

Research Article

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Implementation of Character Education in Madrasah Students

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Abstract: The background to this research is the importance of education and character development in students. Problems related to deviations that are far from noble character very often occur in today's young generation. Character education is the initial foundation for instilling character in students so that they become a generation with noble morals. The aim of this research is to determine the implementation of character education in Private Madrasah Tsanawiyah. A qualitative method with a descriptive approach was used in this research, data analysis and examination were carried out by comparing data from several sources and then drawing conclusions. The results of the research show that the strategies implemented by the school have an impact on changing students' attitudes and behavior towards a better direction by reflecting noble character values, such as: religious, honest, tolerant, disciplined, love of the country, friendly/communicative, caring. environment, and responsibility. This is carried out by the entire school community with an Islamic character culture which is the hallmark of Madrasah Tsanawiyah.

Keywords: Implementation, Character building, Madrasah Students.

Introduction

Humans as God's most perfect creatures have many gifts that other creatures do not have, this is a special privilege for humans. One of them is the reason which humans use as control in carrying out all actions so as to form a strong character within themselves. Character is a very important and basic thing that differentiates humans from animals. Humans without character are humans who are animals. Strong character is a fundamental pillar that gives the human population the ability to live together in peace and shape a world filled with goodness and virtue, free from violence and immoral actions.

In Islam, education is not only the process of transferring knowledge from teacher to student. Education in Islam is also accompanied by exemplary efforts (qudwah) from educators in forming the character of students. Therefore, efforts to produce someone who is knowledgeable, characterful, civilized and has noble character is part of the education carried out

by the Prophet Muhammad. Education not only forms an intelligent mind, but also forms a brilliant personality, a personality that sharpens the sensitivity of the soul to become a person who is beneficial to those around him, not a person who is just intellectually intelligent, but is not sensitive to social problems that exist in society. Education in Islam balances the mind and the heart, between intellectual and emotional intelligence. So that students truly become ulil albab, namely people who are able to utilize their minds for the sake of serving Allah and taking part in society (Amri, 2012).

The function of National Education in the 2003 National Education System law is as follows: National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who have faith and are devoted to God Almighty. Almighty, noble, healthy, knowledgeable,

capable, creative, independent, and a democratic and responsible citizen.

Judging from its function, national education does not exclude moral education and religious values contained in religion. On the contrary, national education pays great attention to moral and personality education. Even so, so far education in Indonesia has not been able to optimize its role and function. Education so far has only been limited to the transfer of knowledge, prioritizing children's cognitive development and ignoring children's affective development and formation. The competencies displayed by students as educational output are very contradictory to the goals of education. So the essence of the goal of education itself, namely humanizing humans, has not been realized. This can be seen from the socio-cultural situation in our society recently which is increasingly worrying. The destruction of moral values, widespread injustice, thin feelings of solidarity, humanity and so on have occurred in education today.

By referring to the goals of national education, character education can be defined as an educational program (both at school and outside of school) that organizes and simplifies moral sources and is presented by taking into account psychological considerations for educational considerations (Fikriyah, 2022). Therefore, it is appropriate that the purpose of character education is to teach certain traditional values, values that are widely accepted as the basis for good and responsible behavior. These values are also described as moral behavior (Zubaedi, 2011).

The expected goals in education are stated in Law Number 20 of 2003 concerning the National Education System in Chapter 2 Article 3, the contents of which are "National Education functions to develop and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aimed at developing the potential of participants educate to

become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." This is a strong reference for an educational institution in carrying out universal educational activities (Mansyur, 2016). According to Lickona in (Mayasari, 2023) that character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior). Based on these three components, it can be stated that good character is supported by knowledge about goodness, the desire to do good, and doing good deeds (Kartika, 2022).

Strengthening Islamic character education has now become an urgent need for every educational institution. The reason is that the education process that is generally implemented today tends to be centered on report card grades and completing exam questions which are not yet able to deliver education to achieve national education goals as a whole. Because educational institutions which are supposed to create people with character and civility, actually only produce ordinary people, and sometimes do things that are not appropriate for educated people, such as; brawls, alcohol, and even free sex are widespread among students today.

Education comes from the words "didik" and "education". To educate means to maintain and provide training (teaching, guidance, leadership) related to morals and intelligence of the mind. Meanwhile, education is the result of educating (Saepudin, 2021). The person who educates is called an educator and the person being educated is called a learner, pupil, pupil or santri (Mayasari, 2021). Hasan Alwi was quoted as saying (Ropitasari, 2023) that linguistic education can be interpreted as a process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching, training and mentoring efforts.

