



THE IMPLEMENTATION OF EDUCATION CHARACTER MANAGEMENT AT STATE ISLAMIC SENIOR HIGH SCHOOL (MAN) 2 MODEL MEDAN

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Abstract. *The purpose of this study is to identify the values of character education that are applied in Madrasah Aliyah and to find out the efforts carried out in character education management. The method used in this study is in the form of qualitative field research, in which data collection techniques are carried out through interviews, observation and documentation. Furthermore, in analyzing data, the transferability, conformability, and triangulation data models are used. The results of this study indicate. The process of character building in Madrasah Aliyah starts from the transformation of values (both inside and outside the classroom), modeling, civilizing, motivating, and enforcing rules.*

Keywords: Implementation of Education Character Management, Islamic Senior High School,

INTRODUCTON

Strengthening character education is very relevant in shaping the personality and character of children, as a tool to overcome bad behavior so that it turns into good behavior. Another criticism that is no less worrying is the fading of the national spirit. The spirit of *Bhinneka Tunggal Ika* for the Indonesian people, is currently downgraded. The Indonesian nation as a multicultural nation is a fact. Dozens of ethnic groups, ethnicities, races and various religions of Indonesian people with various backgrounds bring its own consequences in the nation and society. Multiculturalism and national character seem to be closely linked. Because it is not impossible for our teenagers to participate in anarchist demonstrations, disputes between teenagers, and others.

Various phenomena have shown that there has been a shift in ethical values in the life of society, nation and state. Society which should practice religious values, culture, and national philosophy, has now shifted to a society that is far from the values of religion, culture and philosophy of the nation, even more in love with foreign

cultures.¹ The impact of all that is the loss of character values inherent in our nation before, such as: shame, honesty, togetherness, unity and unity, responsibility, nationalism, social care and others. This situation is like an "anomie situation, namely the waning of the prevailing values and the absence of shared norms or values.

LITERATURE REVIEW

Definition of Management

Henry L Sisk said that management is the process of coordinating all resources through the process of planning, organizing, directing and controlling to achieve the goals set.² While Luther Gulick in T. Hani Handoko defines management as a field of science (science) that systematically to understand why and how people work together to achieve goals and make the system of cooperation more beneficial to humanity.³

On the other hand, Farid Hamid explained that the word management in the popular dictionary means management; implementation of effective use of resources to achieve desired goals. Ramayulis considers that management in Arabic vocabulary is often referred to as *tadbir* (arrangement).⁵ This word is a derivation of the word *dabbara* (regulating) which is numerous in the Qur'an as the word of Allah Almighty:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝

Meaning: *He arranges affairs from heaven to earth, then (affairs) rise to Him in one day whose levels are a thousand years according to your calculations.* (Q.S. As Sajdah:05).

From the contents of the above verses it can be seen that Allah is the ultimate regulator of nature (manager). The regularity of the universe is evidence of the greatness of Allah SWT in managing nature. However, because humans were created by Allah to be the Caliph on the earth, then humans must regulate and manage the earth as well as possible as God governs the universe.

¹ Hidayat, Rahmat,(2016), *Pendidikan Karakter Islam Dan Budaya Lokal (Studi Pada Budaya Mandailing Dan Angkola Di Kota Medan)* Bandung : Desertasi pascasarjana UIM Sunan Gunung Djati Bandung, p. 1

² L. Sisk, Henry, South western, (1969), *Principles Of Managemen*, Cincinnati Ohio: Philippine Copyright, p..6

³ Handoko, T. Hani, (1995), *Menegemen*, Yogyakarta: BPFE, p.1

The Implementation of Education Character Management at State Islamic Senior High School (Man) 2 Model Medan

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Thus management is the process of coordinating work activities so that they can be completed efficiently and effectively and through others.⁶ Therefore, management as a field of study is ultimately an art in coordinating individual tasks and cooperation. Stoner (1986) mentions management as the art of carrying out work through people.

