

Character Education Development Pattern: Efforts to Empower School Managers

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ABSTRACT: *Character education is a good thing. In Islam, characters are identical with morality, namely the tendency of the soul to behave automatically. The righteousness that is by Islamic teachings is called the ultimate morality or noble morality. The purpose of this study was to analyse the patterns, implementation and implications of character education in private Islamic education institutions in remote districts. The research method uses the interpretive paradigm through a qualitative approach, the type of case study. The analytical tool used is a qualitative analysis model of Miles and Huberman. The results of this study are character education patterns through habituation of habituation and habituation in learning, exemplary teacher, employees and leaders and board administrators and a system of punishment and appreciation and communication has accommodated the ideal character education pattern. The implementation of character education has both involved the community so that the synergy between all elements and evaluations is done at the end of the year. The implications of character education on the role of parents or guardians are less significant; the perception of the people who have not changed has left all responsibilities to schools unattended outside the school.*

Pendidikan karakter adalah sesuatu yang baik. Dalam Islam, karakter identik dengan akhlaq, yaitu kecenderungan jiwa untuk bersikap secara otomatis. akhlaq yang sesuai ajaran Islam disebut dengan akhlaqul karimah atau akhlaq mulia. Tujuan penelitian ini adalah untuk menganalisis pola, implementasi dan implikasi pendidikan karakter di lembaga pendidikan Islam swasta di daerah kabupaten terpencil. Metode penelitian menggunakan paradigma interpretif melalui pendekatan kualitatif, jenis studi kasus. Alat analisis yang digunakan adalah model analisis kualitatif Miles dan Huberman. Hasil dari penelitian ini adalah pola pendidikan karakter melalui pembiasaan *ubudiyah* dan pembiasaan dalam pembelajaran, keteladanan guru, karyawan dan pimpinan serta pengurus pondok dan sistem hukuman dan penghargaan serta komunikasi sudah mengakomodir pola pendidikan karakter yang ideal. Implementasi pendidikan karakter sudah baik melibatkan masyarakat sehingga sinergi antar semua elemen dan evaluasi di lakukan pada akhir tahun. Implikasi pendidikan karakter pada peran orang tua atau wali yang kurang signifikan, persepsi masyarakat yang masih belum berubah menyerahkan semua tanggung jawab ke sekolah tanpa pengawasan di luar sekolah.

Keywords: *Character Education, Development Pattern, Empower, School Managers.*

I. INTRODUCTION

Today, the government has implemented character education in educational institutions at all levels ranging from elementary schools, high schools and colleges (Ikhwan, 2018b). With character education, it is hoped that the degradation of morality or character of the nation's children can be overcome.

Character education is not a subject, because it is not to be taught, but to be developed. Character education in the broadest sense must be simultaneously carried out by society, family and the world of education (Muhayat, 2019). Developing character education values in cultural knowledge and national character in the school culture includes activities carried out by principals, teachers, administrative staff when communicating with students and using school facilities.

The indicator of a nation's destruction was put forward by Thomas Lickona that there are ten signs for youth in society to watch out for (Afiful Ikhwan, 2016). If the symptoms are already there, then that means a nation is showing the brink of destruction. Signs referred to are increased violence among students, worsening use of language and words, strong peer influence in acts of violence, increased self-destructive behavior (drugs, alcohol and free sex), increasingly blurring of good and evil moral guidelines, the decline in work ethic, the lower respect for parents and teachers, the little sense of responsibility, the dishonesty of dishonesty (Corruption, Collusion and Nepotism), the existence of mutual suspicion and hatred among others (Moh. Said, 2011: 14); (Suriadi, 2018).

The character is the same as morals in the view of Islam. Moral in Islam's view is personality. Personality is a component of three, namely knowing (knowledge), attitude, and behaviour. The moral is very important; it becomes a human marker (Abd.Majid & Dian Andayani, 2012: 4). In terms of morals, the Messenger of Allāh our is a good example, and his moral piety is perfect, as explained in the Koran:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And verily you are true of the Supreme" [Al-Qalam: 4] (Mujamma'Khadim al Haramain, 1411 H: 960)

This research was conducted at Bayanul Azhar Islamic Elementary School Sumbergempol Tulungagung, East Java, Indonesia. This makes this school have many stories involving students who mostly come from outside the village or sub-district.

According to Darmiyati Zuchdi in his research on the development of an integrated character education model in learning in the field of study (Darmiyati Zuchdi, 2010); (Mawardi, 2018); (Ikhwan, 2014) concluded that a useful character education model is one that uses a comprehensive approach (Fery Diantoro, 2018). Learning is not only through specific fields of study but is integrated into various fields of study. There are similarities with what researchers do, namely about the application of integrated character education in subject learning using a comprehensive approach. The difference is that this study is more inclined to the role of the teacher as a transfer of character values through subject matter, while researchers are examining more broadly, how the

application of character education is implemented in the school and society (Ikhwan, 2018b).

