



## IMPLEMENTATION OF A RELIGIOUS-BASED EDUCATION SYSTEM (RBES) IN REALIZING THE NOBLE CHARACTER OF STUDENTS IN BASIC EDUCATION

Asep Saepul Hidayat<sup>1</sup>, Maman Herman<sup>2</sup>, Lilis Kholisoh N<sup>3</sup>

<sup>1,2,3</sup> Master of Education Administration Study Program Galuh University Postgraduate

Email: asepsaepulhidayat@unigal.ac.id<sup>1</sup>, mamanherman@unigal.ac.id<sup>2</sup>,

liliskholisoh@unigal.ac.id<sup>3</sup>

### Abstract:

In order to overcome various problems of character crisis and moral crisis, as well as building a quality education management system in accordance with national education goals. Especially in the implementation and management of basic education, efforts should be made to implement a Religious Based Education System (RBES) in realizing noble character in students, namely a religious education system that is integrated into all components of the school management system. This research was conducted using a qualitative approach, with an exploratory analysis approach to basic education. And produced several conclusions, including: (1) RBES implementation process; (2) RBES implementation strategy; (3) Indicators of successful implementation of RBES; (4). RBES implementation program design; (5) Strategy for evaluating the success of RBES implementation; and (6) development of RBES implementation strategies in realizing the noble character of students, especially at the basic education level. Through the formation of religious-based noble character, it can become the foundation of character and morals as well as basic capital in managing knowledge and learning experiences in facing life in society.

**Keywords:** *Character education, student character, religious-based education system.*

### INTRODUCTION

Pay attention to the noble values contained in one of the principles of the State Philosophy of the Republic of Indonesia, namely Pancasila, especially the first principle: "Belief in One Almighty God", which contains noble values, namely, building an Indonesian nation that is religious, devout and has faith in God. The Almighty. And carry out worship according to their respective religions.

Apart from the basic philosophy mentioned above, there are several basic things that are fundamental to the nation and state and life in this country, including:

The 1945 Constitution, article 31 paragraph (3), states that: "The government seeks and implements a national education system, which increases faith and piety as well as noble morals in order to educate the life of the nation, which is regulated by law." Law No. 20 of 2003 concerning the national education system, states that essentially education is a conscious effort carried out systematically in creating a teaching and learning atmosphere so that students can develop their potential. Through the educational process, a person can have intelligence, noble character, personality, spiritual strength and skills that are beneficial for themselves and society.

The objectives of national education as stated in Law No. 20 of 2003 concerning the education system are: The objectives of national education include: to educate the

life of the nation and develop the Indonesian human being as a whole, namely a human being who has faith and devotion to God Almighty and has good character. noble, possessing knowledge and skills, physical and spiritual health, a stable and independent personality and a sense of social and national responsibility.

Based on an analysis of the basic legal order as explained above and other policies, it appears that:

The education system in Indonesia has noble goals, which in essence education aims to shape the character of someone who has faith and is devoted to God Almighty;

The Indonesian nation is a religious nation, even though it is not a country of one religion. Therefore, religion is the most basic thing in the life of the nation and state in Indonesia;

Education, has a role in building this nation, being religious, obedient to their respective religions, educating, developing and training students to get used to carrying out worship and life according to the demands and laws of their respective religions;

Religious education in the school environment also plays a role in building the basis for ethical education, moral education and social life in society, nation and state.

The weakness of the ethical, moral and religious education system in the education delivery system results in the emergence of problems of violations and low morality in young people, such as:

Increasing teenage rebellion or decadence of student ethics/manners, which is then called a character crisis, Increased dishonesty, such as truancy, cheating, school brawls and stealing, Reduced respect for parents, teachers and authority figures, Increase in cruel and cruel peer groups, The emergence of crimes that have a fanatical and hateful attitude, Speaking impolitely, Deterioration of life ethics and work ethics, Increased selfishness and lack of sense of responsibility as a citizen, The emergence of a wave of self-destructive behavior such as premature sexual behavior, alcohol/drug abuse and suicidal behavior. The emergence of ignorance of manners includes ignoring moral knowledge as the basis of life, such as a tendency to extort, not respecting rules, and behavior that is harmful to oneself or others, without thinking that it is wrong.