Education can also mean the process, methods and actions of educating.

Ki Hajar Dewantara defines education as a demand in the lives of children's growth (Chadijah, 2024). Meanwhile, according to Driyarkara, education is the humanization of young people or the elevation of young people to human level (Ulfah, 2019). Character is the original state that exists within a person that differentiates him from other people (Gunawan, 2014). The next definition of character is a word that refers to the quality of a person with certain characteristics (Koesoema, 2007).

Salahudin and Al Krienciehie in (Hanafiah, 2022) explain that character is the characteristic of a person or group of people that contains values, abilities, moral capacity and resilience in facing difficulties and challenges. Furthermore, Kurniawan in (Saepudin, 2022) stated that a person's character is formed from the habits he carries out, both the attitudes and words he often says to other people. Meanwhile, according to Wibowo in (Sinurat, 2022) character is a natural characteristic of the human soul which is a characteristic of a person in acting and interacting in the family and in society. The definition of character was also expressed by Samani and Hariyanto quoted (Supriani, 2020) as something that is unique to a person as a way of thinking and behavior to live and collaborate in relation to others who can make decisions and be responsible for their actions. From the presentation of various expert opinions about character, it can be concluded that character is a characteristic that is uniquely possessed by a person which contains values, abilities, moral capacities in thinking and acting which are formed from the habits he carries out when interacting with other people in his daily environment. Family and Community Day.

According to Samani and Hariyanto in (Chadijah, 2022) explain that character education is the process of providing guidance to students to become complete human beings with character in the dimensions of heart, mind, body as well as

feelings and intentions. Furthermore, character education according to Salahudin and Al Krienciehie in (Nurmala, 2022) can be interpreted as moral or character education to develop a person's ability to behave well in their daily life. Furthermore, according to Muhaimin Azzet in (Chadijah, 2017) that character education is a system for instilling good character values in all school members so that they have knowledge and actions that are in accordance with good values. Meanwhile, character education according to Zubaedi in (Sembiring, 2024) is all business planning carried out by teachers which can influence the formation of the students' character, understanding, forming and cultivating ethical values as a whole. Furthermore, according to Wibowo in (Uswatiyah, 2023) that character education is an education that is used to instill and develop character in students, so that after they have noble character, they can apply it in their daily lives, such as at home, at school or at school. public. Character education is interpreted as education that develops the character values of students so that they have values and character as their own character, apply these values in their lives, as members of society and citizens who are religious, nationalist, productive and creative. Likewise, Azzahra in (Saepudin, 2019) explains that character education is all efforts made by teachers, which are able to influence the character of students. The teacher's task is to shape the character of students which includes example, teacher behavior, the way the teacher conveys and how to tolerate.

From the explanation of various expert opinions regarding the meaning of character education, it can be concluded that character education is a system of moral or character education that is used to instill and develop good character values in someone, so that they have noble knowledge and actions after If you have it, you can apply it in your daily life at home, at school or in the community.

Character education is carried out at private MTs as an effort to prevent and protect students from various deviations that occur in the surrounding environment, including behavioral deviations (morals), thought deviations, religious deviations, social and legal deviations, mental deviations, economic deviations and so on, as forms of rapid moral decadence. Students do not only live in the school environment, but also live in the wider community environment which has a greater influence on the formation of children's character, therefore instilling character education in students is very appropriate and must be carried out in private MTs.

To be able to increase its role in cultivating character in students, of course private MTs require extra cooperation from the teaching staff and education staff at the MTs from the top level to the bottom level. So that several efforts made in the context of implementing character education for students can be planned systematically, realized well and smoothly and can create character in students as expected.

From the description above, to answer and find out in more detail how the character education process at private MTs is, and what factors influence it, further research is needed. And with this the author intends to conduct research regarding the implementation of character education in private Islamic boarding schools.

Method

This research seeks to analyze and describe the implementation of character education in Private Madrasah Tsanawiyah. The type of research used in this research is a descriptive analysis method. According to (Arifin, 2024) descriptive analysis is empirical research that investigates a specific symptom or phenomenon in a real life setting. The results of this research were collected using primary data and secondary data.