II. LITERATURE REVIEW

Character Building

Education is a process that helps grow, develop, mature, make the unorganised more organised, a kind of process of creating a culture and order in oneself and others (Doni Koesoema, 2007: 53). Character is a value manifested in the form of behaviour, so an original style is attached to the amount of that behaviour (Dharma Kesuma, 2011: 11). Character education is understood as an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the way of behavior that is in accordance with the noble values that are his identity, manifested by interaction with his God, himself, among others, and his environment (Zubaedi, 2011: 17). Based on several opinions above the author concludes that character education is a conscious effort to instil values or good attitudes for students so that they can be realised in the environment and daily behaviour.

Character Education Method

Doni A. Kusuma proposed 5 (five) character education methods, namely teaching, exemplary, determining priorities, practical priorities and reflection (Doni Kusuma, 2007: 212-217):

1. Teach: Conceptual understanding is still needed as a provision of concepts of value, which then becomes a reference for the realisation of certain characters. For this reason, a critical element in character education is teaching those values so that students have conceptual ideas about behavioural guiding values that can be developed in developing their character.
2. Exemplary: Children learn more from what they see. Exemplary is indeed one of the perfect things for the success of a character education goal. This character education build is on the teacher's shoulder. Consistency in teaching character education is not just what is said through learning in the classroom, but the value also appears in the teacher, in his real life outside the classroom. The teacher's character determines the colour of the student's personality.
3. Determine priorities: Determination of clear priorities must be determined so that the evaluation process for the success or failure of character education can be transparent, without preference, character education cannot be focused and therefore cannot be considered successful or unsuccessful. Character education collects a set of values that are deemed necessary for the implementation and realisation of the institution's vision.
4. Practical priority: Another element that is very important after determining the priority of characters is proof of the priority of nature. Educational institutions must be able to verify the extent to which predetermined priorities can be realised in the educational environment through various elements within the educational institution.
5. Reflection: Means reflecting into oneself what has been experienced remains separate from self-awareness insofar as it has not been linked, indicated by the contents of one's consciousness. Reflection can also be referred to as a mirroring process, making sure there are events/concepts that have been experienced.

Character values and goals

Soekamto revealed that the character values that need to be taught to children include honesty, loyalty and reliability, respect, love, selflessness and sensitivity, kindness and friendship, courage, peace, independence and potential, self-discipline, commitment and purity, justice and compassion (Masnur Muslich, 2011: 79).

The description of student character development according to the Research and Development Agency of the Ministry of National Education for Culture and National Character Education can be seen in the following table:

Table 1. Values and Description of Character Education Values
(Zubaedi, 2011: 74-75):

No	Values	Description
1.	Religious	Attitudes and behaviours that are obedient in carrying out the teachings of the religion they adhere to and respect the rights and obligations of others
2.	Honest	Behaviour-based on efforts to make himself a person who can always be trusted in words, actions, and work
3.	Tolerance	Attitudes and actions that respect the differences in religion, ethnicity, ethnicity, opinions, beliefs, and works of others are different from theirs
4.	Discipline	Action that shows orderly behaviour and complies with various provisions and regulations
5.	Hard Work	Behaviour that shows genuine effort in overcoming various learning obstacles and tasks, and completing tasks as well as possible
6.	Creative	Thinking and doing something to produce new ways or results from something that has been owned
7.	Independent	Attitudes and behaviours that are not easily dependent on others in completing tasks
8.	Democratic	How to think, behave, and act that assesses the rights and obligations of himself and others
9.	Curiosity	Attitudes and actions that always strive to find out more deeply and extensively from what they have learned, seen, and heard
10.	National Spirit	The way of thinking, acting and having insight that places the interests of the nation and the state above the interests of themselves and their groups
11.	love the country	thinking, behaving, and acting that shows loyalty, caring, and a high appreciation for language, physical, social, cultural, economic and political environment
12.	Respecting Achievement	Attitudes and actions that encourage him to produce something useful for the community, and recognise, and respect the success of others

No	Values	Description
13.	Friendly	Actions that show pleasure in talking, associating, and working with other people
14.	Love Peaceful	Attitudes, words, and actions that cause other people to feel happy and safe for their presence. Self, society, environment (nature, social, and culture), country
15.	Loves to Read	Habits provide time to read various readings give merit to him
16.	Care for the Environment	Attitudes and actions that always strive to prevent damage to the surrounding natural environment, and develop efforts to repair the damage to nature that has occurred
17.	Care for Social	Attitudes and actions that always want to assist other people and people in need
18.	Responsibility	The attitude and behaviour of a person to carry out their duties and obligations, which he should do, towards oneself, society, environment (nature, social)

Character education in the Quran:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Surely there is in (the) Messenger of Allah a good example for you (that is) for those who wish (the mercy) of Allah and (the coming of) the Day of Judgment and he calls Allah a lot" [Al-Ahzab: 21] (Departemen Agama RI, 2009: 420)

From the commentary of Ibn Kathir the verse above explains that one must imitate the behaviour, words and deeds of the Prophet Muhammad, because all the response, words and actions of the Prophet Muhammad contained the noble character. The morals are in the form of patience, determination, heroism, struggle, and perseverance so that they will form a role in someone who is a noble character (Syamil Al-Qur'an, 2014)

The purpose of character education is in line with the national education goals stated in the National Education System Law No. 20 of 2003 concerning the basis, function and purpose. Looking at the objectives of civic education, which is to develop capabilities and shape the character and civilisation of the nation, should provide adequate enlightenment that knowledge must be reflected in human nature (Dharma Kesuma, 2011: 6).

