

THE CONCEPT OF QUALITY MANAGEMENT FOR CHARACTER VALUE EDUCATION IN MADRASAH ALIYAH AL MAWADDAH 2 BLITAR INDONESIA

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THE CONCEPT OF QUALITY MANAGEMENT FOR CHARACTER VALUE EDUCATION IN MADRASAH ALIYAH AL MAWADDAH 2 BLITAR INDONESIA

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Abstract

Quality education is produced by a quality process. Through the formation/development of character values that are internalized into a superior person, it will produce superior quality graduates. To produce quality graduates with superior character requires management, both planning, implementing, and controlling effectively.

This study aims to analyze and find the concept of quality education through the character values developed at MA Al Mawaddah 2 Blitar Indonesia. This research uses a qualitative approach with a type of case study. Data collection techniques were carried out by (1) in-depth interviews, (2) participant observation, and (3) documentation. The data were analyzed using an interactive model consisting of data collection, data reduction, data display, and conclusion. (4) Checking the validity of the data is carried out by testing the credibility, transferability, dependability, and confirmability.

The results of this study indicate that the concept of quality education with character is: (a) quality of education with excellent academic character and religious awareness, (b) excellent academic values, values of honesty, discipline, responsibility, communicative, self-control, and values. religious awareness values: religious, sincerity, exemplary, loving-kindness, (c) using the principle of integrated moral knowing, moral feeling, and moral action through exemplary and systems approach and the findings of this study are: systematic-based character management model, principal policy, and teacher exemplary.

Keywords: *Quality Concept, Character Education, Character Value*

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I. Research Context

Character education is an important school task. Because character education is very important to be developed in the school environment. Lack of attention to character education in the school environment, as stated by Thomas Lickona, has led to the development of various social diseases in society, such as the destruction and decline of morals, morals, and ethics.¹

The goals of national education, in general, have not been fully achieved. This is why the quality of graduates does not fully reflect the character expected by these national goals, where current graduates tend to be pragmatic, secular, materialistic, hedonistic, rationalistic, namely humans who are intellectually and physically intelligent but dry from spiritual and lack emotional intelligence.²

It seems that currently, Indonesia has lost its local wisdom which has been the character building for centuries, such as the rampant cases of brawls between students, between students, and between villages, corruption in all lines of life and institutions.³ Public lies are the language of everyday life, there is no legal certainty because our laws can be bought and sold, the worse thing is that in this country there are poor figures who can become concrete examples and be emulated by the community.

On the other hand, there is an assumption that the implementation of character education is not yet optimal, that is because character education in various schools/madrasas has not been able and able to implement it optimally. This is due to two things, first, education development strategies have been more input-oriented, meaning that the paradigm carried out by educational institution leaders relies too heavily on the assumption that when all educational inputs have been met, it will produce quality outputs. Second, the management of education has been more macro-oriented, regulated by the bureaucracy at the central level. As a result, there are many micro or school/madrasah factors that do not work.⁴

In addition, the multidimensional crisis that is currently hitting the Indonesian state, if we look for the root of the problem, comes from the weak development of the nation and character building.⁵ Therefore, character values must be included in the education program, because only having a strong and resilient character will be able to face various development challenges.

There are several basic reasons that underlie the importance of character building, both philosophically, ideologically, normatively, historically and socio-culturally, because this is seen as important for a nation's life order. Philosophically, national character building is a basic necessity in the process of nationhood because only a nation with a strong character and identity will exist.

Ideologically, character building is an effort to embody the Pancasila ideology in the life of the nation and state. Normatively, the development of national character is a concrete manifestation of steps to achieve the nation's goals, namely protecting the entire Indonesian nation and all Indonesian

¹Thomas Lickona, *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*, terj Lita S (Bandung: Nusa Media, 2013), 9.

²Daniel Golman, *Kecerdasan Emosi untuk Mencapai Puncak Prestasi* (Jakarta: Gramedia, 1999), 9.

