Management Of Strengthening Character Education In Fostering Morals Of Karimah Students At Madrasah Tsanawiyah, Bandung Regency

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Abstract.
This research is motivated by the thought of developing character education, especially in the world of education as a strategic step for the sustainability and excellence of the nation in the future. The world of education is a world that is expected to shape the character of the young generation of the Indonesian nation, considering that character education is the main priority in the educational goals of the current government. In accordance with the reference to President Joko Widodo's vision, namely carrying out a "Mental Revolution" through the policies contained in the Presidential Regulation of the Republic of Indonesia No. 87 of 2017 concerning Strengthening Character Education. However, some student phenomena are found, for example not doing homework, cheating, skipping school without permission, or being indifferent to cleanliness in the school environment, fights between students, bullying, brawl and lazy to study. It is hoped that with character education programs in madrasas based on Islamic boarding schools, students can participate in character education planting activities, one of which is activities in Islamic boarding schools. This study aims to determine and analyze: (1) Planning, (2) Organizing, (3) Implementation, (4) Evaluation, (5) Character education results, (6) Barriers and carrying capacity, (7) Solutions to overcome obstacles. There are three foundations in this research, covering theological, philosophical and six value systems. The theory that underlies this research is management theory and quality theory. This research uses a qualitative approach with a case study method. Data was collected by using triangulation techniques using interviews, document studies, and field observations. With the research subject, the head of the boarding school, the head of the madrasa, teachers and students. Data analysis was carried out through data reduction, data presentation, and conclusion drawing. As for the conclusions of the research results, in general, the management of character education in the development of noble character, students of the Boarding School program at Madrasas at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School, are oriented to the vision, mission and goals that must be realized at a certain time through analysis. resources owned by the school, both human resources and other resources, so that the achievement of school goals can be realized.

Keywords: Management, character education and good morals in madrasas, Islamic boarding schools.

I. INTRODUCTION

After the reform era, the Indonesian nation faced many challenges from various aspects. Moral decline has penetrated a lot in the world of education, rampant corruption, terrorism, anarchism, brawls, bullying, immoral and immoral acts and many other cases. The very fast current of modernization has an impact on changes in Indonesian society in general. The flow of globalization as an aspect of modernization has a negative impact on the occurrence of a moral and moral crisis in every aspect of the nation's life.The problem of evil and bad actions and all evil actions lies in the loss of national character. A strong character is the foundation that gives the human population the ability to live together in peace and to form a world order full of benevolence, which is free from acts of violence and immorality. in improving the morality of the nation's children. Schools are the main focus for the formation and development of morals and morals, which lately are more familiar with character. Although it is true that the world of education is not the only one responsible for the formation of the character of the nation's children. However, it is through education that the civilization of society is formed.The importance of comprehensive and measurable character education for the children of this nation has become a major concern of the government of the Republic of Indonesia

since the last few years, this is evidenced by the issuance of several laws and regulations that emphasize character education at all levels of education management.

The goals of Indonesian National Education are stated in Law no. 20 of 2003 concerning the National Education System which has the goal of making Indonesian people who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, democratic and responsible.[1].Based on the objectives of the law and the long-term national goals set out in law no. 17 of 2007 the government made a character education policy as stated in the Presidential Regulation of the Republic of Indonesia No. 87 of 2017 concerning Strengthening Character Education. This regulation is implemented by the Ministry of Education and Culture with Ministerial Regulation No. 20 of 2018 concerning Character Strengthening in Formal Education Units[2].Character education policies in schools that have been included in the curriculum are still in a dilemma, the application of character education will certainly be maximized when it is in line with the number of hours of religious lessons, where the character values packaged by the government are actually in the values of religious lessons. At this time the portion of religious lessons in schools is very small, ranging from 2-3 hours. This government policy will not be in line with the needs of implementing character education.While in this discussion, the author defines character education by first parsing the notion of character and education. Character means character or personality. According to Wyne in Jejen Musfah (2011:141) states that:[3]"The term character comes from Greek which means "to mark" to mark and focus on how to apply virtue values in the form of actions or behavior".

