

CHARACTER EDUCATION MANAGEMENT IN LEARNING IN THE BOARDING SCHOOL

(Al'Mumtaza Islamic Boarding School in Cilengkrang District, Bandung Regency)

Livia Astuti, Agus Winarti

Faculty of Teacher Training and Education, Independent Scholars
University

Abstract

This study aims to describe the planning, implementation, and evaluation of character education in learning at the Al'Mumtaza Islamic boarding school, Kec. Cilengkrang Regency. Bandung. This type of research is descriptive qualitative to find out the process of character education in learning. Data sources are from boarding school administrators, teachers, parents, and students from various levels. Data collection techniques were observation, documentation, and in-depth interviews with informants. The validity of the research data was tested using data and informant triangulation. The analysis uses analytical techniques through data collection, condensation, presentation, and conclusion. The research results obtained: (1) character education planning in Islamic boarding school learning is carried out by Islamic boarding school managers by compiling the character values contained in the syllabus and lesson plans, including the central character values of God, others, the environment, sense of nationality, self, which translated into twenty main characters. (2) The implementation of character education in Islamic boarding schools is integrated with all subjects. The teacher inserts character values between learning activities. (3) Assessment of character education in learning in Islamic boarding schools is done daily by observing and giving assignments showing personality values that reflect the nation's character.

Keywords: Management, education, character, learning.

Introduction

There are still many student brawls, arrogant and anarchist student demonstrations. Indicates the need for more seriousness in developing the nation's noble character education. Then the Functions and Objectives of National Education are contained in Article 3 of Law No. 20 of 2003, which reads: "National education functions to develop capabilities and shape dignified national character and civilization to educate the life of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen." If interpreted carefully, five of eight potential students must be developed and loaded with character education. Character is defined as the result of the formation of the environment. Therefore, it can be pursued and learned. So character education is an effort to instill, direct, shape, and develop a person's character and a group of people. According to Lickona's character related to moral concepts (*moral knowing*), moral attitudes (*moral feeling*), and behavior morals (*moral behavior*). Character education

is defined as character education plus, which involves aspects of cognitive theory, feelings, and actions. Dadan Darmawan, Ila Rosmilawati, 2020:107). And according to Thomas Licnoka, with these three aspects, character education will be effective, and its implementation must be carried out systematically and continuously.

According to Damadi (2011: 55), there are two characters. *The first* shows someone who behaves dishonestly, cruelly, and greedily, so that person manifests terrible behavior. *Second*, showing someone who acts honestly, compassionately, and helpfully, thus displaying a noble character. Referring to this view that every human being's nature can be formed and directed whether to become bad behavior or noble character, thus the Al'Mumtaza Islamic Boarding School seeks to realize noble character according to the expectations mandated by law.

Islamic boarding schools are generally independent, not dependent on the government or existing powers. Because of their independent nature, Islamic boarding school can uphold their purity as Islamic educational institutions. Therefore, Islamic boarding school are not easily infiltrated by teachings that do not follow Islamic instructions.

Islamic boarding school education, which is part of the National Education System, has 3 main elements, namely: 1) teacher as educators as well as owners of boarding schools and students; 2) Islamic boarding school curriculum; and 3) Religious and educational facilities, such as mosques, clerics' houses, and boarding schools, as well as some room and vocational workshops. Its activities are summarized in the "Tri Dharma Pondok Islamic boarding school," namely: 1) Faith and devotion to Allah SWT; 2) Useful scientific development; and 3) Devotion to religion, society, and the state. (<http://www.jejakdinding.com/2017/01/fungsi-pondok-Islamic-boarding-school.html>)

Islamic boarding schools are a gathering place for students who want to add religious knowledge to a teacher to prepare themselves to create good behavior and to become pious and pious to Allah SWT. Islamic boarding schools as da'wah institutions, besides that Islamic boarding schools as transformers, motivators, and innovators as Islamic boarding school transformers are required to be able to transform Islamic religious values into the midst of society wisely. The general purpose of Islamic boarding schools is to foster citizens so that they have an attitude that reflects Muslim personality through the teachings explained by the Islamic religion and instills this religious sense as an institution for the cadre of scholars.

Likewise, the Al'Mumtaza Islamic boarding school has a strategic position in the administration of education, educating students or students to become Muslim human beings who are sincere, steadfast, resilient, and self-employed in practicing Islamic history as a whole and dynamically. Become skilled workers in various development sectors, especially mental-spiritual development. Educating students to help improve the

social welfare of the environmental community in the framework of community and nation development efforts.