By not ignoring the efforts and struggles of educational practitioners, educators and educational staff, especially in basic education. But this reality is a form of concern that is considered very extraordinary. Based on these worrying conditions and problems, it is necessary to have a revitalization and development program as well as educational transformation and implementation of a curriculum that leads to and is based on ethics, morals and religious law in all components of education, especially in each educational unit. The quality of the learning process is the first object of accusation regarding the low character of students.

Learning design experts place the step of analyzing student characteristics in a very important position before the step of selecting and developing learning strategies. All of this shows that whatever learning theory is developed and whatever strategy is chosen for learning purposes must be based on noble character values and existing norms in accordance with cultural values and religious law. Quality teaching and learning activities are learning activities that are oriented towards noble values and local wisdom, student creativity and independence. But behind it all, what are the commitments and consequences of the school management, what is the support from elements of the three educational environmental centers (TEEC), namely the school educational environment, family and community?.

The following is some of the rational evidence based on the logical order of why religion is very important in human life; (1) Religion is a source of morals. Morals are the essence of life that distinguishes humans from animals. The importance of religion in life is due to the great need for morals by humans, because the best morals come from religion, and religion is the highest source of morals. (2) Religion is a guide to truth. For religious people, it is certain that the source and order of truth in life is religion, this shows that religion is believed to be the source of truth. (3) Religion is a source of information about metaphysical issues. Namely a source of information about the truth of the problems of the universe. (4) Religion provides spiritual guidance for

humans. Religion guides them towards a strong, correct and sturdy life system and mentality. (5) Religion is the giver of direction to world life and post-world life. (6) Moral and religious education is education that does not have a direct impact, but has an impact on the character of life in the future. The development of science and technology cannot be stopped, it has even become a primary need in human life, especially in the current era of globalization and the 4.0 era.

However, this does not mean weakening students' beliefs and beliefs as the successors of this nation and civilization, nor does it mean that noble values in accordance with culture, local wisdom and religious law must be neglected. In fact, religious education should be integrated into every process, environment and level of education, it must support, direct, control and mature students towards the formation of a strong, noble character.

Based on the thinking as described above, as a means of transforming education today, these include: (a) Implement integrated religious education in all elements and components of educational management and the educational environment; (b) The transformation of education which is realized by changing the national curriculum, will not be contradictory if educational institutions (schools) remain consistent in implementing the religious education system as the main foundation;

Especially at all levels of basic education, the implementation of the Religious Based Education System (RBES) is the answer to the transformation of education today, especially in the formation of the mentality, personality, behavior and character of students, without having to limit the development of science, technology and civilization, including of general knowledge demands according to the applicable curriculum. The problem is, what is the implementation process, implementation strategy, success indicators, implementation program design, monitoring and evaluation as well as developing implementation strategies for a religious-based education system in realizing noble character in students, especially in basic education.

## **RESEARCH METHODS**

This study is the result of an analytical study on community service activities carried out using a qualitative analysis approach and exploratory analysis method, and the study design was prepared in such a way as to have stages, namely: (1) orientation stage; (2) exploration stage; and (3) concept checking stage; and (4) reliability analysis. The focus of this study is the implementation of the Religious Based Education System (SPBA) in realizing noble character in students, especially at the basic education level. The targets studied include the study of educational management actions, programs and realization of the work of educators and school principals as well as all supporting capacities and related elements. So all activities in this study are adapted to the demands of the qualitative analysis approach, procedures and design, starting with problem identification and reaching the stage of finding a model for implementing religious-based education management in realizing the ideal noble character of students to be implemented.

## **RESULTS AND DISCUSSION**

Examining and analyzing the presentation of the focus of the study problem as explained above, the main objective of this research is to examine: Process, Strategy, Success Indicators, design of implementation programs and evaluation strategies as well as development of strategy models in the implementation of a religious-based education system to realize noble character in students , especially in basic education. The process of forming students' noble character which is based on noble values, especially in accordance with the religious order and sharia adhered to, is proven in the manifestation of attitudes, personality, behavior, morals and ways of thinking (mindset) in life through the learning process. One way is to consistently implement the Religious Based Education System (RBES) in various components of the school management system. Rationally, the paradigm of thinking is as depicted in the following chart:

