



## **FORMING THE CHARACTER OF STUDENTS IN MA ISLAMIC SYAFI'YAH PAITON THROUGH ISLAM-BASED EDUCATION MANAGEMENT**

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### **Abstract:**

This study aims to analyze the character formation of students at MA Islamiyah Syafi'iyah Paiton through Islamic-based education management. The research method used is a qualitative method in which researchers work directly in the field to make detailed, detailed and in-depth direct observations. The research location is at MA Islamiyah Syafi'iyah Paiton Probolinggo. In this study, the researchers involved the Principal, Deputy Head of Curriculum, Deputy Student Affairs and Deputy Deputy for Religious Affairs by carrying out data collection techniques through three stages, namely: participant observation, in-depth interviews and documentation studies. The data that has been collected is analyzed using an interactive model with the flow of data recording, data reduction, data presentation and conclusions. The results of the study show that the formation of students' character through Islamic-based education management where the functions of Islamic education management which include planning, organizing, directing, and supervising are indispensable in student character education. Documentally, student character education can be integrated into the institutional curriculum. The character values of students can be integrated into lesson plans or what is now commonly called teaching modules because they already use an independent curriculum.

**Keywords:** *student character, Islamic education management*

### **INTRODUCTION**

What are the characteristics of students? Characteristics is the development of the word character, which in the Big Indonesian Dictionary (KBBI) means psychological traits, character, character, and habits possessed by a person who are relatively fixed in nature. Thus, we can conclude that the understanding of the characteristics of students is the overall pattern of behavior or abilities possessed by students as a result of nature (genetics) and the environment, thus determining their activities in achieving their goals or goals. Student characteristics are also a very important component in learning design. In the book *Interaction and Motivation*

*Teaching and Learning* (2011) written by Sardiman, states that there are three kinds of characteristics of students that must be considered, namely:

1. Characteristics related to students' initial abilities, for example intellectual abilities and thinking.
2. Characteristics related to the background and social status of students
3. Characteristics related to differences in each personality, such as attitudes, feelings, and interests.

In the *Independent Learning Module* for prospective teachers provided by the Ministry of Education and Culture, the characteristics of students include:

1. Ethnicity, of course each student comes from a different ethnicity.
2. Cultural, students as members of a society certainly also have a certain culture.

3. Social status, students in a class usually come from different socioeconomic status.
4. Interest, students have different feelings of pleasure or liking for the subjects they study.
5. Cognitive development, each student has a different level of cognitive development, and this will influence the teacher in selecting and using learning approaches, methods, media, and types of evaluation in conducting learning.
6. The initial abilities of students are individual, meaning that each student has different initial abilities, so to find out they must also be individual.
7. Learning styles of students are visual, auditory, and kinesthetic.
8. Motivation, each student has a different learning motivation in learning. This can be seen from three things: 1) the quality of the involvement, 2) the feelings and affective involvement of the students, 3) the efforts of the students to always maintain/maintain their motivation.
9. Emotional development, students can feel happy/happy, safe, enthusiastic, even on the contrary students feel sad, afraid, and the like in learning.
10. Social development, each student has the ability to adapt to the norms and traditions that apply to groups or communities, the ability to communicate with each other and work together. The social development of students can also be known/seen from the level of their ability to interact with other people and become part of the community in their environment.
11. The moral development of students can be seen from 3 stages, namely:
  - a. Preconventional stage (6-10 years) which includes aspects of punishment and obedience, or students judge good and bad based on the consequences of their actions
  - b. Conventional Stage (10-17 years) which includes aspects of good boy orientation (good behavior orientation), namely pleasing, helping, or being agreed upon by others
  - c. Postconventional Stage (17-28 years) which includes a contractual legalistic orientation, namely the orientation of people to the legality of social contracts.
12. Spiritual development, each student has self-awareness, is flexible and adaptive. In addition, students also tend to look at something holistically, and tend to look for fundamental answers to their life situations.
13. Motor development, students certainly have gross motor and fine motor development

In the perspective of the Koran and Hadith, the ideal characteristics of students are intention for Allah, patient, sincere, honest, tawadhu', qana'ah, tolerant, tha'at, tawakkal, khauf and king, and gratitude. Character education, especially students, is currently a topic that is widely discussed in the world of education. Moreover, educational institutions that are under the auspices of Islamic boarding school foundations. In today's modern era where technology has developed rapidly and is sophisticated, there are many cases that reflect a moral decline and a lack of strong character that is inherent in the Indonesian people. An example is the occurrence of acts of violence, brawls between students, cases of murder, theft, sexual crimes, and others. For this reason, character development and education programs in educational institutions are needed and must be a top priority. "Learn manners before learning knowledge" (Hilyatul Auliya [6/330], quoted from Min Washaya Al Ulama li Thalabatil Ilmi [17]). Quoting from this argument, educational institutions play a very important role in contributing to creating a better nation in the future

Such as the vision and mission of MA ISLAMIC SYAFI'YAH PAITON as follows:

1. VISION  
Creating quality and noble human beings
2. MISSION
  - a. Optimizing the entire potential of the institution in order to obtain high academic achievement.

