CHARACTER EDUCATION MANAGEMENT: ANALYSIS OF CHARACTER-BUILDING

Mirza Mahbub Wijaya [1] *
Ahmad Yusuf [2]

[1] Universitas Islam Negeri Walisongo, Semarang
[2] Universitas Wahid Hasyim, Semarang

* E-mail: dewalast79@yahoo.com

Abstract

This study aims to determine the implementation of Islamic education management at SMK Muhammadiyah Kajen. In this case, the researcher used a qualitative method with a phenomenology approach, collecting data through observation, interviews, and documents. In addition, to maintain data accuracy, researchers used data triangulation methods. While the research informants were the principal, teachers, and parents of students. The results of this study indicate that SMK Muhammadiyah Kajen implements: 1) Semangat Subuh, this culture is done to train students to obey congregational prayers and wake up in the morning; 2) Memorizing juz Amma, to get students used to always reading al-Qur'an every day; 3) Pesantren Ramadhan, namely Islamic activities about fikih, akidah akhlak, and sirah nabawiyah. In addition to strengthening student character, Islamic boarding schools are friendly and can also instill a culture of student literacy.

Keywords: Character, Islamic Education, Islamic Literacy

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana implementasi manajemen pendidikan Islam di SMK Muhammadiyah Kajen. Dalam hal ini peneliti menggunakan metode kualitatif dengan pendekatan fenomenologis, pengumpulan data melalui observasi, wawancara, dan dokumen. Selain itu, untuk menjaga keakuratan data, peneliti menggunakan metode triangulasi data. Sedangkan informan penelitian adalah kepala sekolah, guru dan orang tua siswa. Hasil penelitian ini menunjukkan bahwa SMK Muhammadiyah Kajen menerapkan: 1) Semangat Subuh, budaya ini dilakukan untuk melatih siswa mentaati shalat berjamaah dan bangun pagi; 2) Menghafal juz Amma, membiasakan siswa untuk selalu membaca Al-Qur'an setiap hari; 3) Pesantren Ramadhan, yaitu kegiatan islami tentang fiqh, akidah akhlak, dan sirah nabawiyah. Selain untuk penguatan karakter santri, pondok pesantren yang ramah dan juga dapat menanamkan budaya literasi dalam ilmu-ilmu keislaman.

Kata kunci: *Karakter, Pendidikan Islam, Literasi Keislaman*

INTRODUCTION

Until now, the low learning quality at every level and learning unit is a problem for National Education (Fuad, 2006, p. 70). This is attempted to be completed in various ways, such as teacher training, improving the quality of school/madrasah principals, provision of infrastructure facilities, curriculum development, institutional level management development, and many more. Institutional management development efforts are carried out through the School-Based Quality Improvement Program

(PPMBS), better known as the School-Based Management (SBM) concept or School-Based Management. The spirit brought by SBM is the granting of greater autonomy to schools/madrasas to decide various matters related to learning management that are adapted to the aspirations and capabilities of the energy resources in the area where the madrasa is located (Fuad, 2006).

This policy results in fierce competition in the world of education, especially education practitioners, lecturers, and teachers, to formulate appropriate management (Dikdas, 2020). With proper management, it will make educational institutions of high quality. It is because today's society requires quality educational services, in the sense that an educational institution is expected to be able to provide potent product offerings and have advantages compared to educational institutions in general (Totoh, 2021).

Thus, there must be an effort to involve all components, such as school leaders or principals, education staff, teachers, and policymakers. From observations, school management activities are generally the scope of school principals and foundation administrators if it is a private school.

The success of quality management is expected to create opportunities to improve the quality of learning. With the implementation and development of the appropriate character, it is hoped to produce graduates who have character and can compete at national and international levels. The practice of a competitive system both at the national and international levels. The implementation of an Islamic quality management system in private schools, especially vocational schools, will create a workforce with more guaranteed quality for industry and the industrial world (Purnomo, 2020; Suwidiyanti & Anshori, 2021).

Moreover, the birth of the Industrial Revolution 4.0 era and the period of disruption gave birth to a paradigm shift in education. Initially, the need for learning, which was understood as a facility for obtaining knowledge, had turned into an institution for acquiring jobs, careers, and positions. This change must, of course, be taken seriously by educational institutions so that their existence does not continue to be abandoned (Hamidi, 2020).