³Agus Wibowo, *Pendidikan Karakter di Sekolah, (Konsep dan Praktik Implementasinya)* (Yogyakarta: Pustaka Pelajar, 2012), 3.

⁴Baharuddin & Moh Makin, *Manajemen Pendidikan Islam, Transformasi Menuju Sekolah/Madrasah Unggul* (Malang: IN-Maliki Press, 2010), 20.

⁵Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional* (Jakarta: Kencana Prenada Media Group, 2007), 216.

blood; creating public welfare; enrich the life of a nation; participate in implementing world order based on freedom, moral peace and social justice. Historically, the development of national character is a core dynamic of the national process that has occurred non-stop in the historical period, both during the colonial era and the era of independence, and socioculturally, the development of national character is a necessity for a multicultural nation.⁶

Character education enhances students' knowledge, skills and abilities through giving them to make good choices that are appropriate for having responsibility (Ryan & Bohlin, 1999)⁷ The purpose of character education is to cultivate individuals who are able to understand moral and productive values when they are children and use their capacity to do their best and do the right thing, and live by understanding the purpose of life in youth (Battistich, 2005).⁸

Character building has a very broad urgency and is multidimensional. It is very broad because it is related to the development of multi-aspect potentials of excellence and is multidimensional. In this case it can also be stated that (a) character is very essential in the nation and state, the loss of character will cause the loss of the nation's future generations, (b) character acts as a "rudder" and strength so that this nation is not swayed. Character does not come naturally, but must be built and shaped in order to become a dignified country.

Based on the background of the problems mentioned above, the focus of this research is how the concept of quality management of education through the character values developed at MA Al Mawaddah 2 Jiwut Blitar Indonesia.

II. Theoretical Review

The word management comes from a recent French "management" which means the art of carrying out, organizing, managing or the art of completing work through other people.⁹ This definition means a manager is in charge of managing and directing others to achieve organizational or institutional goals through the process of planning, organizing, coordinating, and controlling resources to achieve goals effectively and efficiently.

Management is a typical process consisting of planning, organizing, mobilizing, and controlling actions to determine and achieve predetermined goals through the use of other resources as defined by George R. Terry said that management is a typical process that consists of the actions of planning, organizing and controlling mobilization undertaken to determine and achieve the goals that have been determined other resource utilization.¹⁰ Meanwhile, according to Harold Kontz and Cyril O'Donnel, it provides a limitation that management is an attempt to achieve a certain goal through the activities of others through planning, organizing, placement, mobilization and control.¹¹

⁶Dharma Koesoma, *Pendidikan Karakter; Strategi Global Mendidik Anak di Zaman Global* (Jakarta: Kompas Gramedia, 2011), 9.

⁷Ryan, K., & Bohlin, K. E. (1999). *Building character in schools: Practical ways to bring moral instruction to life* (ERIC Document Reproduction Service No. ED423501).

⁸Battistich, V. (2005). *Character education, prevention and yo-uth development* [Electronic version]. Retrieved October 15, 2011 from

⁹Daryanto Abdullah, *Pengantar Ilmu Manajemen dan Komunikasi* (Jakarta: Prestasi Pustaka Publisher, 2013),6

¹⁰George R. Terry, *Principles of Management*, terj. Winardi (Bandung: Alumni, 1986), 1.

¹¹Harold Kontz dan Cyril O'Donnel, *Principles of Management An Analysis of Management Function*, terj. Hutauruk (Jakarta: Erlangga, 1990), 3.

Education in Indonesian terms, comes from the word "didik" by giving the prefix "pe" and the ending "an" in Indonesian, which means "action" (thing, method and so on).¹² In English education means "education" which comes from the Latin word "educere" means to enter something, intends to put knowledge into someone. So here there are three things involved, namely knowledge, the process of entering and being the goal.¹³ The word education comes from the Greek, namely paedagogos which means association with children. In the paedagogos, there was a servant or bachelor in Ancient Greece whose job was to deliver and pick up children to and from school. Paedagogos comes from the words paedos (son) and agoge (I guide, lead). Words that originally meant "lowly" (servant, bachelor), are now used for noble work. A pedagog (educator or educator) is someone whose job is to guide children.¹⁴ Meanwhile, guiding work is called pedagogical which can also mean development or guidance.¹⁵ The word character actually comes from Latin: "kharacter", "kharassein", "kharax", in English: character, in Indonesian: "karakter", and in Greek: character, from charassein which means to make sharp, to make deep.¹⁶