Education as character building cannot be done by recognising or memorising the types of human characters that are considered to be useful but must pass through the practice and real practice in everyday life (Munjin, 2017). This means that character education plays a role in developing human beings individually, in which families and educational institutions must support it by working together to provide training in practice as a continuation of the material teaching process in schools. So, in essence, character education is aimed at instilling ethical values and forming human beings as a whole and developing their potential. Making students who have intelligence in not only thinking but also respect for the environment, have faith in God Almighty and have the noble character or noble character.

III. METHOD

This study uses the interpretive paradigm through a qualitative approach, the type of case study. The analytical tool used is a qualitative analysis model of Miles and Huberman. The focus of this study is as follows: 1) character education patterns 2) implementation of character education and 3) implications of character education at Bayanul Azhar Islamic Primary School Sumbergempol Tulungagung East Java, Indonesia.

IV. RESULT AND DISCUSSION

Character Education Pattern

Character Education at Bayanul Azhar Sumbergempol Tulungagung Islamic Elementary School in East Java, Indonesia through three patterns, namely first, habituation to *ubudiyah* activities, which focus on habituation of worship, including obligatory prayer, *dhuha* prayer, reciting daily Qur'an, *istighosah*, and evening prayers for cottage students. Second, habituation of character education in learning activities, carried out in co-curricular and extracurricular activities, becomes an integral part of the learning process. Third, in the *mo*, real pattern, there are manners, through the example of the teacher and students. These three patterns are integrated and carried out continuously and continuously carried out by all elements of the school.

Character Education Implementation

Character education planning is based on the school's vision, and mission which is the embodiment of Islamic values carried out by all school members through the Annual School Meeting, which is attended by teachers, employees, committees, extra coaches, board administrators, and chairpersons of the foundation (Ikhwan, 2016). All formulate and program activities and targets for character education to be achieved, according to the main tasks and functions inherent in each.

Whereas in the implementation, the school cooperates and communicates to all elements related to the activities and character education of students, who contribute to each other, then also integrates values and characters in the subjects, through learning activities, associating characters with material and incorporating character education in the material and advice, can be in the form of lectures, stories or information by teachers in the classroom with character education planning models based on systemic-integrative models with exemplary approaches, habituation, character value development (Ikhwan, 2018a).

Whereas in its evaluation, it conducts a regular review and is carried out by teachers, employees, parents/guardians, and board administrators, which will be raised in the learning outcomes report, which later becomes learning for parents/guardians and other teachers. Also, it also evaluates at a high level, or the Annual School Meeting related to the implementer and the results/targets of implementation.

Implications of Character Education

According to the results of the data, the difficulties are due to two things, first, because of the limitations of schools that do not yet have character education methods for students who go home and second, because of a lack of understanding and awareness of parents/guardians in their children's character education. This is in line with

Hamalik's opinion, which states that inhibiting factors in learning can be human factors and institutional factors. Social factors, namely human limitations, for example, poor teachers, students are less able to follow learning, and students are different from each other. Institutional factors such as limited systems, methods, facilities and infrastructure, infrastructure, such as classrooms, laboratories, teaching aids, and so on.

V. CONCLUSION

That the pattern of character education in the Bayanul Azhar Sumbergempol Tulungagung Islamic Elementary School in East Java, Indonesia through habituation and habituation in learning, exemplary teachers, employees and board leaders and boarding and reward and communication systems has accommodated the ideal character education pattern. Introduce the value of characters in various ways and models.

The implementation of character education conducted at the Bayanul Azhar Sumbergempol Tulungagung Islamic Elementary School in East Java, Indonesia, starts from planning carried out by all stakeholders in an annual routine forum, implementing character education that includes character values in subjects, daily activities, *ubudiyah* and school activities as well as through excellent communication and synergy between all elements of the school community are quite good even though they still do not have activities specifically in character education, while in the evaluation, what principals and foundations do in achieving character education is carried out in the activation processor at the end of the year, which aims to improve and improve the quality of character education. The management carried out is quite well managed and can accommodate school stakeholders, and is not monopolised by the leadership alone.

This character education has implications in the form of commitment, and exemplary in the implementation of character education and the existence of students who return home and the role of parents/guardians is less significant. This is indeed a common factor in the education environment, people's perceptions that still have not changed, and surrendered all responsibilities to the school.

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