To facilitate the coaching of students/students in order to obtain maximum results, the coaching is classified into several categories; including coaching in congregational prayers, reading the Qur'an, controlling night studies, extracurricular lessons, exercise, muhadharah, language discipline, discipline outside campus and life discipline on campus. Guidance in each of the above categorizations is carried out by coaches consisting of clerics in the care of students and also assisted by administrators of santri organizations, both male santri organizations and female santri organizations.The main element in this coaching is uswah hasanah (good role model) from the coach. The coaches, both from the ustadz and from the administrators of the santri organization, must set a good example for all students. Because the whole life that students see, hear and do is education. If what students see and hear are good things, then a good education will be embedded in them as well. On the other hand, if what students see and hear is a negative life, which is ugly, negative things will be embedded in them as well. Thus, the success of the education of the students is very dependent on the examples and examples given by the ustadz and coaches.Each one every day, even though his house is only 100 m from the pesantren. All students/students including mukim students/students (live in dormitories) and there are no bat students (who go back and forth) to the house. This is intended to provide a conducive environment for the education of the santri, and not easily affected by the environment outside the pesantren.Thus, education in pesantren lasts 24 hours a day, because all santri activities are intended for education. Santri in their daily life undergo various activities that are quite dense, no time is wasted, without being used for positive things, both in participating in curricular and extra-curricular activities. In turn, of course, with a continuous and long pattern of coaching, the two madrasas have more value than other madrasas that do not have dormitories for students.

II.   METHODS

The research method used is descriptive qualitative, which describes or describes the situation in the field by photographing and presenting the data as it is and interpreting the correlation as an existing factor that applies including the point of view or the ongoing process about the Management of Strengthening Character Education in Fostering Akhlak Karimah. Students of Madrasah Tsanawiyah Bandung Regency. Data was collected by using triangulation techniques using interviews, document studies, and field observations. Research on Madrasahs at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School. The research subjects were the principal, the head of the plus program and the head of the boarding school and teachers. The analysis was carried out through data reduction, data presentation, and conclusion drawing.

III. RESULTS AND DISCUSSION

Education is one way to promote character, mind and body patterns of children that are in harmony with nature and society. The word education is not a new term that is foreign and difficult for the people of Indonesia. Therefore, education for the Indonesian people is a necessity in various aspects of daily life. Related to the efforts made by various groups to advance the character of the nation's children, consciously or not, character education is actually a very important need in the educational process that students go through.One of the efforts made in fostering the good character of students at Madrasah Pondok Pesantren Al-Jawahir and Pondok Pesantren Al-Ihsan to overcome the problem of crisis and moral decadence is character education. Character education is considered as a preventive alternative because education builds a new generation of a better nation. As a preventive alternative, education is expected to develop the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various problems and the character of the nation.The thought of developing character education is very strategic for the sustainability and excellence of the nation in the future. This development must be carried out through good planning, appropriate approaches and effective learning and learning methods. In accordance with the nature of a value, cultural education and national character is a joint effort of the school, therefore it must be carried out jointly by all teachers and school leaders, through all subjects and become an inseparable part of school culture. Character education is now indeed the main issue of education, apart from being part of the process of forming the nation's children's character, character education is also expected to be the main foundation in the success of Indonesia Gold 2025. Within the Ministry of Education and Culture itself, Character education is the focus of education at all levels of education it fosters. Not except in higher education, character education also gets considerable attention. This character education is not used as a standard curriculum, but is accustomed to through the learning process. In addition to the facilities, character education does not have special facilities, because what is needed is a process of awareness and habituation.

The definition of character education itself cannot be clearly defined without being preceded by unraveling the meaning of character and education itself. Even so, there are some education experts who directly define character education, such as David Elkind in Zubaedi (2015:15) which states that:[4]"Character education is the deliberate effort to help people understand, care about, act upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, even in the face of pressure from without and temptation from within". Meanwhile, Rosada (2009:23) interprets:[5]"Character education as a holistic educational process that connects the moral dimension with the social realm in the lives of students as the foundation for the formation of a quality generation". The quality generation is characterized by its ability to live independently and have the principle of a truth that can be accounted for in value. Zubaedi (2015:19) further emphasizes that:[6]Character education is all efforts made by educators to influence students. The teacher facilitates the formation of the character of the students". Efforts to facilitate this can be in the form of exemplary teacher behavior, the way the teacher talks and conveys the material, the way the teacher is tolerant and so on. All efforts are made consciously and planned, not an attempt by chance or sudden. On the basis as explained above, Zubaedi (2015:19) states that:[7]"Character education is a genuine effort to understand, shape, cultivate ethical values both for oneself and for others".The word character comes from the Greek, charassein which means to carve. In the Cambridge and Oxford Leaner's Pocket dictionaries (1992:43)[8]found the definition of character with the same definition, namely; "character is the combination qualities and personality that makes one person different from others". Furthermore Abdullah Munir (2010:44) said:[9]that "If it is interpreted that the result of carving is carving, where the main characteristic of carving is firmly attached to the object being carved". The engraving properties are not easily lost due to time or friction. Removing the engraving is the same as removing the carved object, because the engraving is attached and integrated with the object. This is different from an ink drawing or writing which is only painted or rubbed on the surface of an object. Because of that, its nature is also different from carving, especially in terms of its resilience and strength in the face of time challenges.