Hendro Darmawan defines character as character, character, traits, and habits.¹⁷ In Arabic, character is defined as *khuluq, sajiyyah, thabu'u* (character, character or character), sometimes it means *syakhshiyah* which means more personality.¹⁸ The term character literally comes from the Latin "charakter", which means, among other things: character, character, psychological traits, character, personality or morals. Meanwhile, in terms of terms, character is defined as human nature in general where humans have many characteristics that depend on their own life factors.¹⁹ In other sources it is stated that "character is the sum of all the qualities that make you who you are. It's your values, your thoughts, your words, your actions". Meanwhile, according to Victoria Neufeld & David B. Guralink defines character as *distinctive trait, distinctive quality, moral strength, the pattern of behavior found in an individual or group*.²⁰ Meanwhile, according to Ratna Megawati, this character is similar to the morals that come from the word khuluk, which is the character or habit of doing good things. Imam al-Ghazali described that character (morals) is the behavior of someone who comes from a good heart.²¹

In the implementation of character education, schools should not only deal with one of the dimensions of character but also help students understand these values, accept these values or devote themselves to values, after that behave in accordance with the values of everyday life (Lickona, 1993).²²

Character education is understood as an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior in accordance with the noble values that become his identity, manifested in interactions with God, himself, among others, and the environment.

¹²Sudirman, *Ilmu Pendidikan* (Bandung: Remaja Karya, 1978), . 4.

¹³Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Bandung: Pustaka Al-Husna, 1992), 4.

¹⁴M. Ngalim Purwanto, *Ilmu Pendidikan Teoritis dan Praktis* (Bandung: PT.Remaja Rosdakarya, 1998),3.

¹⁵Ramayah, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2012), 31.

¹⁶Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam* (PT. Remaja Rosdakarya, 2011), 11.

¹⁷Hendro Darmawan, dkk., *Kamus Ilmiah Populer Lengkap* (Yogyakarta: Bintang Cemerlang, 2010), 277.

¹⁸Aisyah Boang dalam Supiana, *Mozaik Pemikiran Islam: Bunga Serampai Pemikiran Pendidikan Indonesia* (Jakarta: Dirjen Dikti, 2011), 5.

¹⁹Mochtar Buchari, *Character Building dan Pendidikan Kita*, Kompas, dikutip 12 Desember 2014.

²⁰Mansur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional* (Jakarta: Bumi Aksara, 2011), 71.

²¹Ratna Megawati, *Pendidikan Karakter Solusi yang Tepat untuk membangun Bangsa* (Jakarta: Indonesia Heritage Foundation, tt), .23.

²²Lickona, T. (1993). *The return of character education. Educati-onal Leadership*, 51 (3), 6-11.

These values, among others: honesty, independence, courtesy, social dignity, intelligent thinking, including intellectual sensitivity and logical thinking.²³

Meanwhile Hill said that *character determines someone's private thoughts and someone's action is done. Good character is the inward motivation to do what is right, according to the highest standard of behaviour, in every situation.*²⁴ That character education teaches habitual ways of thinking and behavior that help individuals to live and work together as a family, community, and state and help make responsible decisions.

Thomas Lickona (1992), Professor of education from Cortland University wrote a book entitled "Eleven Principles Of Effective Character Education" specifically discussing how to carry out character education in schools which was quoted from several education experts.

In summary, the principles that can determine the success of character education are as follows:

- 1) Character education must contain values that can form a "good character", a good character.
- 2) Character must be defined thoroughly which includes the aspects of "thinking, feeling and action"²⁵

The Indonesia Heritage Foundation formulates several forms of character that must be present in every individual Indonesian nation, including: love for God Almighty and the universe and its contents, responsibility, discipline and independence, honesty, respect and courtesy, compassion, care and cooperation, self-confidence, creative, hard work and unyielding, justice and leadership, kind and humble, tolerance, peace-loving and unity.