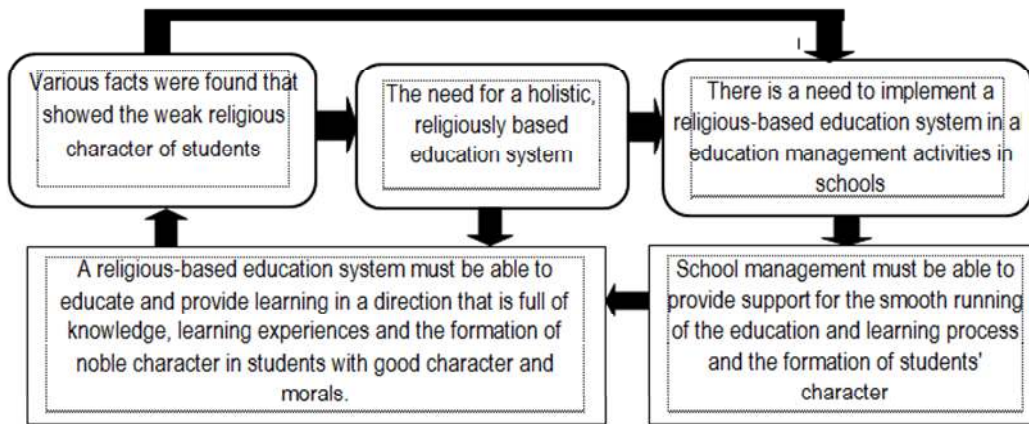


Figure 1: Study Paradigm

Based on Figure 1 above, the author establishes the assumption that the implementation of a Religious Based Education System (RBES) has a role and is needed to provide support for the smooth and successful education process. RBES in this study is essentially a process of managing religious education and learning using various approaches, techniques and strategies, and integrated into all elements and components of education and learning, so that a form of noble character is formed that is based on the noble values of culture and nation as well as religious law. As described in the following image:

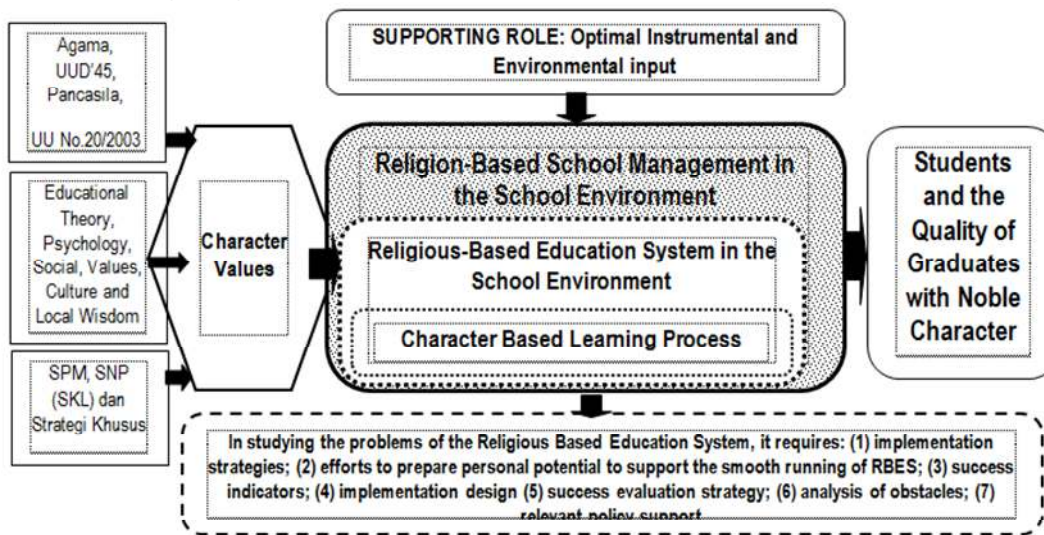


Figure 2. Paradigm for RBES Implementation Study Coverage

Implementation of a Religious Based Education System. The need to improve the quality of graduates and logically the importance of a Religious Based Education System is illustrated in the following figure:

