



Implementation of Character Education Management through Positive Habituation Activities

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Abstract

Education has a very important role in the fulfillment of competitive human resources in the development of science and technology as well as substantial aspects, namely spiritual in order to be able to produce quality products. To avoid the rampant degradation of character, it is necessary to implement character education management in educational institutions. The purpose of this study was to determine the implementation of character education management through positive habituation activities at the MTs Laboratory of UINSU. This research uses qualitative methods. Qualitative research is research that presents data with a description. Data collection techniques are carried out by observation methods. This type of research is field research. Data analysis consists of three components, namely data reduction, data presentation and drawing conclusions. Based on the results of research, the implementation of character education management is integrated in school activities, namely habituation activities. Character education management activities are carried out in order to achieve the vision and mission of the school.

Keywords : *Implementation, Character Education Management, Positive Habituation*

Introduction

Education is a necessity of human life throughout life, both as individuals, social groups, as well as nations and states. Through good and quality education, the best temperamental individuals will be formed, with good individual character, a good society will be formed, and with a good community character, a good national and State character will be formed as well. The existence and glory of a nation is largely determined by the character possessed. Only a nation that has a strong character is able to establish itself as a nation of dignity and

respect by other nations.(Doni Koesoema, 2007). Education can also be interpreted as an effort to help students develop all their potential (heart, thought, taste and taste) to face the future. (Muchlas Samani & Hariyanto, 2012)

Character building, which is an effort to realize the mandate of Pancasila and the Preamble to the 1945 Constitution, is motivated by the reality of national problems that are developing today, such as: disorientation and the un-lived values of Pancasila; limitations of integrated policy tools in realizing Pancasila values; the value

of ethics in the life of the nation and bemegara; craving awareness of the nation's cultural values; the threat of disintegration of the nation; and the weakening of national independence.

To support the realization of the ideals of character building as mandated in Pancasila and the Preamble to the 1945 Constitution and overcome current national problems, the Government has made character building one of the priority programs for national development. This spirit is implicitly affirmed in the National Long-Term Development Plan (RPJPN) for 2005-2025, where character education is placed as a foundation for realizing the vision of national development, namely "Realizing a society of noble character, morality, ethics, culture, and civilized based on the philosophy of Pancasila."

Related to efforts to realize character education as mandated in the RPJPN, in fact the thing in question has been stated in the functions and objectives of national education, namely "National education is based on developing and shaping the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen". Thus,

RPJPN and UUSPN are solid foundations for operationally implementing cultural education and national character as program priorities.

The Ministry of National Education 2010-2014 as outlined in the National Action Plan for Character Education, namely: character education is mentioned as value education, ethics education, moral education, disposition education aimed at developing the ability of all school residents to give good-bad decisions, exemplary, maintain what is good & realize that goodness in everyday life wholeheartedly.

Based on this description, character education is not just about teaching what is right and what is wrong. More than that, character education is an effort to instill good habits (habituation) so that students are able to behave and act based on the values that have become their personality. In other words, good character education must involve good knowledge (moral knowing), good feelings or loving good (moral feeling) and good behavior (moral action) so that the embodiment of the unity of behavior and life attitudes of students is formed..(Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan, 2011).

This ideal concept of character education in the field is not working optimally. The lack of students gaining direct example of character values in school

is perhaps one of the reasons. As has been explained, character values are not as widely taught through subject matter, but they will be more easily captured by students through direct experience, as Daniel Tilman (2004) points out, "Values are caught, not taught" (that value is in what can be captured, not from what is taught). Thus, the role of the teacher becomes very central to the formation of the character of students.

Character-based education in Islam can be understood as an effort to instill intelligence in students in thinking, behaving, and behaving in accordance with the noble values that become their identity, embodied in interactions with their God, oneself, between sama, and their environment as manifestations of servants and caliphs of Allah. the word of God in Sura An-Nahl/16:90 as follows;

"Indeed, God commands to do justice and benevolence, to give to the relatives and to forbid heinous deeds, impiety and enmity. He taught you so you could take lessons."

Character education in Indonesia and Islam is not something different, as Pancasila and Islam are not something worthy of dispute. The foundation of Muslim behavior comes from the Qur'an and Hadith. Both of these sources acknowledge that in man there is a potential fitrah by which human potential develops towards the fulfillment of the duties of the caliphate and

devotion to the Khalik. In addition, Islam empowers reason as a very important potential in the development of science (Qomar, 2005; Anwar & Hafiyana, 2018) and human survival. The potential possessed by man is used to understand the verses of the Qur'aniyah as well as the kauniyah verses. The understanding of these signs is used to build civilization, by placing education as an institution of 'inheritance' of human civilization.

Habituation is an act that needs to be forced, little by little then it becomes a habit. Next, if, the activity has become a habit, it will become a habit, that is, a habit that is already by itself, and even difficult to avoid. When it becomes a habit, it will always be a routine activity. (Azizy, 2022). Jonh Dewey, as quoted by Isthifa and Marlina (2016), Dewey believes that learning will get good results if you do it, not just reading or listening to something.