Many developmental psychology theorists have emphasized that students develop a code of moral values in the school years, and their characters are formed in these years (O'Sullivan, 2004 cited in Karatay, 2011).²⁶

Meanwhile, Character Counts in the United States identifies that the pillars of characters are trustworthiness, respect and attention, responsibility, fairness, caring, citizenship.), sincerity (honesty), courage (courage), perseverance (gilinec), and integrity.²⁷

When good character education is achieved in school, every character must be taught anywhere because it is very important to prove the classroom environment and other suitable activities. This situation requires a character definition that includes thoughts, feelings and transformations into behavior. In addition, students need opportunities that they can develop and practice on a daily basis. To do this, school equipment must adopt themselves in character education learning, become good character models with their own lives, and take responsibility for the learning (Benninga, 1991).²⁸

In the discussion regarding the scope of character education management, there are four aspects that must be followed, namely the scope from the perspective of the work area, the object of work, the function and aspects of implementation.²⁹ The explanation is in terms of the work area, namely:

- a) Management of education throughout the country of Indonesia which includes the national.

²³Mansur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis*, 38.

²⁴Ibid 38

²⁵Thomas Lickona, *Educating for Character: How Our Schools and Teach Respect And Responsibility* (New York: Bantam Books, 1992), 23.

²⁶Karatay, H. (2011). *Karakter eğitiminde edebi eserlerin kullanımı*. Turkish Studies-International Periodical For The languages, Terature and History of Turkic, 6 (1),1439-1454

²⁷Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam*, 43.

²⁸Benninga, J. S. (Ed.) (1991). *Moral, character and civic education in elementary school*. New York: Teachers College Press.

²⁹Suharsimi Arikunto dan Lia Yuliana, *Manajemen Pendidikan* (Yogyakarta: Aditya Media, 2008), 5.

- b) One area of education management, in this region, the education management covers the work of one province
- c) its implementation is assisted by district and sub-district education management officers.
- d) Education management of one district / city which includes all educational affairs, both according to level and type.
- e) One work unit education management, which focuses on one work unit that takes care of several problems related to character education.
- f) Class management, which is the smallest unit in the education business, is precisely the core of all types of education in this working area review.³⁰

Taking into account the concept of management as mentioned above, it is clear that the management process in it must perform the main functions, as formulated by Pierce I and Robinson, the process shows the main activity functions that the manager or leader is involved in including: planning (planning) , organizing, moving or implementing (directing / actuating), and controlling (controlling).³¹

III. Discussion

This chapter discusses and discusses the findings of research to produce concept reconstructions that are organized into propositions as substantive and formal theoretical findings. This section discusses in accordance with the focus of research on the concept of quality education through character values developed at MA Al Mawaddah 2 Blitar Indonesia.

Schools / madrasahs are almost complacent with academic targets, and almost forget about character education. This reality makes creativity, courage to face risks, independence and resilience through various life tests to be low. Children are easily frustrated, give up, and lose their fighting spirit to the death. By looking at this fact, in the formation / development of character values at MA Al Mawaddah 2 Blitar Indonesia, it is done through internalizing character values to become a superior person by developing the concept of quality. education with excellent academic character and religious awareness. The excellent academic values developed are the values: honesty, discipline, responsibility, communicative, self-control, and the religious values of awareness that are developed are the values: religion, sincerity, exemplary, loving kindness. The development of excellent academic values and religious awareness values, using the principle of integrated **moral knowing, moral feeling and moral action** through exemplary **and** systems approaches, strengthens the theory of Thomas Lickona and William Kilpatrick mentioned above, that superior characters are formed through a combination. three dimensions of moral knowing, moral feeling and moral action which support each other in the formation of a superior character, therefore, their implementation cannot be done separately in realizing excellent academic character and religious awareness.