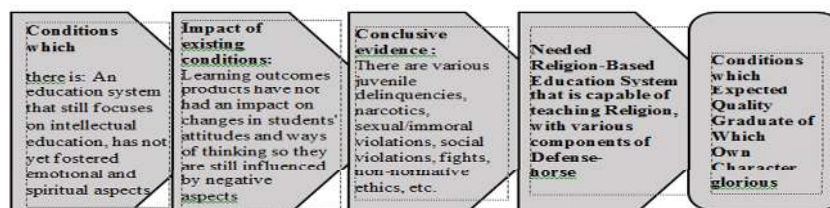


Figure 3. Rationalization of the Importance of Implementing RBES

This picture shows the rationalization for the importance of implementing a Religious Based Education System (RBES). This idea is also supported by the fact that religious education strategies are weak in formal education, especially at the basic education level. A religious-based education system is intended to be a system of organizing education and learning, which is based on the learning of religious law in an integrated manner in all educational and learning component systems.

learning at school. Meanwhile, formally, religious law is taught by only one religious education subject with a time allocation of 2 hours per week. Not ignoring the curriculum structure, but religion is learning in the totality of life, therefore through a religious-based education system, teaching religion in various aspects of life. RBES in this case means: (1) Religious education is taught through the environmental conditions, culture and climate of the school; (2) Religious education, integrated into the learning process by all subjects, through several strategies, methods, techniques and specific learning approaches; (3) Religious education is implemented in a religious school life structure; (4) Religious education is taught through various types of student activities; (5) Religious education is taught through the school management system; (6) Religious education is applied in the attitudes, behavior, personality and role models of educators, education staff and all school residents, and (7) Religious education is also integrated into the institutional system of regulations and policies.

The strategic foundation in the implementation of the education system is intended to be a system foundation that is able to answer the way an educational process is carried out and act as a form of solution to various problems that occur. One of the crucial problems at the moment is that the Indonesian nation is experiencing an economic crisis, a social crisis, a crisis of character, and a crisis of ethics and morality, and what is even more dangerous is if there is an *aqidah* crisis, namely the weakening of the strength and quality of religious life in a religious nation. For this reason, implementing a religious-based education system is an extraordinary strategy in building the nation's character, ethics, morality, social and culture, character and noble character.

The implementation of a religious-based education system is based on four principles, as follows: (1) Principle of Equifinality. This principle is based on modern management theory which assumes that there are several different ways to achieve a goal. The religious-based education system emphasizes flexibility so that schools must be managed by the school community according to their respective conditions. (2) Principle of Decentralization. This decentralization principle consistently emphasizes that program decisions and actions are a shared strength, joint initiative, and joint decision of the school community. Education is a complicated and complex problem that requires decentralization in its implementation. (3) Principles of the Self-Management System. Schools have a certain autonomy to develop teaching objectives of management strategies, distribution of human and other resources, solving problems, and achieving goals based on their respective conditions. Because schools are managed independently, they have more initiative and responsibility. (4) Principle of Human Initiative. The implementation of a religious-based education system places greater emphasis on a system of human management by humans and in a humane manner, therefore various initiatives, action plans, implementation and control and their success will depend on the quality of human resources.

### **Strategy for Implementing a Religious-Based Education System**

The main strategy in implementing the Religious Based Education System (RBES) in the school environment (formal education at the basic education level), namely: an integrated strategy across all components (ISAC) of the education program management system, as illustrated in Figure 3 above. This strategy is supported by several operational strategies as follows: (a) System Regulation Strategy. The implementation of RBES in the school environment is a decision that is supported by all elements of the school community and stakeholders, which is stated in the school's internal system regulations, or more strongly supported by government policy. (b)