Character Education

Etymologically, the word character (English: Character) comes from the Greek, namely Charassein which means "to engrave". The word "to engrave" can be translated as; carve, paint, carve, or scratch. In the Indonesian dictionary the word "character" is defined as "character, mental characteristics, character or character that distinguishes one person from another, and character. However, characters can also be interpreted as letters, numbers, spaces, special symbols that can be displayed on the keyboard screen.⁴ With the meaning as above, the character is more identical with personality and character. Personality is a trait, or the nature of one's self-criticism that comes from the formations received from the environment, such as family in childhood and innate since birth.⁵

Thomas Lickona states that terminologically character is a reliable inner position to respond to situations in a morally good way. Then he also added that the character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. Good character in Lickona's view includes knowledge about goodness (moral knowing), then gives rise to commitment to goodness (moral feeling) and implementing truly goodness (moral behavior). In other words, character refers to a series of knowledge (cognitive), attitude (attitude), and motivation (motivations), as well as behavior (behavior) and skills (skills).

Character is a form of understanding and knowledge of someone about noble values in life that are sourced from the cultural, religious and national order such as: moral values, ethical values, law, character, virtue, religious law, and culture embodied

⁴ Depdiknas, (2013), *Kamus Besar Bahasa Indonesia Pusat Bahasa*, Jakarta: PT. Gramedia Pustaka Utama, p.623

⁵ Doni Koesoema A,(2007), "*Pendidikan Karakter Strategi Mendidik Anak Di Zaman Global*", Jakarta: Grasindo, p.80

in attitudes, behavior and everyday personality to be able to distinguish from one another. Thus, character in essence must not only be understood and known or only taught but must be exemplified, where furthermore it is expected that the individual character will build regional and national characters in accordance with high hopes and ideals in National education.

Character education was introduced since the 1900s. Thomas Lickona is considered as a promoter of this movement, especially when he released a book called the return of character education and then followed by another book, *Educating for Character: how our school can teach respect and responsibility*. Through these books he made the western world aware of the importance of character education. According to him, character education contains three main elements, namely: knowing the good, loving the good, and doing well.⁶

On the other hand, Frye defines character education as, "A national movement creating schemes that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we all share". So, character education must become a national movement that makes schools an agent to build learners' character through learning and example. Through character education schools must pretend to bring students to have noble character values such as respect and care for others, responsibility, honesty, integrity, and discipline. On the other hand, character education must be able to keep students away from despicable and prohibited attitudes and behaviors. Character education not only teaches what is right and what is wrong to children, but more than that, character education instills habits about good, so that students understand, are able to feel and want to do well. In the end, character education truly carries the same mission as moral education or moral education.⁷

The Ministry of National Education formulates the main values derived from the items of competency standards that must be achieved in learning in schools, i.e.:

⁶ Thomas Lickona, (1991), *Educating For Character: How Our School Can Teach Respect And Responsibility*, New York, Toronto, London, Sydney, Aucland: Bantam Books, p.51

⁷ Frye, Mike, at all. (ed.), (2002, *Character Education : Informational Handbook And Guide For Support And Implementation Of The Student Citizent Act Of 2001*, North Caroline: Public School Of North Caroline, p.2

The Implementation of Education Character Management at State Islamic Senior High School (Man) 2 Model Medan

DOI: 10.30575/2017/IJLRES-2020010407

- a. Religious: Obedient attitudes and behaviors in implementing religious teachings, being tolerant of other religious practices, and living in harmony with followers of other religions.
- b. Honest: Behavior that is based on efforts to make himself as a person who can always be trusted in the words, actions and work.
- c. Tolerance: Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from him.
- d. Discipline: Actions that exhibit orderly and compliant behavior with various rules and regulations
- e. Hard Work: Actions that exhibit orderly behavior and comply with various rules and regulations.
- f. Creative: Think and do something to produce a new way or result from what you already have
- g. Independent: Attitudes and behaviors that are not easily dependent on others in completing tasks.
- h. Democratic: A way of thinking, behaving and acting that shares the same rights and obligations with others⁶⁶
- i. Curiosity: Attitudes and actions that always try to find out more deeply and broadly from something that is learned, seen, and heard.
- j. National spirit: A way of thinking, acting and having insight that places the interests of the nation and the state above the self and group interests.
- k. Love the motherland: How to think, act, and have insight that places the interests of the nation and the state above self and group interests
- l. Respect for achievement: Attitudes and actions that drive him to produce something that is useful for society, and recognize, and respect the success of others.
- m. Friendly / communicative: Attitudes and actions that encourage him to produce something that is useful for the community, and recognize, and respect the success of others.