- b. Growing awareness and appreciation of religious teachings, in order to form a person of noble character.

### **Management Of Islamic Education In Madrasah Aliyah**

Islamic Education Management is a process for coordinating various educational resources such as teachers, educational facilities and infrastructure such as libraries, laboratories and so on. To achieve the goals and objectives of education as stated in Law Number 20 of 2003 concerning National Education System article 3. Therefore research on Islamic Education Management is an interesting and important research object to do, especially to find out how its implementation towards the formation of the character of students in Madrasah Aliyah. Character education in madrasas is closely related to management or management madrasa.

The management in question is how character education is planned (planning), implemented (actuating), and controlled (evaluation) in educational activities in madrasas adequately. This management includes: values that need to be instilled, curriculum content, learning, assessment, educators and education staff and other related components. Thus, madrasah management is an effective medium in the application of character education in madrasas (Muslich, 2011). Related to this, there are several components that need to be planned, implemented, and controlled in character education for students, including:

### **Islamic values that are instilled in the formation of the character of students**

There are several character values that must be given to students. One of them is religious values. However, some of these values need to be planned in detail and on target according to the stakeholders in the educational institution so that they do not cause ambiguity in their implementation. . The kinds of religious values that must be applied in everyday life are as follows:

- a. Aqidah values

Technically, aqidah means faith, trust and belief. Of course, the growth of trust is in the heart, so that what is meant by aqidah is a belief that originates or appears in the heart.

- b. Moral Value

Morals etymologically come from the word khuluq and its plural akhlaq which means character, ethics, morals. Likewise, the word khuluq has compatibility with khilq, it's just that khuluq is human behavior from within (spiritual) while khilq is human behavior from outside (physical)

- c. Sharia Value

Shari'ah is a way of life determined by Allah SWT as a guide in carrying out life in the world towards the afterlife. Its function is to guide people based on sources of Islamic law, namely the Qur'an and Sunnah. In general, the function of shari'ah is as a way of life that has been taught by the Prophet Muhammad SAW so that human life is more directed towards the afterlife.

At MA Islamiyah Syafi'iyah, several Islamic values have been included in the education curriculum, namely the subject of aqidah akhlak.

### **Curriculum Content**

In forming the character of students, the planned curriculum content is not only carried out in the classroom, but it is necessary to apply the curriculum as a whole (holistic), both in explicit activities that are applied in extra-curricular, as well as co-curricular, and self-development. Student character education must emphasize three components of good character, including: moral knowing or knowledge about morals, moral feeling or feelings about morals and moral action or moral actions (Megawagi, 2004). In simpler terms, there are several ways that madrasas can carry out character education, and as a whole it is a picture of a holistic curriculum implementation, namely:

1. Incorporate the concept of character in each learning activity, for example, the habit of praying before starting lessons and at the end of learning

2. Make a slogan that is able to foster good habits in all the behavior of the madrasa community. In this case, it has been stated in the vision and mission of MA Islamiyah Syafi'iyah
3. Regular and continuous monitoring of the discipline of entering the madrasa, the ability to pray Dhuha in the morning and Duhur in congregation, habits in class during the teaching and learning process, habits in speaking and behaving towards colleagues or teachers.

### **Learning in Character Education**

The application of character education in the curriculum can be done in three ways, namely:

1. First integrated into existing subjects in madrasas, and not limited to subjects of Religion, Citizenship Education, Natural Sciences, or Social Sciences.
2. Second, it becomes an inherent part of the local content curriculum.
3. Third, it is included in familiarizing oneself with the culture in the madrasa. For example, cleanliness, ceremonies, extracurricular activities and self-development, the habit of praying Dhuha and Duhr in congregation, all of which are real actions (Kusno, 2019). The strategy applied in character education is by using an integrated strategy in other subjects as described above. Character values can be conveyed not only through religious subjects, Citizenship Education (PKn), physical and sports education, social studies, Indonesian language, and self-development, but can also be through extracurricular and co-curricular activities. What's more, in the current independent curriculum there is a profile of Pancasila Rahmatan Lil Alamin students as follows:

- Faith and piety to God Almighty and noble character
- Global Diversity
- Independent
- Critical Reasoning
- Creative
- Taaddub (Civilized)
- Qudwah (Exemplary)
- Musawah (Equality)
- Shura (Deliberation)
- Tasamuh (Tolerance)
- Tathawwur wa Ibtikar (Dynamic and Innovative)

### **RESEARCH METHODS**

This type of research is a qualitative research with descriptive-analytical method.