Character education is the main goal of the school. Character education is about developing knowledge, skills and abilities that equip students to make sensible choices. Also, students must take responsibility for this choice Ek Eki, 2003).³²

The development of good character values and how to become a superior, moral and moral person. Thomas Lickona and William Kilpatrick mentioned that there are three pillars / dimensions of

³⁰ Suharsimi Arikunto dan Lia Yuliana, *Manajemen*, 5.

³¹ Rino dan Triyo Suprayitno, *Manajemen dan Kepemimpinan Pendidikan Islam* (Bandung: Refika Aditama, 2008), 12.

³² Ekşi, H. (2003). *Temel insani değerlerin kazandırılmasında bir yaklaşım: Karakter eğitimi programları*. *Değerler Eğitimi Der-gisi*, 1 (1), 79-96.

character that must be present in developing a superior character, namely: (1) having good moral knowledge, (2) having good awareness and ability (moral feeling), and (3) having good and right moral action (moral action).³³

The principle of the three pillars / dimensions of superior character contains five ranges, namely: (a) attitudes and behavior in a vertical relationship (hablum minallāh) with God Almighty, (b) attitudes and behavior in a horizontal relationship (hablum minannās) with oneself, (c) with family, (d) with the community and nation, and (e) with the surrounding environment / nature.

Character can only be built by values. A good definition of character is an answer to questions about values that need to be taught. People who are humble, honest, kind, loyal, patient and responsible are classified as people of good character by others. Ryan and Bohlin (1999) stated that character education must be placed not only in one lesson, but also in all school life. They emphasized that schools should be transformed into virtuous societies with characteristics such as responsibility, hard work, honesty and respect.³⁴

Furthermore, Thomas Lickona, when asked about the elements of character education that must be applied to students, Thomas Lickona suggested seven elements of the core values of character education, namely: (1) honesty or sincerity (honesty), (2) compassion, (3) courage, (4) kindness, (5) self-control, (6) cooperation, and (7) hard work (diligence or hard work). According to Thomas Lickona, the seven core characters are the most important and fundamental that must be developed and accustomed to students in addition to other values. In general, it can be said that this theory arises based on the view that human existence must be interpreted in terms of noble morals that must be preserved and maintained. In realizing the desired character, graduates are formed who are able to judge what is good, sincerely maintain what is said to be good, and manifest what is believed to be good, even in situations of pressure (full of pressure from the outside, pressure from without) and full of temptations that arise from in one's own heart (temptation from within).³⁵

Character education is an important aspect for human success in the future. Strong character will form a superior personality. Meanwhile, a superior person will give birth to a strong spirit, never give up, dare to experience a long process, and brave the waves of storms that are surging and dangerous. A strong character is a prerequisite for becoming a winner in a tight competition field like now and in the future, which is known as the competitive era. Society has a responsibility towards education. This responsibility requires two basic values to be taught effectively in schools. One of them is the respect of others, other living things, and the natural environment is considered valuable; the other is responsibility which requires thinking about behavior, accepting the consequences and accomplishing the task. these two basic values are required of all social structures from private to public schools.³⁶

For a person with weak character, there will be no chance of becoming a winner. He only becomes a loser in society, alienated and marginalized in the process of intense competition, because he gives up easily, has no principles, is pragmatic and opportunist. Therefore, character education is a

³³Thomas Lickona, *Educating for Character: How Our Schools and Teach Respect and Responsibility* (New York: Bantam Books, 1992), 52; William Kilpatrick dalam Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: PT. Remaja Rosdakarya, 2011), 31-35

³⁴Ryan, K., & Bohlin, K. E. (1999). *Building character in schools: Practical ways to bring moral instruction to life* (ERIC Document Reproduction Service No. ED423501)

³⁵Thomas Lickona, *Educating for Character*, 50

³⁶Lickona, T. (1992). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books.

necessity for this nation to build a winning mentality for future generations of the nation. Given the fact that demoralization is so acute, school / madrasah education has so far failed on the character aspect.