Islamic education is necessary to be introduced to students. This can be done through certain learning institutions, namely efficient methods/steps. One of these introductions can be carried out by the building Islamic schools procedure. So that the

area formed can be controlled and religious. Not only that, the learning is always continuous. Based on the explanation above, integrated Islamic learning institutions are an alternative solution to increase Muslim human energy sources so that humans can be beneficial for themselves, their families, and society (Sa'dun, 2016, p. 240).

In the formation of the spiritual soul and character of these students, it is not only done through the learning process in the classroom. Many media can be developed and implemented within the framework of developing the student's personality. One of them is through the development of Islamic education in schools, namely through various habituation, extracurricular activities, and the development of religious culture in schools (Ma'rifataini, 2017, p. 34).

This is a concrete form that has been carried out by SMK Muhammadiyah Kajen. Since its establishment, the construction of the building with all its equipment, personnel, and the process of administering education until its supervision is carried out by the participation of the union through the foundation. In addition, supported by the role of teachers and union members, SMK Muhammadiyah Kajen has advantages so that the school continues to exist today.

METHOD

This research uses a qualitative method and phenomenology approach with the locus of education at SMK Muhammadiyah Kajen in Pekalongan Regency. In qualitative research, the position of the researcher becomes the key instrument. As the main instrument, researchers must be aware of their presence in all research processes because researchers are planners, implementers, gatherers of information, and in conclusion, all reports of their research. Information was collected based on in-depth interviews with school principals, PAI MGMP Chairs, PAI teachers, and homeroom teachers. As a key informant, he is equipped with document studies and observations of the daily atmosphere in the madrasa area. The following information is analyzed by using qualitative analysis, which is tried by evaluating the information or data evenly while re-checking the validity of the information and after that making a description of the research results. The research was carried out from January to October 2020, over a span of 10 months.

RESULT AND DISCUSSIONS

Character Education Management

Every policymaker in schools wants to have excellence in their institutions. For this to be achieved, one of the efforts is to implement school/madrasah-based curriculum development. The development of a school/madrasah-based curriculum can be defined as an effort to develop a curriculum using a bottom-up or School-Based Curriculum approach which provides equipped opportunities for schools/madrasas to carry out curriculum development.

To achieve its goals, the foundation has the status and role as a legal entity that oversees the school, the owner of the school's capital and assets, the owner of the interest (vision) for the learning, and the person in the school administration charge implementation.

With the status of this role, the foundation plays a role in organizing learning institutions, establishing a vision, orientation, program platforms, and school policies, selecting, transporting, and dismissing school management personnel, providing facilities, infrastructure, and school financing, sharing considerations and approval of school management program plans, and ratifying programs school budget and other more (Siregar, 2020, p. 258).

School-Based Curriculum Development / Madrasah or School-Based Curriculum Development has characteristics, among others;

a. In the curriculum development process, teachers are involved in the form of their participation in decision making related to the development and implementation of the madrasa curriculum

b. Linking all components of the school/madrasah, which include principals, teachers, staff, residents, students, and others

c. Curriculum development is selective, adaptive, and creative.

d. There is a shift in curriculum decision-making responsibility by not breaking the school ties line with the center.

e. The continuous and dynamic character involves teachers, other education personnel, residents, parents, and students.

f. Addressing various structural support needs

g. There is a change in the position of traditional teachers who only serve as teachers to become researchers and curriculum developers (Nasir, 2015, p. 161).

The results of research conducted by Julistiaty dkk. in a Junior High School show that at least four dominant factors influence the success of this character education management, namely: 1) the commitment of all stakeholders in the school to be exemplary, 2). Consistency, character education requires the provision of all parties because it takes enough time to produce changes, 3). Appropriate evaluation and, 4) find vulnerable solutions in character education (Julistiaty dkk., 2018, pp. 247–248).

Referring to the main functions of management, namely planning, organizing, actuating, and controlling, the management of character education also really needs these four functions. In addition, there is also a need for evaluation (evaluating) to determine the level of achievement of the vision and mission of character education in schools.