- n. Love of Peace: Attitudes and actions that drive him to produce something that is useful for the community, and recognize, and respect the success of others
- o. Likes to read: The habit of providing time to read various readings that provide virtue for himself
- p. Care for the environment: Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the damage to nature that has already occurred.
- q. Social care: Attitudes and actions that always want to provide assistance to others and communities in need
- r. Responsibility: The attitude and behavior of a person to carry out their duties and obligations, which he should do, towards oneself, society, environment (natural, social and cultural), country and God Almighty.¹¹

METHODOLOGY

According to the nature of the proposed research problem, this study uses a type of qualitative research with a phenomenological approach. The scope of the study investigated in accordance with the title of the study includes: First, the forms of character education values applied to Madrasah Aliyah, Second, the management mechanism for implementing character education, and Third, the challenges faced in implementing character education. Therefore, a study of this reality must be done by analyzing the context around it, and this is only possible with a qualitative approach.

This research was conducted at State Islamic Senior High School (MAN) 2 Model Medan. The informants of this research are all the Principal of the school. Next, the respondents' selection and informational and research techniques were taken through a positive random sampling technique and baseball sampling.

Data collection procedures using observation techniques, Focused Group Discussions (FGD), interviews, and documentation studies. Analysis of the findings of this research will be carried out according to the type of data collected. Qualitative data

¹¹ Kemendiknas, (2010), *Pendidikan Karakter Terintegrasi Dalam Pembelajaran Di Sekolah Menengah Pertama*, Jakarta: Direktorat PSMP, H.8

The Implementation of Education Character Management at State Islamic Senior High School (Man) 2 Model Medan

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obtained from observations, interviews, FGDs and documentation will be analyzed qualitatively. This data analysis process includes three stages of data reduction, data display and conclusion drawing. This study uses data validity assurance techniques that are commonly found in qualitative research, namely credibility and transferability.

FINDINGS AND DISCUSSIONS

Forms of Character Education Values Applied to the State Islamic Senior High School (MAN) 2 Model Medan

The values that develop in a madrasa are the values contained in the vision, mission, and educational objectives offered in an educational institution. Tracing various Aliyah Madrasahs in the Province of North Sumatra, you will get a variety of values contained in the vision, mission and educational goals of the Madrasah. An example is the vision, mission, State Islamic Senior High School (MAN) 2 Medan.

The vision of MAN 2 Medan Model is as follows: "Islamic, Integrity, Achievement, and Love the Environment".

While the mission are as follows:

1. Organizing the learning process and training based on moral mercy and achievement,
2. Organizing a process of learning and training in Indonesian character.
3. Organizing an environmentally friendly learning and training process,
4. Organizing an environmentally friendly learning and training process,
5. Organizing a process of learning and training systematically and technologically
6. Organizing research and development-based learning processes and exercises.

This Islamic School also has principles that serve as guidelines in providing services for students. The principle is stated in one motto: "Instill Virtue Naturally Produces Happiness".

As for the values of character education that exist in this school are; First, Religious (Islamic). Religious values include religious life, both Islam and other religions that govern relations with the Creator and relations with humans and their environment. Islamic School's students are known as students who obey the teachings of Islam. This is illustrated through the Islamic atmosphere that is awakened and is so thick felt when we enter Islamic School.

The manifestation of this religious value can be seen from the activities of students who use the break time to perform, both the obligatory prayers (Dhuhur) and other sunnat prayers. On the other hand, religious life is also reflected in the ritual of opening and closing the learning process. Students are accustomed to pray together. Furthermore, in social life at school students are encouraged to say greetings to teachers and friends and greet them while kissing their hands. The students are accustomed to dress in good Muslim women, by wearing Muslim clothes according to the guidance given by the Islamic School. In addition to other routine activities such as commemorating religious holidays, routine recitation and religious-based extracurricular activities. This is a manifestation of the attitude, mentality and spirit of religiosity of students.