In order to realize the expected character building, it is necessary to have management to manage character-based education in the appropriate domain, especially for students who are the object of instillation of character values in everyday life so that students with character are formed

This research was carried out at the MTs Laboratory of UINSU, which is one of the Lab Schools under the auspices of the

Faculty of Tarbiyah Sciences and Teacher Training, North Sumatra State Islamic University (UIN-SU) Medan. Located on Jl. William Iskandar Pasar V Medan Estate which is a campus complex of North Sumatra State Islamic University. The reason for choosing MTs Laboratory of UINSU is because the school is one of the schools under the auspices of the Ministry of Education which has Islamic nuances.

Metode Penelitian

This research uses a qualitative approach with a descriptive method, which is a method in conducting research that aims to describe phenomena or symptoms that are natural in the place under study. Data collection techniques are carried out by means of interviews, observations, and documentation. The data is in the form of words, notes, reports and documents obtained from the principal, deputy head of student affairs, deputy head of curriculum and teachers of MTs Laboratory of UINSU. These data are collected to be concluded as a result of research after analysis and validity tests are carried out.

PRESENTATION OF DATA CHARACTER EDUCATION

In accordance with Law Number 20 of 2003 Article 5 paragraph 1 explains that every citizen has the same right to obtain a quality education. Furthermore, paragraph 2 states that citizens who have physical,

emotional, mental, intellectual, and or social disorders are entitled to special education. In its implementation, every individual gets the same rights in education, be it normal individuals or individuals who have disorders.

Iqbal, Muhammad (2020) explained “Character is a person's nature in responding to situations morally which is manifested in real action through good behavior, honesty, responsibility, respect for others and other noble character values. Character education is related to moral education. However, character education has a higher meaning than moral education, character education is not only related to the problem of right and wrong, but how to instill habits about the good things in life. Thus students have a high awareness and understanding as well as concern and commitment to apply virtue in everyday life. Character education can be integrated in learning in every subject.”

According to the Kemendiknas (2010), character is a person's disposition, character, morals, or personality formed from the internalization of various virtues, which are believed and used as a basis for a way of thinking, behaving, and acting. Noble values as the foundation of the nation's character owned by the Indonesian nation include religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievements,

friendly / communicative, peace-loving, fond of reading, environmental care, social care, responsibility. Hidayatullah (2010), explained that character is a quality or mental and moral force, morals or ethics of individuals who are special personalities who are the drivers and also the drivers, as well as those that distinguish them from other individuals.

Character education is essentially a struggle for each individual to live up to his freedom in their relationships with others and their environment, so that he can further establish himself as a unique and distinctive person, and have moral integrity that can be accounted for (Koesoema 2010). According to Dwiningrum (2013), character education plays a role in developing human potential optimally and developing student patterns and behavior.

CHARACTER EDUCATION MANAGEMENT

The management of character education in Islamic educational institutions starts from the planning carried out by the principal, the organization of programs to be implemented, then implied in each field of study by educators together with full responsibility in the institution (Rusmaini, 2017).

Planning in character education must instill a common awareness and equalize the

perception of the importance of integrity of existing values in all activists in madrasahs, so that these values can become habits (habits) by all madrasah stakeholders.

Organizing is a management function that includes the following activities: (1) a clear job description, (2) division of activities according to the level of power and responsibility, (3) division and grouping of tasks according to the coordination mechanism of individual and group activities, (4) regulation of labor relations between members of the organization (Wibowo, 2013).

Implementation is an effort to mobilize group members in such a way, that they want and strive to achieve goals that have been planned together (Terry, 2010).

The role of the Head of Madrasah is: The role of the head of the madrasa is very important to control the teacher teacher but for his management, the more important role is the foundation. Managerial role. Relating to strong controlling and supervision once a semester relating to the implementation of learning and administration, etc.

“Leadership in Islam is built with sharia values and mutual advice, as well as superiors can accept suggestions and criticisms for the common good.” (Iqbal, 2021).

Control Process The establishment of standards. Done by means of written

standards that each class has. Comparing the implementation of the program with these standards. It is carried out with an evaluation every one month. Most of them still have not reached the target and have not been consistent with character such as cleaning the classroom. Correction of errors that occur is evaluated by reducing if it is too heavy and added if it is too light once an evaluation is held. (Dea Farhani, 2019).

Results Of Research And Discussion

The implementation of character education management is integrated in school activities, namely positive habituation activities. Character education management activities are carried out in order to achieve the school's vision and mission.

Planning in character education must instill a common awareness and equalize the perception of the importance of the integrity of existing values in all activists in madrasahs so that these values can become habits by all madrasah stakeholders. A concrete step that can be taken is to socialize the importance of character education in madrasahs based on educational outputs so far that do not value education and projections of human resource needs that are full of global competition. It also needs to be emphasized on the basis or regulation of the need for schools or madrasahs to implement character education, regulations or legal

basis for talking about the need for the implementation of character education in madrasahs must be understood by all madrasah stakeholders and be able to carry out consciously and responsibly for the implementation of learning that will be carried out (Salim, 2015).

