

Character Education Management, in Islamic Elementary School State of Lombok Kulon Wonosari Bondowoso District

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Abstract

This study describes the implementation of character education. This study aims to uncover the problems of implementing morality learning towards the formation of student character faced by the teacher, as well as the description of the planning, implementation and evaluation of problems faced by the teacher of morality. Data collection uses observation, interview, and documentation techniques. Data processing uses qualitative techniques. This technique is used to process data from observations, interviews and documentation. The results of the study show that 1) the implementation of character education in the Islamic elementary school of Lombok Kulon is carried out based on learning planning according to the school's Vision and Mission. 2) Implementation in the implementation is still conventional with habituation. Character education learning in each learning still points to the same pattern between first and next learning by emphasizing on students' independence and responsibility. Character planting has been carried out by the system carried out by all elements of the teacher and school supporting facilities.

Keywords: *Morals, Character Formation, Implementation*

I. INTRODUCTION

The life of the people has shown the existence of degradation or demoralization in the formation of character. The degradation of values as the core of character building has penetrated the personalities of professionals, community leaders, educated people, educators, political elites, even the leaders of the nation and state. The assessment of the international community which states that Indonesia is the most corrupt country in the world and the government bureaucracy in Indonesia is the second worst government bureaucracy in the world is a result of the fragility of the value education function. Not to mention, many other facts show that the degradation of Pancasila values and morals has taken place from the grassroots level to the leaders of the nation.

Drug cases that are increasingly fertile, fights between students and even armed conflicts between mass groups that are watched on television, violence against children and women, pornography and pornography are increasingly vulgar shown by young people to the political elite, free sex which is increasingly infecting the younger generation students and students, acts of Corruption, Collusion and Nipotism everywhere, cases of legal and judicial mafia, terrorism movements by one of Indonesia's own community groups, cases of money politics in post-conflict local elections and legislative elections, pollution and destruction of the ecological environment, inter-interest competition increasingly sharp and unfair, the exhibition of increasingly sharp wealth between the rich and the poor, cases of eviction of the poor in big cities, and the difficulty of growing trust in the honesty of the community are few small examples of icebergs degradation of values and moral Pancasila happens in life pan Indonesian society, nation and state today.

The process of degradation of values and morals has undergone a long process to bring about the human character of Indonesia which tends to have values that glorify and measure one's success from material aspects. For example, corruption behavior is even said to have been entrenched in Indonesia. If the culture of deviant values is basically also the result of the educational process (because civilization cannot be separated from education), then it can be said that there is something wrong in the education process in this country for a long time so that it gave birth to a generation of people who have good character .

The importance of character education so that the Indonesian constitution mandates the importance of character education, as stated in Article 31 paragraph 3, namely "The Government strives for and organizes a national education system that enhances faith and piety and noble character in the context of educating the nation's life regulated by law". To carry out the mandate, Law No. 20 of 2003

concerning the National Education System stipulates the functions and objectives of national education, namely: develop the ability and shape of the national character and civilization in order to educate the life of the nation and develop the potential of students to become faithful and fearful of people of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and citizens who democratic and responsible. One of the pillars that must carry out character education is elementary school, Islamic elementary schools must take part and be responsible for developing and implementing Pancasila-based national character education in order to advance the nation's civilization. One of the means of character education model is character education in the State Islamic Elementary School of Lombok Kulon, Wonosari Subdistrict, Bondowoso. on the classroom learning activities, making it a separate course. This course is unique in the sense that it is different from other courses. This course is oriented towards character development for students by setting an example and acting as a basis for lectures.

II. METHOD

This type of research is field research and is descriptive qualitative which aims to find out the learning system of character education in Islamic elementary schools in Lombok Kulon. The approach used in this study is a case study approach. Case study conceptually is a research that is directed to collect data, take meaning, gain an understanding of the case (Sugiyono, 2005: 339). Research subjects are people or what are the sources of data in the study. In this case the main subjects in this study were Head officer, teacher, students, curriculum officer. The method used by the researcher is observation, interview, and documentation methods. The type of interview used in this study is integrated or guided interviews, or other terms of freedom in interviews are limited by the material prepared (guide interview). This method is used to collect data related to the effectiveness of learning character education and the application of character education. The parties that will be interviewed are the school principal, curriculum staff, required teachers, students, and other informants needed to support the completeness of the information. Triangulation that will be used by the writer is triangulation of sources, namely comparing and checking the degree of trust of information obtained through different time and tools in qualitative research. This can be achieved by: 1) comparing observational data with data from interviews, 2) comparing what people say in public with what they say personally, 3) comparing what people say about the research situation with what said all the time, 4) comparing the situation and perspective of a person with various opinions and views of people such as ordinary people, people with secondary or high education, people who are, government people, and 5) comparing the results of interviews with the contents of a related document. This technique is used to check the validity of data from interviews with informants or research subjects.