Revitalization Strategy. The implementation of RBES is not a substitute for Religious Education (PA) as in the national curriculum, but is instead a complement, reinforcement and revitalization of the overall positive impact of students' learning processes and experiences, as well as efforts to achieve educational targets and goals, which are realized by the noble character of students based on religious law. (c) School Management System Integration Strategy. Religious learning is integrated in all forms, patterns and systems of administration and implementation of school management, including the planning, implementation, supervision, evaluation and development stages, including leadership of all elements of the education system in school institutions. (d) Learning Process Integration Strategy. Integration of religious education in the entire learning process (all subjects) through: (a) application of the IMTAQ approach in the learning process; (b) Application of a spiritual approach in the learning process; (c) Organizing several local content subjects in the field of religious education, such as: local content on aqidah, local content on fiqh, local content on Arabic and others. (e) Strategy for Creating Support for Environmental, Cultural and Climate Conditions. Integration of religious education, through environmental planning, culture and school climate. (f) Student Activity Integration Strategy. Religious education and learning is applied and integrated in various student activities, through religious-based programs, religious activities, and the attitudes and behavior of students in various student activities are nuanced, rooted, behave and behave according to the order of religious law. (g) Emphasis Strateg Conditioning the habituation of students to be religious, through the implementation of religious-based school academic regulations, even though they have to use a pattern of approach. (h) External Cooperation Strategy. Collaboration with non-formal educational institutions (Islamic boarding schools) around the school in organizing school Islamic boarding schools. (i) Through the following steps: (1) Building an effective work team in the implementation process of implementing a religious-based education system; (2) All RBES implementation planning is integrated into all components of the school planning document and is operationally outlined in the general guidebook and technical implementation guidebook; (3) Prepare and complete policy legality regulatory documents for both the school's internal structure and the authorities; (4) Building agreements and understanding on action plans, as well as various forms of cooperation within the school's internal environment; (5) Building external support and school stakeholders; (6). Realizing the RBES implementation work program in stages, in accordance with the school's internal capabilities; (7). Realizing continuous monitoring and evaluation and continuous improvement follow-up. (j) External partnership cooperation strategy. Specifically for Islamic religion-based formal education, for example, it can be supported by external partnership collaboration with Islamic boarding school institutions and other Islamic organizations, which the institution deems appropriate.

### **Indicators of Successful Implementation of a Religious-Based Education System**

Determining indicators of success in the implementation of a religious-based education system, or other innovation programs, is very important, especially as a form of evaluation of activity optimization, instrument material for measuring success, direction of achieving targets for implementing activities and others. The indicators for the success of implementing a diverse education system in the educational process at the basic education level include:

Table 1

Indicators of Successful Implementation of RBES

<b>N</b>	<b>Sub</b>	<b>Success Indicators</b>
<b>o</b>	<b>Program</b>	
<b>1</b>	<b>Policy</b>	There is support for policy regulations from the

	Regula-tory Support	education delivery team as a form of legal basis for the school management system.
<b>2</b>	Integration of School Planning Programs in Totality	The RBES implementation work program is integrated in the documents: School Work Plan, School Annual Work Plan, and integrated into the School Activity Plan and Budget.
<b>3</b>	Integration in the Realization of School Management	The implementation of RBES is totally integrated in the actualization of school management work components: <ul style="list-style-type: none"> <li>a. School administration management;</li> <li>b. School financial management;</li> <li>c. Management of educational infrastructure;</li> <li>d. Student management;</li> <li>e. Management and development of educators and education personnel;</li> <li>f. Management and development of national curriculum, local content curriculum;</li> <li>g. Management and implementation of the learning process for all subjects;</li> <li>h. Management of school environment, culture and climate;</li> <li>i. Management of student activities, extracurricular activities;</li> <li>j. Management of cooperation and stakeholder participation;</li> <li>b. Management and development of life in the school environment.</li> </ul>
<b>4</b>	Quality of strategies for implementing a RBES.	<ul style="list-style-type: none"> <li>a. Realization of strategy implementation;</li> <li>b. Development of Implementation Strategy;</li> <li>c. Changes in implementation strategy;</li> <li>d. Improve implementation strategies in a flexible and continuous manner.</li> </ul>
<b>No</b>	<b>Sub Program</b>	<b>Success Indicators</b>
<b>5</b>	School Internal Carrying Capacity	RBES implementation is supported by aspects of the school's internal conditions: <ul style="list-style-type: none"> <li>a. Support for the readiness of school personnel/internal human resources;</li> <li>b. Support for internal school HR cooperation;</li> <li>c. Support for the availability of internal school facilities;</li> <li>d. Support for activity budget availability;</li> <li>e. Support for the school's internal physical and non-physical environmental conditions;</li> <li>f. Support for conditions and arrangements for school culture and climate; and others.</li> </ul>
<b>6</b>	School External Carrying Capacity	RBES implementation is supported by aspects of external school support: <ul style="list-style-type: none"> <li>a. Support and participation of students' parents;</li> <li>b. Support for government and community</li> </ul>

		participation; c. Support and participation of all stakeholders.
7	Relevance of the Impact, Targets and Objectives of the RBES program and School Goals	Results of evaluation of the success of RBES implementation: a. Relevant to achieving semester/annual targets; b. Relevant to achieving school goals; c. There is a continuous improvement program plan.