Management of character education to arrive at the goals of character education, it is necessary to have character education management in education staff educational institutions, at least make improvements and increase the control of Islamic boarding schools, pay close attention to various activities that support the running of teaching and learning activities. These include the educational or school calendar, preparing the Islamic boarding school program, institutional planning, allocating time, compiling work schedules, visions, missions, and other work programs related to Islamic boarding school management. Management as a scientific discipline is very closely related to other sciences, such as philosophy, psychology, society, culture, sociology, and technology; even the science of management has received many contributions from different disciplines (Hamalik, 2007). infrastructure, educational media, libraries optimally, effectively, efficiently, and relevant to educational goals. Management activities include planning, organizing, directing, implementing, supervising, and evaluating work. (Ali M Rosyad , 2019). Learning planning includes syllabi, lesson plans, and teaching materials designed so that payload or activity learning is based on character education. An easy strategy for planning to learn with an insight into character education is adapting its inward syllabus, lesson plans, and existing teaching materials. Character education is strengthened through curriculum and habituation in primary or secondary education units. (Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 20 of 2018)

At the stage of implementing character education, Ustaz, as Teachers and managers, can define a program or plan for conveying material education integrated character _ In everyday life; character education can be held on all types, levels, and educational pathways (Hasibuan et al., 2018)

Assessment stage education character based on predetermined indicators, including the central character values of God, others, the environment, sense of nationality, and self, translated into 20 main characters. In one semester, the teacher formulates for the students *"say with true _ feeling himself about What Which seen, observed, learned, or experienced."* Then the teacher observed in various ways whether what the student says honestly represents his feelings. Students can express their feelings verbally, in writing, or even with body language; teacher can observe and judge it. Evaluation is carried out continuously; at any time, the teacher can evaluate whenever and wherever in daily life both in the Islamic boarding school and outside the Islamic boarding school. Evaluation of character education is carried out by educators starting from observation and activities observing facial expressions, gestures, actions, and words of students in daily life at school (Rahmatia et al., 2021).

Method

This study uses a qualitative approach because it produces descriptive data based on the results of the analysis of information and behavior of the research object. Sugiyono (2020:9-10) This research focuses on a particular analysis to reveal the reality in the field to be understood in depth so that the necessary data is obtained for research purposes. Method collection data used in the study: interview profound, observation, And documentation. Data analysis used in qualitative data research is carried out through three activity flows that occur simultaneously, as can be seen in Figure 1. The following

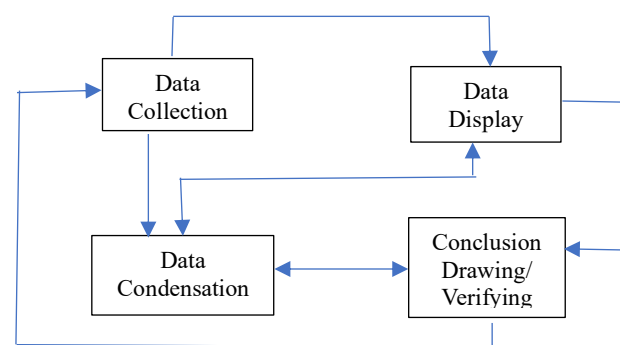


Figure 1: Components of Data Analysis: Interactive Model

Source: (Miles et al., 2017)

The data that has been collected in this study was then analyzed based on the model analysis interactive developed by Miles & Huberman (2007:16). There is four component analysis which is conducted with this model, that is data collection, data reduction, data display, and withdrawal conclusion/verification. Each component interacts And forms a cycle. Test the validity of the data using triangulation methods (Harsono, 2011: 36).

Results and Discussion

Planning and Character Education at Al'Mumtaza Islamic Boarding School Bandung.

Character education held at the Al'Mumtaza Islamic boarding school is taught at all levels of education, from the elementary, middle, and high school levels. Character building, which has already become a policy of the Education Office, is to be instilled at various levels of education Also done in Islamic boarding schools such as the Al'Mumtaza Islamic boarding school. Planting character education is performed with planning especially preparing character values that will be implemented/applied in Islamic boarding schools, including the main character values of God, others,

environment, sense of nationality, and self, which is translated into 20 main characters. (Ministry of National Education, 2010). Preparation values the very important so that achievement character education can be observed. The Indonesian nation wants the formation of the next generation of a country with character, moral quality, and intellectual intelligence. There are few intelligent students, but their moral quality could be better; this worries about becoming the next generation who can build the nation. In addition to such human resources, one crucial thing must be emphasized, namely, to produce human resources who are ethical, moral, polite, and able to interact well with the community while still upholding the national identity (Das Salirawati, 2021). In more detail, aspects of character education divided into five types of main characters and 20 main characters, as shown in Table 1 below:

Table 1.

The main character and the main character (Kemendiknas, 2010).