The approach used in this research is a qualitative approach. According to Bogdan and Taylor in (Arifudin, 2023), a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. According to (Nuary, 2024) the method is to transcribe the data, then coding the notes in the field and interpreting the data to obtain conclusions.

This research uses qualitative research with field research methods (field research). According to (Paturochman, 2024) this approach is adapted to the main aim of the research, namely describing and analyzing the implementation of character education in private Islamic boarding schools. So that this method will be able to explain the problems of the research (Sappaile, 2024).

Determining appropriate data collection techniques greatly determines the scientific truth of a research. The data collection techniques used in this research are observation, interviews and documentation.

Engineering can be seen as a means of carrying out technical work carefully using the mind to achieve a goal. Even though the study is actually an effort within the scope of science, it is carried out to collect realistic data systematically to realize the truth. Research methodology is a means to find a cure for any problem. In this case, the author collected information about the implementation of character education in private Islamic boarding school from books, articles, journals, theses, ebooks, etc. (Djafri, 2024).

Because it requires material from the library as a data source, this research utilizes library research. Researchers need books, scientific articles and other literature related to the topics and problems they explore, both print and online (Hoerudin, 2023).

Searching for information from data sources requires the use of data collection techniques. Amir Hamzah in (Rifky, 2024) claims that data collection is an effort to collect information related to the subject under study. The

author uses library research methods to collect data. Specifically, the author started with the library to collect information from books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources that share views on the implementation of character education in Private Tsanawiyah Madrasahs.

Amir Hamzah further said that data collection means various efforts to collect facts related to the topic or discussion that is being or will be explored (Ningsih, 2024). These details can be found in scientific literature, research and scientific writings, dissertations, theses and other written sources. According to (Arifudin, 2022) data collection can be carried out in various circumstances, using different sources, and using different techniques.

Observation is part of the research process directly regarding the phenomena to be researched (Haris, 2023). With this method, researchers can see and feel directly the atmosphere and condition of the research subject (Kartika, 2023). The things observed in this research are about the implementation of character education in Private Madrasah Tsanawiyah.

The interview technique in this research is a structured interview, namely interviews conducted using various standard guidelines that have been established, questions are arranged according to information needs and each question is needed to reveal any empirical data (Ramli, 2024).

Documentation is a data collection technique through existing documents or written notes (Jumiati, 2024). Documentation comes from the word document, which means written items. In implementing the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes and diaries. According to Moleong in (Kartika, 2018) the documentation method is a way of collecting information or data through examining archives and documents. Furthermore, according to

(Chadijah, 2024) documentation strategy is also a data collection technique proposed to research subjects. The data collection method using the documentation method was carried out to obtain data about the condition of the institution (research object), namely the implementation of character education in Private Madrasah Tsanawiyah.

Muhadjir in (Arifudin, 2024) states that data analysis is the activity of carrying out, searching for and compiling records of findings systematically through observations and interviews so that researchers focus on the research they are studying. After that, make the findings material for other people, edit, classify and present it.

Results and Discussion

Character Education Planning.

In implementing character education, of course there is a plan that must be formulated by Private MTs. Character education planning at private MTs is prepared based on the vision, mission and goals applied to Madrasah programs, so that it can be implemented by all Madrasah residents.

According to Terry in (Mardizal, 2023) , planning is an effort to select and connect facts and make and use assumptions regarding the future by describing and formulating the activities that are considered to achieve the desired results. According to Tjokroamidjojo in (Tanjung, 2022), planning in the broadest sense is a process of systematically preparing activities that will be carried out to achieve a certain goal. Planning is a way to achieve goals as best as possible with existing resources so that they are more effective and efficient.

Planning for character education at private MTs has been said to be good due to the establishment of very thorough planning which is based on the vision, mission and goals of the institution. because vision and mission are the main objectives of establishing an institution.

Achieving this goal can be realized if there is cooperation between the Madrasah head, educators, students, parents and all parties involved both inside and outside the Madrasah, and the integration of character values into Madrasah administration is a real manifestation of character development and education for participants. studied at a private MTs.

Implementation of Character Education.

Implementation of Character Education includes:

1. Character Education Method

The implementation of character education at private MTs uses several methods that are relevant for use in the Madrasah. These methods are Reward and Punishment, Motivation, Habit, and Example. Reward and Punishment Method, the reward method is implemented to give awards to students who excel and provide a positive influence so that students further improve their achievements and compete to become outstanding students. Meanwhile, the Punishment method is implemented so that students are deterred from carrying out disciplinary actions. So that students are more disciplined and responsible for what they do. The habituation method is a method that must be followed by all levels of Madrasah residents at private MTs.