Writing and pictures will easily wear out or disappear without a trace. While the nature of the carving remains embedded and attached, such as carvings on wood or stone in temple buildings. Likewise,

the character traits possessed by a person.Character is a mental or moral quality, name or reputation. Character is the nature of traits or things that are very basic in a person. Things that are very abstract in a person, people often call it character or temperament. "Character is a person's character, character, morals or personality which is formed from the internalization of various policies (virtues) that are believed and used as a basis for perspective, thinking. , behave and act. Policy consists of a number of values, morals and norms. Such as being honest, daring to act, trustworthy and respectful to others. The interaction of a person with other people requires the character of society and the character of the nation. Therefore, the development of one's individual character. However, Because humans live in a certain social and cultural environment, the development of a person's individual character can only be done in the social and cultural environment concerned. That is, the development of culture and national character can only be done in an educational process that does not release students from the social, cultural, community and cultural environment of the nation.Helen. H. Douglas in Muchlas Samani and Hariyanto (2011:41) states that:[10]"character isn't inherited. One build its daily by the way one think and acts, thought by thought, action by action". In perception here character is not inherited, but something that is built continuously day by day through thought and deed, thought by thought, action by action.Furthermore, Lickona (1992) emphasizes the importance of three components of good character, namely:[11]moral knowing or knowledge about morals, moral feelings or feelings about morals and moral actions or moral actions. Moral knowing is related to moral awareness, knowing moral values, perspective talking, moral reasoning, decision making and self-knowing. Moral feeling is related to conscience, self-esteem, empathy, loving the good, self-control and humility. Meanwhile, moral action is a combination of moral knowing and moral feeling which is manifested in the form of competence, will and habit. These three components need to be considered in character education, so that students realize, understand, feel and be able to practice them in everyday life these virtue values as a whole and comprehensively (kaffah).

In the Islamic perspective, theoretical character education has actually existed since Islam was revealed to the world; along with the sending of the Prophet Muhammad SAW to improve or perfect human morals and character. In the teachings of Islam itself there is a systematic teaching that not only emphasizes aspects of faith, worship, and mu'amalah but also morals. Even the character and nature of the Prophet Muhammad is personified as having the characteristics of Shidiq, Tabligh, Amanah, and Fathonah. According to M. Mahbubi (2012:41):[12]"Character education is a system of instilling values in school/madrasah residents which includes various components, namely; knowledge, awareness, or willingness and action to realize these values. So that character education can be interpreted as the deliberate use of all dimensions of school life to foster optimal character development". Character education in the current context is very relevant because there has been a moral crisis in society involving the most valuable assets, namely children. These various crises include promiscuous sex, child abuse, crimes against friends, theft, cheating habits, drug abuse, pornography, rape, which have become social problems that until now have not been completely resolved. This condition and moral decadence directly indicate that all religious and moral knowledge obtained from school does not have an impact on changes in Indonesian human behavior. In fact, what can be seen is that there are so many inconsistent Indonesian people, different in their mouths, their actions are different.Building a character is much more difficult and takes a long time. The emergence of corrupt, anarchic and trespassing behavior on the roads shows that the character of this nation is in decline. Therefore, the emergence of awareness of strengthening character education is a reaffirmation of what educators have realized, and one of the efforts made in fostering the moral character of students at Madrasah Pondok Pesantren Al-Jawahir and Pondok Pesantren Al-Ihsan to overcome the problems of crisis and decadence. moral approach is to approach character education. According to E. Mulyasa (2011:7):[13]"Character education in schools/madrasas must involve all components (stakeholders), including the components that exist in the education system itself, namely the curriculum, lesson plans, assessment mechanisms, quality of relationships, learning management, school or madrasa management as well as the work ethic of the entire school. school/madrasa residents.