In terms of planning MTs Laboratorium UINSU has instilled the vision and mission of integrated MTS with character education as follows:

Vision

Realizing human resources that are religious, superior and have character.

Mission

- Applying the principles of faith, piety, and, akhlakul Karima in everyday life.
- Develop interests, talents, and potential at the national level.
- Carry out HR coaching to be more creative and innovative.
- Applying ICT (Information Communication Technology) based learning.
- Apply akhlakul Karima's attitudes in an integrated manner and practice them in everyday life.
- Optimizing the coaching of learners to form resilient and responsible people.

Based on information from informants at MTs Laboratorium UINSU from our policy of colliding together instead of solving it ourselves either between the

homeroom teacher, parents and then the organizer it is a positive thing.

Then other positive things are when learning, for example, there are positive activities that are sometimes not scheduled, we hold competitions or children's event activities as well as examples from outside, then we support.

The habituation activities carried out at the UINSU Laboratory MTs, namely when starting and ending the first KBM begin with a study prayer and end with a learning prayer. Then other habituations, namely about the reading angle, the reading corner is a madrasa program that is carried out on Friday and in the roster of subjects on Saturday then there is a program of tahfiz activities and worship practices.

Additional informants of habituation carried out by madrasahs to improve students' positive behavior are: first spreading greetings then in terms of words then habituation to reading the Qur'an through tahfiz programs and worship practices. So if the children have not been able to practice worship then they cannot pray then we direct it to the practice of worship, so in this practice of worship are actually the basic things that first the problem of Prayer five times later dhikr, prayer for the good what it looks like then Prayer the corpse of each student must be able to be both male and female both for the

reading of male and female corpses. Then what we are used to, namely Rawatib Prayer and other Sunnah Prayers, we teach in worship practice. That's the habituation in the MTs Laboratorium UINSU.

Then it's a matter of order. There are two rules in the MTs Laboratorium UINSU, the first is student discipline and the second is a discipline for educators and education. The student's discipline governs the discipline of the student; How the delay, the absenteeism, then the way of dressing, the way of behaving, are all in the student's discipline. While the rules for the teacher regarding the teaching and learning period, then the activeness of teaching, if the teacher does not come, how sick, then if he is unable to teach, what is the order. If someone violates the consultative order if the first student is reminded if they continue to violate also one of them such as attendance will be delivered to the homeroom teacher then from the homeroom teacher continue to repeat the violation then it is delivered to the SPO (Parent Call Letter) the first thing is still handled by the homeroom teacher as well, then if it continues, it will be abused by BP or Kesiswaaan, if it continues also it will get a second SPO (Parent Call Letter) involving the organizer, the organizer is a BP student and the homeroom teacher, if it continues as well then there is a third SPO (Parent Call Letter), this student is told to study at home,

meaning it is returned to parents and finally if it continues to violate automatically we direct students to move where they want to move.

Some things that need attention in organizing are that the division of duties and authorities and responsibilities should be adjusted to the competencies, interests, talents and experiences and personalities of each person needed in carrying out some of these tasks. (Salim, 2015)

In organizing there is a division of work among people based on their abilities. Madrasah teachers must be ready to be given tasks and responsibilities related to strengthening character in madrasahs either related to the delivery of material or activities carried out in madrasah.

Controlling the role of teachers in the implementation of habituation programs that support the moral behavior of these students in madrasahs, namely teachers who control, it means that if there is no automatic teacher, the programs will not run. So the teacher does have a very important role both in terms of habituation, the teacher comes and then the teacher teaches after that there is controlling, namely supervision whether it is from the head of the Madrasah or the deputy head of the Madrasah either his arrival or the teacher is unable to see what positive habituations are for the teacher as an example to his students. Habituation when

we direct students to pray together involves the teacher.

Conclusion

Based on the results of data analysis, it can be concluded that the implementation of character education management is integrated in traditional activities, namely positive habituation activities. Character education management activities are carried out in order to achieve the vision and mission of the school.

In terms of planning, MTs Laboratorium UINSU has instilled the vision and mission of UINSU Laboratory MTs which is integrated with character education. In organizing there is a division of work based on their abilities. Madrasah teachers must be ready to be given tasks and responsibilities related to strengthening character in madrasahs either related to the delivery of material or activities carried out in madrasahs.

The habituation activities carried out at the UINSU Laboratory MTs, namely when starting and ending the first KBM begin with a study prayer and end with a learning prayer. Then other habituations, namely about the reading angle, the reading corner is a madrasa program that is carried out on Fridays and in the roster of subjects on Saturdays then there is a program of Tahfiz activities and worship practices. The habituation carried out by madrasahs to

improve students' positive behavior is: first spreading greetings then in terms of words then habituation to reading the Qur'an through tahfiz programs and worship practices. In controlling the role of teachers in the implementation of habituation programs that support behavior

The morale of these students in madrasas is that the teachers who control means that if there is no automatic teacher, the programs will not run.

The results of character education management through positive habituation activities are instilled in accordance with the development of students, and they consider that this will be very useful for their lives in the future. It is hoped that Ijtihad all school residents will always optimize the implementation of positive habituations and the most important habituation is through example.

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