MANAGEMENT OF RELIGIOUS CHARACTER EDUCATION AT MTS SABUL HAYAT JANGO, CENTRAL LOMBOK

Raodatul Jannah
Program Magister Pascasarjana, Universitas Islam Bunga Bangsa Cirebon, Indonesia
Email: raodatuljannah73@gmail.com

Abstract
Noble character is an important aspect in educating children. Even a nation's character is also determined by the moral level of the nation. In this view it is also stated about the formation of character, the formation of this character can be said as an effort to form character. Without character someone easily does anything that can hurt or misery other people. Character is the possession of good things. Parents and educators have a duty to educate children with character content through the subject matter being taught. Therefore, character building efforts are very important to manage students' personalities from negative things. It is hoped that the awakened character will encourage every human being to do something with his conscience. In cultural studies, values are the core of every culture. In this context, especially moral values which are a means of regulating social life, are very decisive in every culture. Especially in the era of globalization which has made relations between worlds widely open, the bonds of moral values are starting to weaken, society is experiencing a multidimensional crisis, and the crisis that is felt the most severe is a crisis of moral values. Currently, Indonesia is facing a very complicated problem in the form of symptoms of a decline in morality in the practices of the nation and state. This situation is really very ironic when this nation actually has.

Keywords: Educational Management, Character, Religion.

Introduction

Noble character is an important aspect in educating children. Even a nation's character is also determined by the moral level of the nation. In this view it is also stated about the formation of character, the formation of this character can be said as an effort to form character (Rochmawati, 2018). Without character someone easily does anything that can hurt or misery other people (Hidayatullah & Rohmadi, 2010). Character is the possession of good things. Parents and educators have a duty to educate children with character content through the subject matter being taught (Lickona, 2022).

Therefore, character building efforts are very important to manage students' personalities from negative things. It is hoped that the awakened character will encourage

every human being to do something with his conscience (Khotimah, 2016). In cultural studies, values are the core of every culture. In this context, especially moral values which are a means of regulating social life, are very decisive in every culture (Subianto, 2013). Especially in the era of globalization which has made relations between worlds widely open, the bonds of moral values are starting to weaken, society is experiencing a multidimensional crisis, and the crisis that is felt the most severe is a crisis of moral values (Zuriah & Yustianti, 2007).

Currently, Indonesia is facing a very complicated problem in the form of symptoms of a decline in morality in the practices of the nation and state (Machendrawaty & Safei, 2001). This situation is truly ironic when this nation actually has various sources of moral values which at the formal level have been agreed to be the basis of national and state life (Pasaribu, 2013). The universal noble values contained in Pancasila, along with the various legal institutions that were born, turned out to be ineffective in conditioning the practice of statehood and society in a dignified manner (Idrus, 2009).

Not only that, even this nation actually claims to be a religious nation. However, the religiosity of the 'claim' is not able to make its adherents have behavior that reflects the existence of social piety, namely the occurrence of relationships between humans that are mutually empowering, mutually beneficial, promoting tolerance, empathy, honesty and fortifying themselves from actions that are against principles and values of human life as civilized beings.

Globalization is currently rolling in all corners of the world, as a fact that cannot be avoided. There are several steps that can be taken by the Indonesian nation in dealing with this globalization. First, sending the nation's best cadres to developed countries to absorb their knowledge and technology and take the positive aspects, then return home to develop them. Second, promote research and development (research and development) in all institutions and fields to produce new findings that are original and spectacular. Third, strengthening the nation's character, especially young cadres who are only active in school and college as future leaders and reformers for the nation's future (Ma'mur, 2016).

Given the importance of character in building strong Human Resources (HR), it is necessary to carry out character education in a directed and appropriate manner. Therefore, it requires concern from various parties, both government, community, family and school. This condition will be built if all parties have a shared awareness in building character education. Ideally character formation or education is integrated into all aspects of life, including family and school life.

In this case, the government is actually concerned with the emergence of policies contained in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 65 of 2013 concerning Process Standards for Elementary and Secondary Education, which emphasizes that in character building in accordance with the characteristics of attitudes, then one alternative is chosen. is the process of affection starting

from receiving, executing, appreciating, living, to practicing. All learning activities are oriented towards competency stages that encourage students to carry out these activities.

Educational institutions, especially schools are seen as a strategic place to shape character. This is intended so that students in all their words, attitudes and behavior reflect good and strong character. Character education requires systematic and gradual processes or stages, in accordance with the phases of growth and development of students. Stages of Character Education must start early, both in the family, school and community environment. School management is one of the effective media in character education in schools. The management applied in Character Education must be participatory, democratic, elaborative and exploratory so that all parties feel significant progress (Tim Pendidikan Karakter Kemendiknas, 2010).