III. RESULT

1. *Concept of Character Education*

a. **Juridical perspective:** Republic of Indonesia Law No. 20 of 2003 concerning the National Education System, article 1 paragraph 1 defines that:

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morality and skills needed by themselves, society, nation and country (Hasbullah, 2013: 4).

Thus education is a planned activity to achieve certain goals, namely to develop the potential of students to have the power of faith, identity, smartness, moral character, and active role in society.

b. **Character education Islamic perspective:** Islamic Education is a source from the Qur'an and Al-Hadith which is processed through understanding, analysis, cultivation, inheritance and civilization through generations, as Muhaimin argues:

"Education is understood, analyzed, and developed from the fundamental teachings and values contained in its basic sources, namely the Al-Qur'an and Sunnah through the process of cultivation, inheritance and the development of religious teachings, culture and civilization from generation to generation "(Muhaimin, 2008: 29).

In the Qur'an, it is explained that so that someone who is nearing death does not exceed the maximum limit (one third of property owned) in giving up his property to another person through a will. In the context of education, it can also mean that parents including teachers

should not allow their successors (students or young generation) to be unexplored by their potential, because they are not educated properly and correctly. Thus education is an anticipation to avoid the generation of a weak generation in aqeedah, worship, potential, and skills.

When character is defined as the values of human behavior that relate to God, oneself, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on the norms of religion, law, manners, culture and customs custom. Character can be interpreted as the same as morals and character. Whereas morality in the view of Islam is classified into two, namely commendable character and reprehensible character. However, the desired character in this discussion is a good character (commendable character) which is the vision of the Prophet Muhammad, as he said that I was sent only to perfect noble character (Hr. Ahmad, al-Da'wa as-Salafiyah: 107). From this hadith character education with moral meaning is a vision of Islamic education in building a dignified civilization.

- c. **Theoretical perspective:** The term character literally comes from the Latin "character", which means character, character, psychological characteristics, mindfulness or character. Whereas in terms of character is defined as human nature in general where humans have many properties that depend on the factors of life themselves. Character is a psychological nature, character, or character that characterizes a person or group of people (Purwati, 2014: 4). Some experts define characters as follows:

Character is a person's nature in responding to a situation morally. That nature is manifested in real action through good behavior, honesty, responsibility, respect for others and other noble characters "(Lickona, 1992: 22).

- a) "Character is the character, character, character, or personality of a person formed from the results of internalization of various virtues that are believed and used as a basis for the way of seeing, thinking, acting, and acting" (Said, 2010: 3).
- b) "Character is human nature from various human traits depending on the factors of his own life" (Muhaimin, 2008: 29).

2. **Implementation of character education**

a. **School Vision**

The Islamic Elementary School of Lombok Kulon State has a vision of education, namely having excellent competence in faith and science and technology. Indicators of these achievements are an increase in Religious Activities, education and learning based on Increasing Student Achievement, both academic and Achievement in the field of Art, optimization of services for Students with good Management of Financial Administration and Improvement of National Final Examination Achievements (state examinations). In addition, the school Environmental Management is friendly, safe, comfortable, beautiful, shady and conducive to learning to increase the trust of the community

b. **School Mission Implementation**

The implementation of madrasas is a concrete manifestation in realizing the vision of the kulon state Islamic Primary School. The steps in realizing it are done by conducting congregational prayers by teachers and students, familiarizing the attitude of akhlaqul karimah in everyday life, optimizing extracurricular activities, familiarizing active learning, innovative, creative, teaching and learning, doing an honest try out, managing administration finance and correspondence in a transparent and accountable manner, making environmental arrangements, establishing good relations with the community.

c. **Implementation of education and learning**

The purpose of the education and learning process in the Lombok Kulon State Islamic Elementary School is that students can pray in congregation everywhere, Accustomed to applying S3Q (Greetings, smiles, greetings, and Qur'an) which are then contained in noble behavior (Akhlaqul Karimah), Conducting scouting exercises regularly and able to perform at the provincial level, have a Sports Team and be able to become finalists and champions of

competitions at least at the district level, Have an Art Team that regularly holds training and performances at the provincial level, Ability to read, write (Indonesian, Arabic and English) has been completed in class I, the average score of student learning evaluation is at least 7.00, the completion of the report on all administrative tasks according to the specified time, the clearness of a clean, tan and safe environment.