Character

Character education is a genuine effort to help a person understand, care and act based on core ethical values. Ethical values in character education are developed in the culture and character education of the nation. This includes religion, honest, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, appreciation for achievements, friendly, peace-loving, love to read, care for the environment, care for the community, and responsible (Warti'ah, 2020, p. 256).

Character is a person's primary nature in responding to situations and conditions morally, which is reflected in natural behavior in the form of good behavior, honesty, responsibility, respect for others, and other noble character values. While character education is not just moral education. But furthermore, it is the process of how to instill habits (habits) in everyday life so that students have a high awareness and understanding of caring, a commitment to apply virtues whose processes can be integrated with learning (Arifin & Rusdiana, 2019, p. 3).

Education or character building in Islamic education is more directing individual learners to develop through the internalization of commendable morals to make them good individuals in the larger community (Bali & Fadilah, 2019, p. 6).

Based on the above understanding, it can be understood that character is identical to morals. So that character is the universal value of human behavior, covering all human activities, both in the context of relating to God, with himself, with fellow humans, and with others. The environment is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Warti'ah, 2020).

The importance of character and the seriousness of character education began to be echoed again in 2010. Character development is very multidimensional and multi-aspects of the potentials of the joints of the nation and state. In this regard, there are some views about it as follows:

a. Character is essential in the nation and state. The loss of character means the loss of the next generation.

b. Character as a rudder that firmly prevents this country from being swayed.

c. Character does not appear by itself but must be built and formed to create a dignified country (Arifin & Rusdiana, 2019).

Effective character education is strongly influenced by a conducive (socio-cultural) environment.

أن لايكون حريصا على الدنيا فصحبة الحريص على الدنيا سم قاتل لأن الطباع مجبولة على التشبه والإقتداء بل الطبع يسرق من حيث لايدرى فمجالسة الحريص

تزيد في حرصك ومجالسة الزاهدتزيدفي زهدك

"So that someone should not be greedy for the world. Hanging out with materialistic/greedy people is like drinking poison that will kill you. Because these bad qualities (bad/weak character) will generally infect people who befriend him imperceptibly by resembling and following. Even a good character will steal a bad character unconsciously. An environment with greedy people will move someone to be greedy too, as well as an assembly with *zuhud* people (leaving the pleasures of the world to worship), then he will also be *zuhud*." (Jawi, n.d., p. 92).

From this explanation, it can be concluded that the character will be formed with the influence of the environment in which the individual is located. If you are accustomed to a conducive environment and accustomed to religious activities, loaded with values and culture, you can shape character. The importance of the educational or school environment to the success of character education is also expressed by Everard dkk. in their book Effective School Management as follows:

"The organization is seen as an open system embedded in a complex environment. With which it constantly interacts. The changing demand environments are regularly tracked, and appropriate responses are made. A

school would have its eyes and ears open, alertly sensing what was going on in the community and the corridors of power. In turn, the environment would inject a sense of reality and proportion into what might otherwise be a claustrophobic system." (Everard dkk., 2004, p. 245)

Islamic Education as Character Building

The nature of learning, which is at the core of education, is essentially aimed at helping students gain various experiences with which they gain changes in behavior in terms of knowledge, attitudes, skills, and character values (Arifin & Rusdiana, 2019).

There are at least some character-building strategies that can be done, namely:

a. Habituation (habituation)

b. Moral knowing (learn knowledge of good values)

c. Moral feeling and loving

d. Moral modeling (exemplary)

e. Repentance from all sins and the unwholesome (*takhalli, tahalli,* and *tajalli*) (Maragustam, 2021).

The habituation and coaching of students through Culture applied at SMK Muhammadiyah Kajen is intended so that students are familiar with religious matters in daily life through *Semangat Subuh*, Memorizing Juz Amma, Congregational Prayers, and *Pesantren Ramadhan*.

Theoretically, the goals of this coaching, according to Ary H. Gunawan are:

a. Increasing school participation and initiation as a school environment (wiyata mandala).

b. Growing deterrence against students from negative influences outside the school environment.

c. Consolidating and empowering co-curricular and extra-curricular activities to support curriculum achievement

d. Increase appreciation and appreciation of values, arts, culture, and prevailing norms (Arifin & Rusdiana, 2019).