Religious beliefs function to build children's awareness of the existence of God and his relationship with the Creator. How can children be grateful for everything that God created. Ethical education is also important for interacting with the environment. Teach children how to behave towards parents, teachers and others.

The inculcation of these Islamic values must still be adjusted to the level of child development. Therefore, parents must have sufficient knowledge to educate and guide their children. But most parents are too busy with their own activities and affairs, so attention to children is decreasing. To overcome this, educational institutions such as schools have an important role in helping parents who are busy with their work and do not have time to teach children about existing values, especially religious values or religious values.

In the context of the school curriculum, religious character education will deliver students with their potential to become a generation of rabbani who are qur'ani, have faith and piety, have noble character, are orderly and disciplined in accordance with existing regulations (Edison, 2020). Polite towards teachers and parents, honest, diligent in learning, respecting others and caring for the environment (Rakhmawati, 2015). With the potential of the students they have, students can think critically, creatively, innovatively, confidently, independently, develop a sense of national unity and integrity, respect and be proud of the nation's culture and participate in preserving the nation's own cultural works (Harun & Sudaryanti, 2020). This is used as a basis for realizing the vision of national development, namely realizing a society with noble character, morality, ethics, culture and civility based on the philosophy of Pancasila (Wahyudi, 2016).

Departing from the reality above, it is interesting to examine the implementation of religious character education at the Madrasah Tsanawiyah (MTs) Sab'ul Hayat which is located in Jango Village, Janapria District, Central Lombok Regency, West Nusa Tenggara Province. This Madrasah is very thick with a religious atmosphere, in fact it can be seen from the daily life of some students (called santri because this school is based on a pesantren whose lesson content consists of many Islamic boarding schools, such as nahwu, sharaf, morals lil banin and so on) who are experiencing significant developments in

carrying out various activities. worship. The students become accustomed to reciting and also memorizing the Qur'an every day, listening to religious messages as a form of guidance from the teacher and head of the madrasa, carrying out the obligatory prayers and even offering sunnah prayers without having to be ordered and told to.

This Madrasah has a Fullday School curriculum, with the aim of instilling the main values, namely the value of religious character, besides that it also has a superior program of tahfizh Al-Qur'an, so that students have the value of the Qur'anic religious character. The teachers or educators at these madrasas not only teach religion as a science but are accompanied by practical guidance from what students have learned. This process is deliberately escorted with management that is quite effective starting from the movements, the attitude of the child in receiving lessons, which is then carried out by an evaluation involving the homeroom teacher and the student division as well as the guidance and counseling teacher. This madrasah has a graduation standard, namely that children are expected to be able to properly practice religion in accordance with the vision and mission of the school and have memorized at least 5 Juz.

The madrasa monitors all the activities of the students from the time they wake up to the school location and return to their homes with a book of mutaba'ah practice yaumiyyah. With the mutaba'ah amal yaumiyyah book, it is hoped that students can organize any activities that must be carried out both at school and at home, starting from reciting the Koran, reading ma'tsurat, obligatory congregational prayers, qiyamullail, shaum sunnah Monday Thursday , memorization of the Qur'an, riyadhah, helping parents, all can be recorded through the mutaba'ah yaumiyyah book. In addition, the madrasa also provides mutaba'ah tahsin and tahfizh Al-Qur'an books to monitor the memorization and recitation achievements of each student as well as the improvement of their recitations.

Based on some of the descriptions that have been explained above, the researcher wishes to examine further about how the values of religious character education are implemented in Madrasas which involve all elements of the school.

In this section, the researcher conveys the differences and similarities in the field of study studied between the researcher and previous researchers. This needs to be conveyed by researchers to avoid repeating studies of the same things. Thus it will be known what distinguishes the research that will be carried out with previous research. The following is an explanation of these studies:

Sita Acetylena, conducted research that focused on the implementation of character education policies with the results of the study that the implementation of character education policies at Taman Siswa Turen Elementary School went well even though there were several obstacles. Barriers include the lack of professionalism and "between" spirit of teachers, the negative impact of globalization on students and the lack of role of parents and society in the implementation of character education policies. And to overcome these obstacles, a strategy was implemented that 1) increased the professionalism and spirit of

"between" teachers, 2) applied the character education method by "know, ngarsa, nglakoni", 3) strengthen the role of parents and society by increasing the role of the school committee.

Rezki Nurma in his research explained the principal's strategy in building a culture of discipline by holding meetings once a month, posters about discipline, cult activities in the morning, moral development, extracurriculars, rules of conduct that apply to all school members, morning apple activities and a culture of smiles, greet, salim, polite, polite. The principal plays an active role in every decision making by involving not only the teacher, but also the parents of the students because the habituation of discipline must also be supported by the parents.