According to Zarkasi (2010) that:[14]"Character education is closely related to the management or management of the institution. The management in question is how character education is adequately

planned, implemented and controlled in educational activities within the institution. Thus management is the most effective medium in character education'.Character education in fostering the good character of students at Madrasah Pondok Pesantren Al-Jawahir and Pondok Pesantren Al-Ihsan is by character education leading to a generalization or conclusion that character can be defined as virtue, character and moral values that are imprinted which become intrinsic values in humans. that underlies human thinking, attitudes, and behavior. Value or character is the embodiment of thoughts, words, actions based on moral principles, all of which have become habitual patterns in a person, so that with this value pattern humans can be identified and measured the quality of the person concerned.While the habituation education applied in Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School to overcome the problem of crisis and moral decadence is character education which can be translated as an adult human effort to prepare the younger generation with knowledge that can be used in their lives in the future. come. Education comes from the word "educating" then this word gets the prefix me so that it becomes educating, meaning to maintain or give training. Nurturing or giving training needs to be taught, guidance and moral behavior and intelligence of the mind. The definition of "education" according to the Indonesian dictionary is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. Kihajar Dewantoro as quoted by Aman stated that education is an effort to advance the character (inner strength, character) of the mind (intellect) and the body of students. While Malcom Knowles distinguishes between the notion of education and learning. According to him, education places more emphasis on educators as agents of change who provide stimulation and reinforcement to learning and design learning activities to achieve change in their students. While learning emphasizes more on someone who is expected to accept change. Learning is a process where there is a change in behavior, knowledge and skills. While Malcom Knowles distinguishes between the notion of education and learning. According to him, education places more emphasis on educators as agents of change who provide stimulation and reinforcement to learning and design learning activities to achieve change in their students. While learning emphasizes more on someone who is expected to accept change.

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Guidance of students during the formal learning process in the classroom is handled by the Director of KMI / boarding school caregivers and their staff; the head of Madrasah Tsanawiyah and his deputy, the teaching department, the BP teacher and the entire teaching staff. Guidance prioritizes prevention so that students do not commit various violations, rather than repairs after the violations they have committed. This

coaching pattern requires principals and teachers to be proactive towards students, so that coaching can achieve maximum results.The coaching of students outside of formal learning hours is under the responsibility of the care division and all internal teachers (teachers who live in boarding schools). This coaching takes longer, and the mechanism is more complicated because it covers the entire life of the santri, starting from leaving school at 13.30 in the afternoon until entering class at 07.00 in the morning the next day.The planning of character education in developing noble character in fostering the good character of students at Madrasah Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School has been structured quite well and systematically, but its implementation still faces several obstacles. Some of the obstacles faced by schools as managers and managerial policy makers are teacher resources. There are still many teachers who have not completed learning tools and use learning methods that are not in accordance with the learning theme which results in the quality of the learning itself.The organization of character education management in fostering students' moral character at the Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School has generally been running according to the program with the same principle of understanding, commitment to responsibility. The role of the principal in organizing the necessary resources is to form task units in the form of school organizations. With proportional and professional placement of personnel for the benefit of student development. Although it has not been supported by an adequate job analysis.The implementation of character education management for Madrasah students at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School in developing noble character has been going well.

This can be seen in the activities of implementing (actuating) school programs as explained by the principal, reflecting the school's vision and mission, systems, and school management work procedures at the level of professionalism of school administrators and based on principles. There is a good understanding of the program by involving all school staff by providing proportional and professional roles and tasks. However, the implementation of improving teacher performance has not paid attention to the resources they have.Evaluation of character education management in developing noble character in Madrasah students at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School, is carried out in a series of planned activities covering all components of the school activity program, both short-term, medium-term and long-term by being used as material. improvement of the implementation of future school work programs. However, the evaluation carried out by MTs Al-Ihsan has not been followed up with innovative programs that meet the needs.The results of character education in Madrasah students at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School can be known through the application of student morals in the field with better behavior and attitudes such as speaking politely, praying five times a day, being honest, disciplined, and others. Obstacles and carrying capacity of the implementation of character education for Madrasah students at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School, namely the uneven use of syllabus and character lesson plans in the learning planning process, support capacity through facilities and learning resources that need to be developed such as laboratories, resource centers study libraries and their management.   Solutions to obstacles in the implementation of educationcharacter in Madrasah students at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School can be done through a coaching and development process.

IV.   CONCLUSION

In general, the management of character education in the development of noble character, students of the Boarding School program at Madrasas at Al-Jawahir Islamic Boarding School and Al-Ihsan Islamic Boarding School, are oriented to the vision, mission and goals that must be realized at a certain time through analysis of the resources they have. schools, both human resources and other resources, so that the achievement of school goals can be realized. In fact, the management of character education is still not effective because it still faces various obstacles, especially resources, both human resources and school resources. The conclusions of the research are: (a) The planning of character education in fostering the morals of students in MTs is quite good and systematic, but its implementation still faces several obstacles in teacher resources, (b) Organizing,

V.   ACKNOWLEDGMENTS

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