Main Character	Principal character
In relation to the characters	
1. Lord	Religious
2. Fellow	Aware of the rights and obligations of self and others, obey social rules, respect the work and achievements of others, polite and democratic
3. Environment	Social and environmental care
4. Nationality	National and respect diversity
5. Self	Honest, responsible, healthy lifestyle, disciplined, hard-working, confident, entrepreneurial spirit, thinking, logical, critical, creative, innovative, independent, curiosity and love of knowledge

These types of characters need to be translated into more operational forms, namely religious, honest, disciplined, creative, tolerant, and socially concerned. In character education in Islamic boarding schools, all components are involved, namely: curriculum content, learning and assessment processes, Islamic boarding school management, subject management,

Extracurricular activities, empowering infrastructure, and so on. Even though the ustaz and ustazah are implementers in classroom learning, it does not mean that the teacher is the only one who is obliged to instill character in the students. In an integrated manner, all parties, from superiors to subordinates, must be able to jointly create a Islamic boarding school culture with nature according to their respective duties and capacities.

Implementation of Planting Character Education in Islamic Boarding Schools

Implementation of planting education character in the inner boarding school integrated with learning. Learning is integrated with the performance of knowledge. Value cultivation character is given by the integration system with other subjects;

results show that in this study, value education can be instilled by integrating into language subjects, Pkn, social studies, and science with an integrated approach.

Instilling character values in learning focuses on matters considered necessary for students. Not all issues are invested practically; the manager provides signs of values that will be given to students. From twenty fundamental character values, the manager focuses on six values that mark religion, honesty, discipline, creativity, tolerance, and social care. Because of values, it is easy to embed in various activities and learning and very beneficial for students can be implemented in everyday life.

Mark religious implanted through activity habituation before and after learning and other activities; students are required to read prayers. Mark honesty besides inside activity learning, when and do test questions or exams for being fair and not cheating. Discipline values are instilled by observing student activities when they come to class on time, and doing assignments that are the center's responsibility. Creative values are instilled through life skills and extracurricular activities. Mark tolerance and also social care is given through learning activities that provide input to participants to uphold the social values cause man, a social creature, need each other and can not live without the help of others.

The stages of planting character values include: (1) not yet visible, (2) Starting to Be Visible, (3) Starting to Develop, and (4) Culture (Ministry of National Education, 2010). In the early days of cultivating character values, there was no visible change in character; gradually, it began to be seen; as time went on, a process occurred in the soul of the Student so that the value of honesty would start to develop. The teacher patiently instills these character values in his students, through example, advice, and warnings when the time comes for the success of the teacher to instill the character values of honesty to become entrenched in the students. The indicator of these character values has been embedded in the students, namely that they still show honesty in all their activities without supervision.

Another method suggested by the teacher was giving discussion assignments to be carried out between students; this would inculcate cooperation value, and. Also, creativity in communication, discussion, and cooperation activities can improve student relations and social relations. Research conducted at the Semarang Science Facility PKBM uses this method to instill the value of national character. Tutors also show exemplary, given additional assignments to teach participants of a productive skill (Sri Siyamsih; 2013)

Planting character values is done through activities learning, and in real life. Like instilling the importance of social care, the organizers asked the students and the Ustaz to make visits after natural disasters. In that place, the students will learn how to survive and be grateful for being given the things that are better than the people affected by the

disaster . Visits to fellow Islamic boarding schools or orphanages care is program habituation For embed mark tolerance and social care.

Evaluation of Education Characters in the Islamic Boarding School Environment.

Evaluation of character education in learning at Islamic boarding schools The assessment aims to measure whether students already have the six characters set by the boarding school within the specified time. Thus, the substance of the evaluation in the context of character education is an attempt to compare the students' behavior with the character indicators set by the teacher and Pondok. Comparing children's behavior with character indicators is carried out through an evaluation process. The purpose of evaluating character education in Islamic boarding schools is to determine the progress of learning outcomes in the form of ownership of several specific character indicators in students within a certain period.

Evaluation is done by making observations and no special or written tests exist. The manager/cleric prepares an observation sheet which will be used to assess how well the students perform attitude that reflects the character of the nation, as for the time to do each day. Observations were made starting from the arrival of participants in class to the participants leaving class, both outside of learning and extracurricular activities.

Before carrying out observation activities to assess the attitude of the students, Which show the values of character nation, the boarding school Already prepare indicator as guidelines in doing activity evaluation. Guidelines the Of course, just by the mark character implanted in the saints.

Table 2.

The indicators that the Islamic boarding school management has prepared are as follows

Character value	indicators
1. Religious	Students Demonstrate an obedient attitude and behavior in carrying out the teachings of religion. He embraced, is tolerant to implementation, worships religion other, and lives get along with the hugger religions other.
2. Honesty	Student shows behavior based on effort to make himself a person Who c a n always b e trusted in words, actions, and work.
3. Discipline	Students do actions That show behavior orderly and obedient on various provisions And regulations.
4. Creative	Students can think And do something To produce way or new results from something Which has owned.
5. Tolerance	Students show attitudes And actions, Which Appreciate differences in religion, ethnicity, ethnicity, opinions, attitudes, and activities of people other Which different from them.