Classification of Character Education Programs Programs can be classified according to schools of thought and adopt development goals that are important to them as follows): Assessment and Habits: Some approaches emphasize one's moral judgment and thinking while others focus on applying virtuous behavior to habitual behavior (Thomas, 1991). quoted in Ekşi, 2003.³⁷

Excellent academic character and religious awareness, apart from being seen through character values, can also be seen from semester scores, report card scores, and even UN scores, as in MA Al Mawaddah 2 Blitar Indonesia.

The concept of quality education through character values developed at MA Al Mawaddah 2 Blitar Indonesia is carried out through the internalization of quality character values: religion, sincerity, honesty, discipline, exemplary, responsibility, communicative, loving kindness, and self-control. In realizing the quality of graduates with excellent academic characteristics and religious awareness at MA Al Mawaddah 2 Blitar Indonesia, the excellent academic values developed are the values: honesty, discipline, responsibility, communicative, self-control, and religious awareness values developed are values: religious, sincerity, exemplary, loving kindness which can produce quality graduates who are faithful and devout, love science, do good deeds, are confident, have noble character and contribute to society. There is a difference in the emphasis on the quality character values developed in the two institutions, namely MA Al Mawaddah 2 Blitar Indonesia emphasizes religious values of awareness, but does not ignore excellent academic values and emphasizes excellent academic values, but does not ignore religious values.

From the observations, it is also found that the institution uses the principles of integrated moral knowing, moral feeling and moral action, developing the theory of Thomas Lickona and William Kilpatrick, albeit with different terms. Based on the findings of MA Al Mawaddah 2 Blitar Indonesia by using a combination of knowledge, appreciation and practice, using a combination of knowledge, patience and action. This clearly strengthens the two school / madrasa institutions, with the theory of Thomas Lickona and William Kilpatrick that the dimensions of a good character must include three components in an integrated manner, namely: moral knowing, moral feeling and moral action, so that character values contain a comprehensive principle called by Thomas Lickona as holistic virtues.

Based on Thomas Lickona's theory, the values of the holistic virtues character experience internalization, each value does not stand alone but interacts coherently with other values. The character values developed by MA Al Mawaddah 2 Blitar Indonesia are: pesantren values, which include (sincerity, trustworthiness, ketawadhu'an, obedience, trust, ethics), exemplary, environmental care, love of cleanliness, honesty, discipline, communicative, and responsibility, modeling, honesty, tolerance, sincerity, self-esteem, empathy, loving kindness, self-control, humility, and responsibility.

The character values in madrasah and at school, between one value and another, experience consistent internalization, so that a value does not stand alone but is in a spectrum of value groups. Based on the findings data, these values are: religion, sincerity, honesty, discipline, exemplary, communicative, responsibility, loving kindness, and self-control. Based on these character values, the concept of quality education with character was developed at MA Al Mawaddah 2 Blitar Indonesia

³⁷ Ekşi, H. (2003). *Temel insani değerlerin kazandırılmasında bir yaklaşım: Karakter eğitimi programları*. Değerler Eğitimi Der-gisi, 1 (1), 79-96.

which is carried out through the *uswatun hasanah* approach and approaches and through modeling and systems approaches, Internalizing character values in realizing the quality of graduates with excellent academic characteristics. and religious awareness, can be described as follows:

Character Value	Internalization of Value	Quality of Graduates (Academic character Excellent and Religious Awareness)
Islamic boarding school values (sincerity, trust, <i>ketawadhu'an</i> , obedience, trust, <i>keistiqomahan</i>), exemplary, care environment, love of cleanliness, honesty, discipline, communicative, and responsibility modeling, tolerance, sincerity, self-respect, empathy, humility	Excellent academic values: honesty, discipline, responsibility, communicative, self-control	Loving science, self-confidence, virtuous character
	Religious values of awareness: religious, sincerity, exemplary, loving kindness	Faith and piety Doing good deeds Contribute to society

Figure 1.1 Internalization of Character Values in MA Al Mawaddah 2 Blitar Indonesia.