Second, integrity. Integrity is a concept related to consistency in the actions, values, methods, measurements, principles and various things produced. People with integrity means having an honest person and having a strong character. Madrasah aliyah is one of the institutions of Islamic Education that continues to shape and give birth to prospective national leaders. Integrity values are given to students through various learning and extracurricular activities.

Each individual must have integrity in themselves. It's just that some do not realize the importance of integrity in building their prestige. If integrity is firmly embedded in an individual, all actions taken will be intuitive. What is the use of rank, position, greatness if in leadership does not have integrity. So everything that is done is just "formality". Trust will fade away immediately if you see the view of an egocentric leader, no commitment, and consistency in building an institution or organization that he leads.

Third, achievement. Achievement can be achieved by relying on intellectual, emotional, and spiritual abilities and self-resilience in dealing with life situations. Character of people who excel is to love work, have initiative and creative, never give up and carry out their duties seriously. There are several forms of achievement that are developed in the life of Madrasa Aliyah, including:

The Implementation of Education Character Management at State Islamic Senior High School (Man) 2 Model Medan

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1. Learning achievement. Learning achievement is the result obtained from a learning effort. The achievements seen in madrasa aliyah is to become the overall champion every year.
2. Art achievements. Art achievements that are often achieved by madrasa aliyah are following awards in singing competitions. In addition, Madrasa aliyah also has a variety of other works of art, such as bina musika, drum bands, prayer, traditional and modern nasheed as well as action on the preacher and preacher. These achievements have incised regional and national level achievements.
3. Sports achievements. The award won was a medal gold medal during the National Sports Week (PON).
4. Environmental achievements. The value of character education taught in this field is to teach students to be active in protecting the environment. Achievements obtained by madrasa aliyah in the environmental field are awards for saving the environment by reforestation in the Medan city river excavation.

Fourth, love the environment. Understanding the environment of life can be said as anything that exists around humans or living things that have a reciprocal and complex relationship and influence one component to another. damage to the environment occurs due to two factors, both natural factors and human hands. The importance of a well-maintained living environment is often forgotten by humans. In the end, the environment becomes polluted and garbage is scattered about, triggering the emergence of various types of diseases due to environment that is no longer sterile.

In order to save the environment, madrasah aliyah instills character education through:

1. Building the character of caring for the environment with the model model. In madrasa aliyah, character education is begun by teachers by throwing trash in their place, separating organic and non-organic waste, using kiloan plastic waste, planting trees and watering plants.
2. Build the character of caring for the environment with habituation. The steps implemented include; (1) incorporate the concept of environmental care characters in each lesson, (2) preparing trash bins in each class and outside

the classroom, (3) carrying out activities oriented to environmental preservation.

3. Make a slogan that is able to foster good habits in managing the environment in all the behavior of the school community.

Fifth, continuous monitoring is a manifestation of the implementation of character building. Some things that are often monitored in Islamic Senior High School include: the habit of disposing garbage according to its place, the habit of caring for plants in the school garden, and the habit of saving paper and electricity, and other habits.

From these conclusions, the formation of the character of caring for the environment through example and habits as a foundation for achieving a quality living environment still needs to be criticized and evaluated so that from year to year the development of character education, especially the character of caring in the madrasa environment is more effective.

The Process of Character Building in the State Islamic Senior High School (MAN) 2 Model Medan

The process of character formation in Aliyah madrasa starts from the transformation of values (both through activities inside the classroom and outside the classroom), modeling, civilizing, motivating, and enforcing the rules. Through these five processes, it is hoped that Islamic students will form, Integrity, Achievement and Love the Environment. According to Ginanjar in Asmani explained that character building is not enough to just start and end with the determination of the mission. However, this needs to be continued with a continuous process throughout life. Character is developed through the stages of knowledge, implementation, and habits. Thus three components of good character are needed, namely: moral knowledge, moral feelings, and moral action.