6. Care Social	Student shows attitudes and actions that always want to assist other people and communities in need.
----------------	--

The statements used include four words i.e., BT = Not Yet, MT = Starting to See, MB = Start Developing, and MK = Become Habit.

The value position held by the student is the position of the student at the end of the semester. There are no results plus or accumulation from various chance or action assessments for one semester. So if at the beginning of the semester, students are Still in status BT whereas on evaluation at the end semester, Which concerned Already is at position MB For a mark in the report, MB state is used. This is to differentiate the assessment between the value of knowledge, learning outcomes, and skills.

Results evaluation student personality _ is mark character nation will report to party boarding school manager. The organizers will see and analyze and soon take action if the resulting value is unfavorable. As for follow carry, on Which covers gift coaching in a manner together- The same, reprimand, as well as set an example in front of students so that can be emulated.

Conclusion

The conclusions of this study indicate that (1) Kyai carries out character education planning in Islamic boarding schools as Islamic boarding school managers by compiling character values contained in the syllabus and lesson plans , including religious values, honesty, discipline, creativity, tolerance, and caring social. Kyai/ ustaz and ustazah prepare teaching materials that contain material with a light level of difficulty and contain values of national character. (2) Implementation of character education in Islamic boarding schools Al'Mumtaza was integrated with all subjects. Ustaz / Ustazah integrates character values between learning activities. Apart from learning, it is also through extracurricular activities such as: giving speeches, scouting movements, and various sports. (3) Assessment of character education in learning in Islamic boarding schools Al'Mumtaza, at work every day by observing activities and giving assignments and being able to show the students' personalities that reflect the nation's character. Ustaz compiled indicators according to the values of the nation's character. The evaluation system uses qualitative statements, including not yet seen, starting to be seen, starting to develop, and becoming a habit.

Reference

- Ali Miftakhu Rosyad (2019), *Implementation of Character Education through Learning Activities in the School Environment*, Tarbawi; scientific journal of education management Vol. 5 No. 02, December 2019, 173-190.
- Dadan Darmawan, Ila Rosmilawati; 2020:107), *Strengthening Character Education*

through Habituation Activities in the Package C Program at the PKBM Negeri 21 Tebet Timur Jakarta Institute, Vol. 5 No. 1 Pp. 104 - 112.

Das Salirawati (2021), *Identification of Problems in Evaluating Character Education in Schools*. Journal : Science and Science Education Vol.4, No.1, February 2021: 17-27.

Hamalik, O. (2007). *Fundamentals of curriculum development*. Bandung: PT. Rosdakarya youth.

Harsono. 2011. *Ethnography Education as design study qualitative*. Surakarta : PPs UMS Surakarta.

Hasibuan, AZ, Syah, D., & Marzuki, M. (2018). *Character education management in SMA (studies on SMA and MAN in Jakarta)*. Tarbawi : Scientific Journal of Education Management, 4(02), 191–212.

Lawson (2007), "The Effects Of Implementing A Classwide Peers Model Tutoring On Social Approvals And Disapprovals Emitted During Unstructured Free Time. *Journals of Early and Intensive Behavior Intervention (JEI)*. Vol.4 No. 2. Pg : 471-482.

Lickona, T. 1995. *Educating For Character. How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.

Lickona, Thomas. 1987. "Character development in the family". In Ryan, K. & McLean, GF *Character Development in Schools and Beyond*. New York: Praeger.

Miles, MB, Huberman, AM, & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook*. Edition 3. London: Sage.

Rahmatia, A., Rahmah, S., Muslimah, M., & Khairunnisa, A. (2021). Determinants Of Understanding Generation Z Financial Literacy In The Vocational School Students Of Kahayan Hilir . *At-Tarbiyat: Journal of Islamic Education*, 4(2), 315-327.

Sri Siamasih; (2013). *Management of Character Education in Package C pursuit learning in Semarang*, 2013 Muhamadiyah University Surakarta Postgraduate Program.

[https://www.brilio.net/wow/pengertian-pondok-Islamic boarding school-ketahui-fungsi-dan-target-formed-220908f.html](https://www.brilio.net/wow/pengertian-pondok-Islamic-boarding-school-ketahui-fungsi-dan-target-formed-220908f.html)

[http://www.jejakdikeducation.com/2017/01/fungsi-pondok-Islamic boarding school.html](http://www.jejakdikeducation.com/2017/01/fungsi-pondok-Islamic-boarding-school.html)