The target of this character education is students at Lombok Kulon Islamic Primary School. As well as all educators and education personnel with emphasis on moral education. Character education activities are carried out through religious activities. The Mass of Reading the Qur'an together is guided by one of the students alternately at 6.15 - 6.30, Carrying out Duha prayer together at 6.30-6.40, Exiting the mushalla with an orderly queue, then marching, praying, then entering their respective classes (class I recite the Koran, class II read sharraf, class III and IV follow the guidance of how to read classic books, class V reads summaries of natural knowledge, summaries of general knowledge, essence of Indonesian, and math summaries, while classes repeat lessons start from class IV then practice the final madrasah exam questions, from 6.40-7.00, the flag ceremony every Monday and gymnastics together every Friday, following the lesson according to the schedule starting at 7:00 to 12:00 p.m., performing the duh prayer in congregation every day. back to prove lessons until 13.10, Extra curricular: drum band, emerald, hadrah, speech (Arabic, Indonesian, English, and Madura), chess, table tennis, jump far away, calligraphy, painting, bulletproof, qira'at, scouts, pencak silat, voly, badminton, futsal, swimming, classical book reading, poetry, and choirs.

IV. DISCUSSION

A. Concept of Character Education

Character education in the Islamic Elementary School of Lombok Kulon State is applied based on a system of planting character values to students which includes a component of knowledge, awareness or willingness and concrete actions to instill these values. In line with this definition Thomas Lickona states that character education is a deliberately designed effort to improve the character of students. Whereas the application of character education in this institution also refers to the concept of Character Education according to the Ministry of National Education which is an integral part that is inseparable from national education as a whole, which must be developed comprehensively which needs to be fully accommodated and is a shared responsibility by providing an integrated foundation, which is above structure can be built from various coherent and comprehensive character education efforts (Samani, 2013: 100).

Thus character education is a conscious effort that implements and develops noble characters to learners integrally and is a shared responsibility, so that they have that noble character that can be applied and practiced in their lives.

Penerapan pendidikan karakter di Madrasah Ibtidaiyah Negeri Lombok Kulon bersumber dari wahyu baik al-Qur'an dan as-sunnah. Nilai-nilai keduanya diterapka selama proses pendidikan dan pembelajaran. Pendidikan karakter bukan hanya sekedar teori, tetapi figur Nabi Muhammad SAW tampil sebagai teladan utama dalam pelaksanaannya. Sebagaimana firman Allah Q.S al-Ahzab ayat 21 menyebutkan "*Sesungguhnya telah ada pada (diri) Rasulullah itu suri teladan yang baik bagimu (yaitu) bagi orang yang mengharap (rahmat) Allah dan (kedatangan) hari kiamat dan dia banyak menyebut Allah.*

The application of character education in the State Islamic Elementary School of Lombok Kulon comes from the revelation of both the Qur'an and the Sunnah. Their values are applied during the education and learning process. Character education is not just a theory, but the figure of the Prophet Muhammad appears as the main example in its implementation. As the word of God Q.S al-Ahzab verse 21 says "Verily there is in the Messenger of Allah is a good example for you (that is) for those who hope (mercy) of Allah and (the coming) of the Day of Judgment and he calls Allah a lot.

Based on the word of God the prophet Muhammad as a man who has a noble character (noble). This means that all of his behavior, both speech and action, can be used as role models. So character education in Islam can be understood as an effort to cultivate intelligence to students in thinking,

behaving and behaving in accordance with the noble values that become their identity. Thus the character education in madrasas must begin with the example of madrasah heads, teachers, and employees.

school is a formal education unit in the guidance of the ministry of religion that organizes general and vocational education with the distinctiveness of Islam. Furthermore ISlAm Elementary School is a formal education that carries out general education with the peculiarities of Islam which consists of six levels of primary education (Minister of Religion Regulation no. 90 th 2013. Article 1). The concept of character education in this institution is listed in the school's vision and mission. So that all building knowledge and its application refers to the vision and mission.