The activity of forming / developing these character values requires a systems approach in order to achieve goals and objectives effectively. In line with Thomas Lickona's theory, the method used is a comprehensive approach that reveals the elements that must be applied to students with the seven elements of character education values, as mentioned above, namely: (a) honesty or sincerity (honesty), (b) compassion, (c) courage, (d) kindness, (e) self-control, (f) cooperation, and (g) hard work (diligence or hard work).³⁸ According to Thomas Lickona, the seven core characters are the most important and fundamental that must be developed in students, in addition to other values. In general, this theory rests on the view that human existence must be interpreted in terms of noble character.

Character can only be built by values. The characteristics of people that stand out, are admired and respected by others. The notion of good character is the answer to the question of which values need to be taught. People who are humble, honest, kind, loyal, patient and responsible are classified as people with good character by others (Akbaş, 2008).³⁹

Character education that is integrated in learning various fields of study can provide meaningful experiences for students because they understand, internalize and actualize it through the learning process. Thus, these character values can be absorbed naturally through daily activities, these values are also developed through the culture of the school / madrasah, so the formation / development of character values is more effective. Character building must be the top priority agenda because it has been proven that in social life there are many problems caused by bad characters.

³⁸ Thomas Lickona, *Educating for Character*, 50

³⁹ Akbaş, O. (2008). *Değer eğitimi akımlarına genel bir bakış. De-ğerler Eğitimi Dergisi*, 6 (16), 9-2

Based on the description above, the character education planning activities at MA Al Mawaddah 2 Blitar Indonesia. has developed character values, both through extracurricular, intra and co-curricular activities.

Some of the good habits acquired at school by students are not included in the official curriculum. These messages are an important part of the hidden curriculum. In fact, the hidden curriculum has a great influence on what experiences students can have, how students can move about and how students can understand themselves and develop their personal perspectives on the world. The hidden curriculum includes an organizational atmosphere that is formed from the symbolic and socio-cultural interactions of the school (Wren, 1999).⁴⁰

Character education can be integrated in learning in every subject, learning materials related to values and norms in each subject need to be developed, made explicit, linked to the context of everyday life. Thus, the learning of character values is not only at a cognitive level, but is comprehensive in internalization and real experiences in the daily lives of students, not only in schools / madrasas, but also at home and society.

Extracurricular activities that have been carried out by schools / madrasas are one of the potential media for character building and improvement of excellent academic quality and religious awareness of students, through extracurricular activities are expected to develop abilities and a sense of social responsibility as well as the potential and achievements of students that are commensurate with the activities. intra and co-curricular.

IV. Closing

A. Conclusion

From the results of the discussion and discussion, it can be concluded that the management model of planning, implementing and supervising character value education in realizing the quality of graduates at MA Al Mawaddah 2 Jiwut Blitar Indonesia is as follows:

1. The character education planning model at MA Al Mawaddah 2 Jiwut Blitar Indonesia was developed based on the vision, mission of the school / madrasah through annual work meetings, the character education planning model is based on a systemic-integrated model, integrating character values in the school / madrasah curriculum, with a combination of moral knowing, moral feeling and moral action, internalized in terms of attitudes and behavior, both vertically (hablum minallāh) in relation to God Almighty, and horizontally (hablum minannās) in relation to oneself, among others, family and society. , as well as the surrounding environment.
2. The model for implementing character education is carried out through habituation of the character values of students in the context of real life at school / madrasah by involving all elements of the school / madrasah, and habituation of the character values of students at home as implemented in schools / madrasas with involving parents of students, implementation with the embodiment of character values (personification) in the daily attitudes and behavior of students, implementing exemplary models of one's behavior by playing the role of good behavior as a good role model in character building, integrating values character values to all subjects, creating a conducive atmosphere, integrating character education in extracurricular, intra and co-curricular activities and programs, building collaboration with parents of students to carry out the control function of the attitudes and behavior of students in everyday life at home.

⁴⁰ Wren, D. J. (1999). School culture: Exploring the hidden curriculum. *Adolescence*, 34 (135), 593-596.