The object of this research is MA ISLAMIC SYAFI'YAH PAITON PROBOLINGGO.

This research was conducted, to obtain valid data. This research is focused on developing the character of students through Islamic Education Management at MA ISLAMIAH SYAFI'YAH PAITON PROBOLINGGO. Therefore, those who were used as research subjects were the Head of Madrasah, deputy head of curriculum, deputy head of religion, deputy student affairs, teachers and students of MA ISLAMIC SYAFI'YAH PAITON PROBOLINGGO

The data in this study were obtained in several ways, namely:

1. Through interview techniques
2. Make direct observations
3. Documenting data from interviews and direct field observations.

The data analysis technique in this study uses four stages, namely:

1. Identification of problems that occur in madrasah management in accordance with the formulation of the problem.
2. Categorizing data according to the special categories that have been found from the aspect of writing format and systematics.

3. Present data more simply in narrative-descriptive form and elaborated into explanations according to various concepts related to the results of the analysis, and
4. Summarize the data that has been identified and categorized according to the formulation of the problem.

## **RESULTS AND DISCUSSION**

MA ISLAMIYAH SYAFI'YAH PAITON PROBOLINGGO has a vision to produce quality and noble human beings. Therefore, to realize this vision, the madrasah has developed the following missions:

1. Growing the generation of Islamic qur'ani in students in every scope of madrasa activities.
2. Familiarize students to carry out Dhuha and Dzuhur prayers in congregation.
3. Carry out istighasah every morning
4. Organizing the QURFA program (reading, writing, tahfidz, art of the Koran, and furudul ainiyah, which is more about fiqh issues).
5. Organizing science learning in the field of religious knowledge and in the field of general subjects.
6. Implementing the Pancasila Rahmatan Lil Alamin student profile

Regarding the curriculum, MA ISLAMIYAH SYAFI'YAH PAITON PROBOLINGGO has used the independent curriculum for grade 10 and the K13 curriculum for grades 11 and 12. In the learning process, educators at MA ISLAMIYAH SYAFI'YAH PAITON PROBOLINGGO use strategies from various appropriate learning models. with the objectives of the madrasa and the conditions of the students. The emphasis is more on the formation of the morals and manners of students. To support students' ability to recite and knowledge about fiqh, additional recitation hours are also held twice a week in the morning, namely QURFA (Quran and Furudul Ainiyah). The educational calendar consists of activities at the beginning of the school year, effective learning week, effective learning time, holidays and commemorations of major holidays.

Subjects taught at MA ISLAMIYAH SYAFI'YAH PAITON PROBOLINGGO are as follows: Qur'an Hadith, Aqidah Akhlak, Fiqh, History of Islamic Culture, Arabic, Citizenship Education, Indonesian Language, Mathematics, Arts and Culture, Physical Education, Indonesian History, Physics, Chemistry, Biology, Mathematics and Natural Sciences, Economics, Sociology, Geography, History, Interpretation, Hadith Science, Ushul Fiqh, Kalam, Mysticism, BHS Arabic IAI, ICT, Nashor, Book Morals, Al-Qur'an Interpretation, LM Physics, LM Biology, LM Economics, LM Sociology, Qurfa.

Clean and healthy living behavior is always made a habit every day by cleaning every morning. Class pickets are held alternately every day. In each front of the class a sink is provided so that students get used to washing their hands as a clean living habit. To foster spiritual health, at the madrasah Duha prayers are held in congregation and routine istighasah every morning, then midday prayers every day and other behavioral habits.

## **CONCLUSION**

MA ISLAMIYAH SYAFI'YAH PAITON PROBOLINGGO has implemented eight main substances of Islamic Education Management, namely: 1) Curriculum and learning management, 2) Personnel Management, 3) Classroom Management, 4) Student Management, 5) Facilities and Infrastructure Management, 6) Management Finance, 7) Public Relations Management, 8) and Principal Leadership Management Even though it has implemented eight institutional managerial components

Islamic education above, but it cannot be denied that the results are still not as optimal as expected. For example, in Curriculum and Learning Management there are several obstacles faced, namely the background of students (economic conditions of parents, parents' educational factors, etc.), not all students live in Islamic boarding schools, the rapid development of technology is not directly proportional to the economic conditions of students, the type of style diverse student learning. In student

management, there were also several obstacles such as a lack of discipline from students, many parents of students did not understand school rules and regulations, lack of cooperation between Islamic boarding school administrators and teachers because MA Islamiyah Syafi'iyah was in a boarding school environment. In addition, not all students at MA Islamiyah Syafi'iyah live in Islamic boarding schools or boarding schools. Some of them came from outside, so there were some who had a bad influence on their friends in the pesantren environment. In the field of religious waka, the obstacle faced is that many students from outside are sometimes late, so they don't participate in the congregational duha prayer and istighasah. Some of the students also have not been able to recite the Koran properly.

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