Gerakan Semangat Subuh

Gerakan Semangat Subuh (Morning Spirit Movement) is a routine activity carried out by SMK Muhammadiyah Kajen (Muhamka). This movement was attended by many worshipers from both the school community and the community near the school. The

spirit of the dawn congregation was held at the Khuzaemah Grand Mosque, Kajen Pekalongan Regency.

According to the Head of SMK Muhamka, Rustam Aji, the *Gerakan Semangat Subuh* can inspire students to love praying together, especially at dawn in the congregation. *Gerakan Semangat Subuh* has been carried out for five years. This movement aims to adjust to a healthy life spiritually and physically because the best energy is at dawn. This is the creation of an Islamic personality we wake up through the dawn prayer.

Furthermore, according to Rustam Aji, one of the keys to a successful implementation of good personality learning is to build an Islamic personality. *Gerakan Semangat Subuh* aims to build a good personality, good attitude, apply a culture of order and discipline, and form students with good character.

Technically, the congregational dawn movement is carried out every month on Sunday and has been going on for five years. Starting with the morning prayer in the congregation, followed by *tausiyah*, the performance of memorizing the Qur'an of the IPM management of the Muhamka Vocational High School (SMK), and ending with eating breakfast together.

Memorizing Juz Amma

One of the efforts to increase knowledge of Islam is Memorizing Al-Quran Juz 30. This activity is the flagship activity at SMK Muhammadiyah Kajen. In simple terms, these activities apply to students starting from low grades and increasing in large classes.

Memorizing starts from the easiest so that students do not feel burdened and minimize difficulties when required to memorize many letters in Juz 30. For the younger generation who are more advanced in improving education, memorizing the Qur'an must practice and study a lot so that concentration in learning is always focused, not only limited. The teacher hopes that reading the holy verses of the Qur'an every day will make it easier for students to remember and memorize them and can understand the meaning and meaning contained in each verse that they have read.

Juz Amma reading activities have been accustomed in the morning before the lesson begins. So that students do not find it hard to memorize from scratch because they are used to reading it. This activity applies to all classes (X, XI, XII). Technically, grade X students are required to be able to memorize, while grade XI students are

required to memorize, and then grade XII students are required to be able to memorize Juz Amma as a whole. Juz Amma's memorization activity at SMK Muhammadiyah Kajen is one of the requirements for grade promotion to the next level. The place of implementation is in each class with one of the PAI teachers. When students have been tested, they will then receive a signature from their supervisor as proof of complete memorization.

This is done to get students used to reading the Qur'an every day. With regular learning to read the Koran informing students with Islamic character.

Pesantren Ramadhan

The Ramadhan Islamic Boarding School (*Pesantren Ramadhan*) is an annual activity carried out by the Muhamka Vocational High School (SMK) to fill the holy month of Ramadan. This activity aims to let students learn religion adequately in a not very long time. Not only a compulsory school activity, but the Ramadhan Islamic Boarding School is also a facility so that students' fasting is not empty, but becomes a meaningful and abundant fast.

Students gain much religious knowledge through lightning boarding activities in the month of Ramadan. For the Islamic boarding school to be meaningful in this Ramadan activity, it must be observed in managing and packaging educational strategies. For that, schools should link all teachers in the implementation of Islamic boarding schools.

What is interesting is the existence of religious literacy activities in the Ramadhan pesantren. Religious literacy includes religious fiqh, morals, and *sirah nabawiyah*. Each material is delivered by a different mentor, and students are given assignments in their respective activities.

CONCLUSION

One of the capitals for the successful implementation of good character education is to build an Islamic personality. The realization of orderly and disciplined school culture with students having good morals includes three aspects; 1) The spirit of dawn which is carried out to train students to obey congregational prayers and wake up early; 2) Memorizing juz Amma to get students used to reading the Qur'an every day; 3) Ramadan Islamic Boarding Schools, namely Islamic activities about *fiqh*, *akidah akhlak*, and *sirah nabawiyah*. In addition to strengthening the students' character,

Islamic boarding schools are friendly and can also instill a culture of student literacy in terms of Islamic sciences.

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