respective classrooms, ensuring that when the teacher enters, the learning process can begin on time without much delay for cleaning.

From interviews and observations, it can be concluded that SMAN 2 Labuapi encourages students to treat school cleanliness as a core value. Actions like cleaning classrooms before lessons and actively participating in *Jumat Bersih* every week reflect the students' commitment to creating a comfortable learning environment. The statement from the deputy head of the student affairs department about the importance of classroom cleanliness as a foundation for an optimal learning atmosphere highlights collective awareness of cleanliness in the school. The students' voluntary efforts to work together to clean up trash, both inside and outside the classrooms, show that a culture of cleanliness has permeated the school environment. With students' sensitivity to cleanliness, as seen in the classroom sweeping duty, the teaching process can begin without wasting time on cleaning, reflecting their readiness to maintain cleanliness as a primary value in their learning environment.

8. **5S Culture (Smile, Greet, Salute, Polite, Courteous)**
   a. Tolerance: Encouraging a tolerant attitude and appreciation for differences through the practice of the 5S culture.
   b. Friendliness/Communication: Creating a friendly and communicative atmosphere through the 5S culture.
   c. Peacefulness: Instilling the value of peace by creating a harmonious environment through the practice of the 5S culture.

Tolerance, Friendliness/Communication, and Peacefulness are values that are implemented through the application of the 5S Culture (Smile, Greet, Salute, Polite, Courteous) within the school environment. The 5S culture is not just about etiquette rules, but also about creating a positive atmosphere among Generation Z students, teachers, and all school members (Rahayu, 2016).

Observations show that the physical environment at this school reflects the principles of cleanliness and orderliness. Classrooms, hallways, and common areas are clean and well-organized, creating a comfortable and tidy atmosphere for teaching and learning. This school environment extends beyond the physical aspect to the social aspect as well. Students and staff engage in social interactions such as smiling, greeting, saluting, being polite, and showing courtesy. Positive and friendly communication is evident among the school community.

In an interview with a sociology teacher, he said:

"The 5S culture we implement at this school goes beyond physical cleanliness and orderliness; it also includes social aspects such as smiling, greeting, saluting, being polite, and courteous. Students and staff are encouraged to always interact with a smile, greet one another warmly, give a salute, and maintain polite and courteous behavior. The impact is very positive, especially in the relationship between teachers and students. The 5S culture creates a more open and warm environment. Teachers and students greet each other warmly, creating a supportive atmosphere for learning. Among students, there is an increased sense of togetherness and familiarity because they greet each other politely."

A similar statement was made by the Islamic Education teacher:

"The change in behavior is very noticeable. Students have become more open, friendly, and polite. They are also more active in social activities at school, creating an environment of love and mutual respect."

From the eighteen (18) character values identified by the Ministry of Education and Culture, the researcher found sixteen (16) character values at SMAN 2 Labuapi. This finding emphasizes that the implementation of character values at the school covers most of the concepts advocated by the Ministry of Education and Culture. It reflects the school's commitment to developing students' character in line with government directives, although there are two character values that have not been clearly identified. Therefore, further evaluation and improvement are needed to ensure that all character values are holistically integrated into the educational environment at SMAN 2 Labuapi.

The sixteen character values successfully identified through the character education implementation at SMAN 2 Labuapi are: religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, national spirit, love of the homeland, respect for achievement, friendly/communicative, peaceful, environmental care, social care, and responsibility.

This finding indicates that the character education implementation at SMAN 2 Labuapi has successfully incorporated most of the character values desired by the Ministry of Education and Culture. Activities such as congregational Dhuhr prayers, Dhuha prayers, Imtaq, Friday Infaq, flag ceremonies, Scouts, environmental cleanliness, spontaneous activities, and the 5S culture effectively promote the development of positive character traits in Generation Z students with noble values. This implementation demonstrates the school's commitment to creating an educational environment that focuses not only on academic aspects but also on the holistic development of students' character.

Conclusion

Based on the research at SMAN 2 Labuapi, the implementation of character education for Generation Z has proven to be effective. This program is integrated into the school's organizational structure, including the curriculum, student affairs, public relations, and infrastructure. It starts with the School Environmental Introduction (PLS) program, which invites both internal and external speakers. Character education is carried out in classrooms by integrating these values into every subject. Religious activities such as congregational Dhuhr prayers, along with activities like Imtaq and Friday Infaq, become daily routines that build students' religious, responsible, social, and nationalistic character. Scout activities are also integrated with Islamic values, supporting the development of positive character traits such as obedience, piety, morality, independence, tolerance, mutual help, responsibility, and discipline. With this holistic approach, SMAN 2 Labuapi has successfully formed the positive character of Generation Z students through a structured and integrated character education program that is embedded in daily life at school.

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