Dimensions are included in moral knowledge to fill cognitive aspects in the form of realizing moral awareness, knowledge about moral values, determining the point of view, moral logic, courage in taking attitude and self-recognition. While moral feeling strengthens the emotional aspects of students to become human characters. This strengthening is related to the forms of attitude that must be felt by students, namely

The Implementation of Education Character Management at State Islamic Senior High School (Man) 2 Model Medan

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awareness of identity, confidence, empathy, wisdom, self-control, and humility. Finally, moral action is a moral action or action which is the result of two other components of character.

In the philosophy of Islamic education, there are two practical methods of character education (morals), namely First, the method of *tajribi*. This method presupposes that fostering character (morals) basically shares experiences between teacher and student. The teacher is a facilitator / mirror for students in living life events. Bad experiences done by teachers can be imitated by students. The inductive method is a mirror for students of their teacher's experiences and daily life experiences. Second, the customary method is *iradah*. Al *iradah* adat method is a rational method that uses a deductive approach. According to this method, morals are basically repetitive behavior. Morals can be said as a habit (*adat al iradah*) someone in daily behavior.

Reference behaviors that must be taught / trained repeatedly are the norm. In the context of Islamic education, the norm referred to is the Qur'an and the Hadith. When the Koran commands humans to be honest and fair, the teacher doctrines the command and then systematically trains students examples of honest and fair behavior. For example, when the exam, there are students who cheat in answering questions, the teacher punishes by disqualifying the results of the exam that cheated and who cheated. This is an example of a teacher who treats his students fairly. If there are similar cases, the teacher must consistently treat the same thing to all students indiscriminately, while occasionally warning that it is against religious values that teach honesty.¹²

Aan Hasanah explained that there are several steps in character education in Islam, including teaching, habituation, modeling, motivating and enforcing rules. First, Teaching, requires interaction between educators who act as instructors and students who act as learners. Because teaching is an activity that absolutely requires the involvement of education and students. Conceptual understanding is still needed as a provision of the concept of values which then becomes a reference for the embodiment of certain characters. Teaching character means giving students an understanding of a particular value structure, its virtues and benefits.

Second, modeling. Exemplary occupies a very important position. Educators must first have the character to be taught. Exemplary is not only sourced from educators, but from all people in the educational environment concerned, including families and

communities. Third, habituation. Is a practical effort in the formation and formation of students. This effort is done considering that humans have forgetful and weak nature.

CONCLUSION

The character education values that are applied to the State Islamic Senior High School (MAN) 2 Model Medan are in line with the madrasa vision and mission, namely: Islamic, Integrity, Achievement and Love the Environment. Character education in this Islamic school is also closely related to madrasa management or management. Management in question is how character education is planned (planned), implemented (actuating), and controlled (evaluation) in educational activities in the madrasa adequately. The management includes, among others, the values that need to be instilled, curriculum content, learning, assessment, educators and education personnel or other related components. Thus madrasa management is one of the effective media in the application of character education in madrasa. In character education in Madarasah, all components must be involved.

The process of character building in this school begins with the transformation of values (both inside and outside the classroom), modeling, civilizing, motivating, and enforcing rules. With these five processes it is hoped that Islamic students will form, integrity, achievement and love the environment. Furthermore, there are several challenges faced by madrasas in the process of character building in madrasas, in the context of: 1). There is no dominant culture in Madrasas; 2). The influence of globalization; 3). Education system. The education process in the madrasa until now apparently still prioritizes cognitive and psychomotor aspects rather than affective; 4). Political System for Reform. One of the challenges of the decline in morality values in the life order of the nation is due to changes in the political system after the reform that caused excessive political euphoria, freedom of democracy that is almost without limits, to ignoring ethical values; 5). Crisis Exemplary in the nation; 6). Value system and its development in the Community and 7). Weak law enforcement.

**The Implementation of Education Character Management at State Islamic Senior
High School (Man) 2 Model Medan**

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