3. The character education supervision model is carried out with strict control and evaluation of the attitudes and behavior of students periodically and continuously by developing indicators of determined character values, using assessment instruments in the form of observation sheets, attitude scales, portfolios and checklists; supervision using internal control management through rules and attitude books, and external control through controlling cooperation with students' parents through home visits, recording achievements, conducting analyzes and necessary follow-up.
4. The implications of the character education management model in realizing the quality of graduates at MA Al Mawaddah 2 Jiwut Blitar Indonesia for school / madrasah policies in the form of a character-based curriculum, a set of rules for the habituation process and targets to be achieved; a systemic-integrative character education management system; quality of graduates with excellent academic character and religious awareness, namely having awareness of realizing the values of quality characters who are faithful and devout, love science, do good deeds, are confident, have noble character, and contribute to society, according to expectations, satisfaction, pride and public trust.

B. Implication

The results of this study provide a concrete picture for the character education management model in schools / madrasahs, especially in character education management in realizing the quality of graduates, which at a practical level can contribute, as follows:

1. The discovery of the concept of quality character education developed strengthens and confirms the position of the two schools / madrasahs that the concept of quality character education, namely the quality of education with excellent academic character and religious awareness, where the excellent academic values developed are the values of: honesty, discipline, responsibility. Responsible, communicative, self-control, and religious values of awareness developed are the values: religious, sincerity, exemplary, loving kindness, using the principle of integrated moral knowing, moral feeling and moral action through exemplary and systems approaches.
2. The discovery of a systemic-integrative character education planning model, an implementation model that uses habituation (habituation), personification, role models, integrating extracurricular, intra and co-curricular activities and programs and forming an environment (bi'ah) that conducive, regular and continuous supervision models, using an internal control management model through rules of conduct and attitude books, and external control management through home visits, controlling cooperation through parents of students providing alternatives and steps in realizing graduate quality through planning, implementation and supervision adapted from management functions: planning, organizing, actuating and evaluating.
3. The discovery of the quality of graduates that have implications for school / madrasah policies in the form of a character-based curriculum, a set of rules for the habituation process and targets to be achieved; for a systemic-integrative character education management system; and for the quality of graduates with excellent academic character and religious awareness, namely having awareness of realizing the values of quality characters who are faithful and devout, love science, do good deeds, are confident, have noble character, and contribute to society, strengthen and strengthen their existence. in realizing the quality of graduates, who can satisfy and pride the community and gain public trust.

C. Recommendation

1. Organizing character education management by consistently developing the concept of quality education with excellent academic character and religious awareness; developing excellent academic values, namely: honesty, discipline, responsibility, communicative, self-control; and developing awareness religious values, namely: religious, sincere, exemplary, loving kindness, using the principle of integrated moral knowing, moral feeling and moral action through exemplary and systems

approaches.

2. The quality of character education programs needs to be improved by continuing to develop a character education planning model based on a systemic-integrative model, an implementation model that uses habitualization, personification, role models, integrating extracurricular, intra and co-curricular activities and programs. and the establishment of a conducive environment (bi'ah), the supervisory model using internal control management through rules and attitude books, and externally through home visits, controlling cooperation through the parents of students.
3. It is necessary to emphasize the implications of the character education management model in more depth for school / madrasah policies in the form of a character-based curriculum, a set of rules for the habituation process and the targets that are achieved; a systemic-integrative character education management system; graduate quality with excellent academic character and religious awareness, namely having awareness of realizing the values of quality characters who are faithful and devout, love science, do good deeds, are confident, have noble character, and contribute to society, according to expectations, satisfaction, pride and public trust.
4. And to further researchers in order to carry out further research which is expected to enrich and reveal more constructively, comprehensively and in more detail regarding character education management, especially emphasizing the deeper study of the reorientation aspect of returning to the sacred mission in realizing the quality of capable graduates who can exceed community expectations and provide satisfaction, pride and enlightenment to the community, and contribute to maintaining the sustainability of the school quality / madrasah graduates.

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