B. Implementation of Character Education

A model is a symbolic representation of an object, a system process, or idea. Models can take the form of graphic, verbal or mathematical images. Following Little John, the model is representation. Aubrey Fisher, said that the model is an analogy that abstracts and selects the part of the whole, the elements, the characteristics or components that are important from the phenomenon that is used as a model. The model can be said as an informal picture to explain or apply the theory. In other words, models are more simplified theories

For Werner J. Severin and James W. Tankard, Jr. the model helps formulate a theory and suggest relationships. Because the relationship between the model and the theory is so close, the model is often confused with theory. Because we choose certain elements that we include in the model, a model implies an assessment of relevance, and this in turn implies a theory of theorized phenomena. Models can serve as a basis for a more complex theory, tools for explaining theory and suggesting ways to improve concepts.

Thus the character education model is a symbolic representation of the system process, or an analogy that abstracts and chooses parts of the whole, elements, characteristics or important components of the phenomenon of educational implementation (character) which is used as a model and can be said as an informal description to explain or apply the theory .

Character education in schools is closely related to school management, management in this context involves planning, implementing and evaluating character education (Samani, 2023: 111).

a. Planning character education at school

Planning according to Coombs that educational planning is a rational application of systematic analysis of the process of educational development with the aim that education is more effective and efficient and in accordance with the needs and goals of the students (Syaeftudin, 2009: 8). In planning it is necessary to design character education so that the implementation of character education can run effectively so that the goals of character education can be achieved. Based on the main design developed by the Ministry of National Education (2010), psychologically and socio-cultural character formation within individuals is a function of all the potential of individual human beings, both in the cognitive, affective, and psychomotor aspects (Samani, 2013: 24-25).

In the micro realm of schools as the leading sector seeks to utilize and empower all learning environments for initiation, improvement, strengthening and perfecting the continuous process of character education in madrasas. Value / character development is divided into four pillars, namely classroom learning activities, daily activities in the form of madrasa culture (school culture), extra-curricular activities, and daily activities at home.

b. Implementation and evaluation of character education in schools

Character education is not included as a separate subject, but character education in Islamic elementary schools is in the form of a hidden curriculum, which is a curriculum that accompanies the verbal or written curriculum in general (Wibowo, 2012: 83). Therefore teachers and education personnel and madrasah components need to integrate character education into subjects, self-development and school culture.

The next step, observe or examine what has been done and find weaknesses that need to be corrected, in addition to the things that have been done right. Based on the weaknesses, an improvement plan is prepared to be carried out further (Sallis, 2010: 260). The guidance of Allah which states that every human being must be tested for the quality of his character as in the Qur'an the letter Al-Ankabut verse 2 is as follows: Meaning: "Do people think that they will be left alone by saying, " we have faith, "and they are not tested?" (Al-Ankabut: 2)

In the verse it is very clear that Allah affirms that the person who claims to be faith must be tested for his faith. The exam is also included in the world of education. evaluation or examinations and the like are media to test the character of faith, character of honesty and other character values. Thus the quality of character is what is to be built through the world of education.

V. CONCLUSION

Concept of Character Education At the Lombok State Elementary School Kulon Wonosari Bondowoso Islamic elementary school was applied in accordance with the vision, mission, goals, objectives and schedule of activities of the Lombok Kulon Islamic elementary school which was diversified from the 2013 curriculum. The implementation was supported by adequate advice and infrastructure. Character planting is done through habituation every day by applying the results of subjects, especially other religions. The results of character education are seen from alumni who have noble character. And having the principle of having competitiveness with a strong foundation of faith and an entrenched culture.

Character Education Implementation In Lombok State Elementary School Kulon Wonosari Bondowoso Islamic Primary School is carried out jointly by all residents of the Islamic Kulon State Primary School with reference to the existing Vision and Mission. Especially the character of independence and responsibility, these two items are carried out through habituation activities every day as a form of practicing religious teachings, a culture of queuing, reading every day, and swimming. In addition, the learning model that is carried out is exemplary from teachers and employees.

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