According to G.R. Terry in (Fitria, 2023), implementation is an activity that includes determining, grouping, achieving goals, assigning people by paying attention to the physical environment, in accordance with the authority delegated to each individual to carry out these activities. Browne and Wildavsky in (Apiyani, 2022) argue that implementation is an expansion of activities that adapt to each other.

The habituation method is implemented through programs at private MTs, this is done so that all educators and students get used to doing positive things and minimizing negative actions so that they can be applied in everyday

life. Meanwhile, the exemplary method is carried out by teachers and all employees at private MTs. This means that the character education program is not only intended for students. But also for all residents at private MTs. Teachers and employees must be able to be good examples for students so that character development can be implemented in everyday life.

In other words, one method with another influences and complements each other for the success of character education for students in private MTs. This is as explained in the Qur'an, Q.S. an-Nahl [16]: 125, which means: "Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a good way. Your Lord, He knows best who has strayed from His path and He knows best who is guided".

However, in its implementation, the method used does not always run smoothly, such as the lack of creativity of some teachers in conveying the story method and the awareness of some students who are still passive about the method given.

2. Character Education Program

In implementing character education at private MTs, all educators work together to develop students' morals. The character education provided at private MTs cannot be separated from well-arranged programs. These programs include daily programs, integrative programs, extracurricular programs, habituation programs, and annual programs. The daily program in question is a program related to daily activities which includes welcoming routines, classroom routines and politeness routines. This daily program is carried out as a form of the fact that educators have the task of not only instructing students but also inviting and participating in implementing character education.

The Integrative Program is a very good program, because it does not only insert

character values in one particular lesson, but in all aspects of the lesson, both textually and contextually. Meanwhile, the Extracurricular Program is a program provided outside of classroom learning, so the implementation of character education is provided not only through teaching and learning activities in class that are oriented towards subject matter but through activities that develop the skills talents of students which include Scout Extra, Tambourine Extra, Extra Computers, and extra art reading the Qur'an which is expected to provide positive results.

Then another program is a habituation program which has a positive impact on the development of students' character. Because the character values that are inserted are directly visible in the applications carried out by educators and students in implementing character values in habituation programs, such as 5S (Smile, Greeting, Greeting, Polite and Polite) habits, midday prayers in congregation, clean culture habits. and healthy, and the habit of infaq/alms.

Meanwhile, the annual program is implemented as a form of activity to internalize character values through annual activities held at private MTs. Annual activities carried out include activities to commemorate national holidays and Islamic holidays as well as activities that foster a spirit of social care such as social service and visits to orphanages.

Of these various programs, some are different from programs implemented at other institutions. Programs at private MTs are more synonymous with Islamic programs/activities. The Islamic program includes getting used to midday prayers in congregation and getting used to infaq/alms. This has a big influence on the education and development of students' character, especially religious character, the implications of which also have a positive impact on other characters.

Apart from that, what stands out and is one of the keys to success in character education at private MTs is the existence of an honesty canteen and outdoor activities. The positive effect of the honesty canteen implemented in private MTs is very influential in instilling the value of honest character in students. Besides students being trained to act honestly by buying goods according to the price, students are also trained to be responsible for what they do. Meanwhile, outdoor activities, such as visits to orphanages, provide direct experience for students to interact and provide a sense of care for those who need it more, so that character values are more easily internalized in students.

In implementing character education programs at private MTs, there are still several obstacles that need to be corrected. This is done because Madrasah programs will not run well if educators and students do not implement them together. As in the daily program, there are still students who arrive late, this is due to the different characters of the students. And also in the congregational prayer program, there are still students who do not take part in these activities. However, the programs that have been launched by the Madrasah continue to run smoothly because not all students are disciplined.

Evaluation of the Implementation of Character Education.

In carrying out the Madrasah's vision and mission to develop the character of students, of course there are influencing factors, both factors that support the ongoing character education at private MTs and factors that hinder the character education process. These supporting factors can be seen from the organization of existing programs in developing the character of students and also supported by representative facilities and infrastructure, then the socialization carried out by teachers with teachers as well as the socialization carried out by teachers with parents

in monitoring the development of students' character.