Research conducted by Yunita Noor Azizah focused on planning, implementing and evaluating character education in religious culture at SMP Negeri 10 and SMP IT Cordova Samarinda.

Iman Nurman Ramadhaniawan stated that in the implementation of character education in schools, the school curriculum is the main key because it can integrate the basic character of the school into the character education process. In addition, exemplary integrated as a whole in school, classroom and home activities is also an important factor in the successful implementation of character education in schools.

Makhsusoh Turrif'ah stated that efforts to internalize religious character for students through the student management system at MTs NU Pakis and MTs Al Hidayah Wajak are through four processes namely planning which is carried out by providing theoretical knowledge, implementation through ubudiyah and extracurricular activities, habituation through the formation of a culture religious activities, as well as ongoing supervision in the form of providing monitoring cards for ubudiyah and extracurricular activities as well as through tawasukh (reminding each other) with community examples and assessments.

Saiful Ngufron Efendi states that management functions in character education are planning, organizing, implementing, and controlling or evaluating. Furthermore, do not forget the four strategies, namely exemplary, habituation, instilling discipline and creating a conducive atmosphere.

Methods

The approach used in this study is a qualitative approach because this research aims to obtain information about character education management at Sab'ul Hayat Jango Central Lombok which includes planning, implementation and evaluation at MTs Sab'ul Hayat Jango Central Lombok. This is in accordance with the purpose of qualitative research, namely to obtain knowledge that can be used in describing a symptom or phenomenon that occurs in the field.

The data in the study were obtained from subjects called data sources. The data in this study are information, actions, activities that can be used as a study related to the focus

of research on the implementation of character education in Sab'ul Hayat Jango, Central Lombok.

In qualitative research, a lot of data collection uses interview techniques, so the data source is called an informant. Informants are people who provide information related to the focus of research.

Results and Discussion

The research data collected were then analyzed using a qualitative data analysis technique using the flow model developed by Milles and Huberman which consists of three stages as follows:

A. Data reduction

Data reduction is a series of processes that include selecting or selecting and simplifying all data obtained from the initial data collection to the preparation of a research report. Data simplification can be done by making a summary and developing a coding system to make it easier to reduce data relating to character education management at MTs Sab'ul Hayat Jango Central Lombok.

Existing data, both from observations or interview results, data summaries or other data results are reduced to suit the objectives and research questions so as to obtain clear information as a basis for making conclusions.

B. Data presentation

The presentation of the data in this study aims to find the meaning of data related to character education management at MTs Sab'ul Hayat Jango Central Lombok which has been processed and then arranged systematically so that it is easy to understand.

C. Withdrawal and submission of conclusions

Drawing and submitting conclusions is the activity of giving conclusions on the data obtained, namely data on character education management applied at MTs Sab'ul Hayat Jango Central Lombok and the extent to which this process has implications for student character.

In this study, checking the validity of the data used two of the four criteria mentioned by Moleong:

A. Trust (credibility)

Credibility is used to prove the compatibility between the results of observations and the reality in the field. To obtain reliable data, the researcher uses a triangulation technique, namely a data validity checking technique that utilizes something other than the data as a checking instrument and as a comparison against the data. One type of triangulation that can be used is triangulation with sources, which means comparing and checking back information obtained through different times and tools.

In this study, the data to be compared were written data in the form of documents related to character education management with data from interviews with school principals, deputy principals, teachers and employees.

B. Dependability

The dependability criterion is the criterion used to assess the quality of research techniques in terms of the process for overcoming errors starting from research planning, data collection, interpretation of findings and reporting of research results. That way the research data can be maintained (dependable) and accounted for scientifically, so that the research techniques used by researchers are consulted with the supervising lecturer as the auditor.

Conclusion

Based on the discussion, it can be concluded that the management of religious character education at MTS Sabul Hayat Jango, Central Lombok is carried out effectively and efficiently. The school has a clear vision, mission, and goals that are oriented towards the development of religious character education for the students. The school also has a well-structured and comprehensive curriculum that integrates both religious and academic subjects.

In addition, the school has competent and dedicated teachers who are committed to implementing the religious character education program. They use various teaching methods and approaches that are appropriate for the students' learning styles, and they also provide guidance and counseling to help students develop their religious characters.

The school also has a supportive learning environment that facilitates the implementation of religious character education. The school management provides adequate facilities, resources, and programs that promote religious values and practices among the students.

Overall, the management of religious character education at MTS Sabul Hayat Jango, Central Lombok is exemplary and serves as a model for other schools to follow. The school's commitment to developing students' religious characters is reflected in the high moral standards and ethical values of its graduates, who are not only academically successful but also socially responsible citizens.

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