These are several sub-main indicators of success in implementing RBES, which can be applied to basic education, which can then be followed up through monitoring and self-evaluation instruments as well as measuring success and development.

### Design of a Religious-Based Education System Implementation Program in Realizing Noble Character in Students

The program implementation design of a program is more likely to be a procedure or steps in the process of implementing a work program. Likewise, in implementing the Religious Based Education System (RBES), a general plan or design of the implementation program is obtained, as illustrated in the image below:

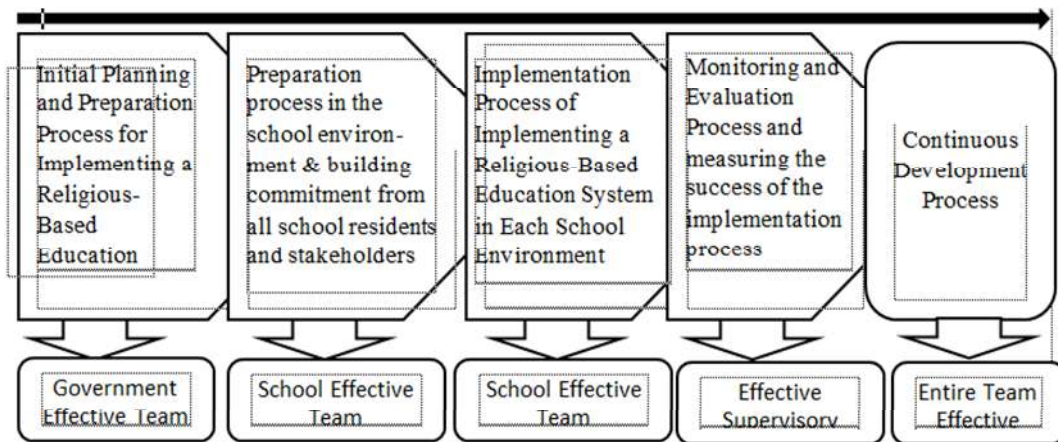


Figure 4. General Design of RBES Implementation

An overview of the realization of the implementation of activities to implement a religious-based education system at the basic education level is essentially the implementation of education and learning that is based on the order and application of religious law in various components of the education system in schools. Meanwhile, based on the study reduction analysis, a special design was obtained in the form of an implementation implementation procedure. religious-based education system, some of which are described in the table below:

Table 2.  
RBES Implementation Design

No	Activity Sub Program	Realization of Activities	Activity Targets
1	Preparation for RBES Implementation	a. Preparation of RBES implementation program design; b. Working deliberation and Determination of the RBES	a. Existence of RBES Program Documents; b. School



		Implementation Program c. Procurement of RBES Implementation Regulatory Documents	community agreement; c. Policy Document.
<b>2</b>	Program Planning RBES implementation activities	Preparation of design a. Preparation of RBES implementation design; b. Efforts to integrate and assimilate the RBES implementation program in all school work planning documents; c. Socialization of all program plans to all school members.	a. Existence of RBES implementation on program design documents; b. RKS, RPS, RKAT & RKAS which have integrated the RBES Program
<b>3</b>	Actualization and Control of RBES Implementation	Implementation of the RBES implementation program which is integrated into the entire education management system: a. Religious-based school administration; b. The Merdeka Curriculum is religiously based; c. Local content curriculum based on religion; d. RBES is integrated in the Implementation of P5 (Project for Strengthening Pancasila Student Profiles) Independent Curriculum; e. Religious-based learning process, accompanied by: - Religious-based Learning Model RPP; - Religious-based learning module; - RPP and Module: relationship of material to the holy book Al-Qur'an, Hadith or Risallah. f. Procurement and arrangement of religious-based learning facilities;	Implemented optimally (RBES implementation targets are outlined in each management program)
No	Activity Sub Program	Realization of Activities	Activity Targets
		g. Religious-based school environment arrangement; h. Creation of a religious-based culture and climate;	