Meanwhile, the factors that hinder the process of character education in private MTs are several conditions of students who have bad behavior from outside who are brought into the Madrasah, also some students who experience broken homes and the lack of participation of some parents in participating in educating and developing the character of the participants. educate. Apart from that, carrying out Dhuha and Dhuhur prayers in congregation is still limited by the small space, so the activities do not run optimally.

This means that in education and character development of students, a conducive environment is needed, both in terms of infrastructure and socialization carried out between teachers and parents. So that what teachers and parents aspire to, namely having a generation with noble morals, can be realized well.

Evaluation of character education for students at private MTs can be said to be good because the form of evaluation carried out is not only coordinated with educators, but also coordinated with each parent and guardian in educating and developing student character. Evaluation is also carried out on the performance of educators in monitoring the character development of students as well as evaluating existing Madrasah programs.

According to the definition of language, Echols and Shadly in (Arifudin, 2021) state that "the word evaluation comes from the English language evaluation which means assessment or assessment." According to the definition of the term, Thoha in (Darmawan, 2016) said that "evaluation is a planned activity to determine the condition of an object using instruments and the results are compared with benchmarks to obtain conclusions." In general, Cross in (Ulfah, 2020) believes that "evaluation is a process that determines the conditions under which a goal has

been achieved." This is explained again by Sukardi in his (Ulfah, 2021) that this definition explains directly that evaluation is a process of obtaining information and understanding and communicating the results of this information to decision makers.

According to Syaodih in (VF Musyadad, 2022), evaluation is the final component in the learning process. Evaluation not only functions to see student success in the learning process, but also functions as feedback for teachers regarding their performance in managing learning which refers to the goal of character education, namely having core values that crystallize within each student and are based on thoughts- thinking that is directed at achieving philosophical values, especially state philosophy, namely to achieve humans who have strong character, are independent and mature in facing the problems that exist in their environment. Through evaluation, deficiencies in the utilization of various components of the learning system will be known.

It's just that in the process at private MTs, there are still shortcomings and weaknesses in carrying out evaluations, educators still don't have assessment instruments for the characters studied. So, to find out whether students have attitudes and behavior that show noble character or not, it is only based on the observations of each educator without any instrumental data as evidence.

Apart from that, the evaluations carried out do not always run smoothly because there are several obstacles that need to be corrected, such as some parents who are passive in monitoring each of their children. Therefore, involvement of all components in developing children's character is mandatory, so that the expected and aspired results in educating and developing the character of private MTs students, namely the formation of students with noble character, can run smoothly and well.

Not only are educators responsible for the success of character education for students, but it

is also the responsibility of parents and guardians. There must be continuity between parents and teachers in developing student character so that the results achieved can be maximized.

Results of Implementation of Character Education for Students.

From the various processes carried out in providing education and instilling character values for students, there are definitely goals to be achieved as a result of these implementations. However, not all programs implemented by Private MTs run as expected. But at least, there is a minimum character that students have shown in their daily attitudes and behavior as a manifestation of the internalization of character values in students at private MTs, this is proven by the results of observations and interviews of researchers with students who according to researchers already reflects activities of a noble character.

According to (Wibowo, 2012) the process of character formation through education, experience, life's trials, sacrifice, and environmental influences then internalizes the values within a person so that they become intrinsic values that underlie attitudes and behavior. Repeated attitudes and behavior will become habits and can be called character. This proves that character formation takes a long time, from childhood to adulthood when a person is able to make decisions and be responsible for their decisions.

Character values that are reflected in students, such as religiousness, honesty, tolerance, discipline, love of the country, friendship/communicativeness, care for the environment, and responsibility. However, what needs to be paid attention to and understood is not to let the minimum character values that are the focus of educators for students at private MTs ignore other character values. As far as possible, all national character values are integrated into all aspects of learning and administration, so that one

character and another is balanced and internalized in students.

Conclusion

Based on the results of the research and discussion above, this research can be concluded that from the various methods and programs launched by the school, students have seen changes in attitudes and behavior that reflect noble character, such as: religious, honest, tolerant, disciplined, love of the country, friendly/communicative, care for the environment, and responsibility. As a result obtained from education and character development in several private Islamic boarding schools, although not all students can significantly change completely, there is at least minimal character change in students as a form of internalization of character values that have been implemented using various methods in School.

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