		<ul style="list-style-type: none"> <li>i. Organizing religious-based extracurricular activities;</li> <li>j. Organizing religious-based student activities;</li> <li>k. Preparation of school life arrangements, ethical codes and all religious-based school life regulations.</li> </ul>	
4	Carrying Capacity Strength	<ul style="list-style-type: none"> <li>a. Internal carrying capacity;</li> <li>b. External carrying capacity.</li> </ul>	Optimizing program carrying capacity
5	Monitoring and Evaluation	<ul style="list-style-type: none"> <li>a. Monitoring and evaluation of RBES implementation realization activities internally is carried out by the school principal and the Special Team.</li> <li>b. Monitoring and evaluation of implementation success is carried out by external supervisors.</li> </ul>	Implemented optimally and produces appropriate evaluation analysis results as follow-up material for improvement.
6	Self-Evaluation Work Deliberation	<p>The Self Evaluation Work Deliberation discussed:</p> <ul style="list-style-type: none"> <li>a. Analysis of barriers and constraints;</li> <li>b. Analysis of solutions to obstacles and constraints;</li> <li>c. Discussion of the results of the annual work evaluation;</li> <li>d. Analysis of system improvement needs according to capabilities.</li> </ul>	A document analyzing the needs for improvement and development of RBES implementation was produced
7	Analysis of planning and implementation of follow-up system improvements	<ul style="list-style-type: none"> <li>a. There are documents on the results of joint evaluation analysis;</li> <li>b. The existence of a RBES Implementation Strategy Development Document;</li> <li>c. There is a Follow-up Document and Continuous Improvement of RBES Implementation.</li> </ul>	Produced Program Document for Improvement and Development of Sustainable RBES Implementation.

### **Evaluation Strategy for the Implementation of a Religious-Based Education System in Realizing Noble Character in Students**

Program evaluation is an effort to find out the extent of the success of a program. The results of this evaluation can later be used by policy makers (Decision makers) in making decisions about whether the program is appropriate and still suitable to be continued or is still lacking, so that improvement efforts are needed. , or perhaps even have to be stopped. Meanwhile, what is meant by Educational Program Evaluation is an evaluation that assesses educational activities that provide services on an ongoing basis. From this opinion, it can be interpreted that evaluation is carried out to assess educational activities that are ongoing and their implementation does not occur in a short time. Likewise in the implementation program for a religious-based

education system; (a) Evaluation Targets: School Principals, Teachers and Education Personnel in the school environment and school performance in implementing a religious-based education system; (b) Evaluation Implementer: The internal environment is the school principal and the external party is carried out by the school supervisor; (c) Time for implementing program evaluation: routinely once a semester or once at the end of each academic year;

(d) Evaluation strategy: open evaluation and embedded evaluation. Open evaluations are carried out periodically (once per semester or annually), while embedded evaluations are carried out at any time. (e) Purpose of Program Evaluation: Program evaluation aims to provide data and information as well as recommendations for policy makers (decision makers) to decide whether to continue, improve or stop a program. Some of the objectives of evaluation are: (a) To obtain a basis for consideration at the end of a work period, what has been achieved, what has not been achieved, and what needs special attention; (b) To ensure effective and efficient ways of working that lead the organization to the use of existing resources; (f) Benefits of evaluation activities: (a) Program evaluation is useful for decision making and follow-up policies for the program being implemented; (b) Stopping the program, because it is deemed that the program has no benefits, or cannot be implemented as expected. (c) Revise the program, because there are parts that do not meet expectations (there are errors but only a few); (d) Continuing the program, because the implementation of the program shows that everything has gone according to expectations and has provided useful results. (g) Disseminate the program, because the program was successful so it would be very good if it was implemented again in another place and time.

### **Development of strategies for implementing a religious-based education system in realizing noble character in students**

In essence, development is an educational effort, both formal and non-formal, which is carried out consciously, planned, directed, organized and responsible in order to introduce, grow, guide, develop a balanced, complete, harmonious personality base, knowledge, skills in accordance with talent, , desires and abilities as provisions on one's own initiative to increase, improve, develop oneself towards achieving optimal human dignity, quality and abilities and independent personality.

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### **Implementation of a Religious Based Education System**

National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent,

aimed at developing the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (SisDiknas, 2003).

In connection with the nature of learning education, if it is related to the development and renewal of education and learning in Islamic religious education, the aim is to eliminate educational dichotomies. A country that wants to progress in its development must pay attention to education radically (in depth) so that it does not leave the slightest mistake, of course that is what the state wants. If the state only sees and feels, that is not a good step, then institutions, academics and the state must be united to participate in executing and creating good innovations in a structural manner from top to bottom so as to avoid the dichotomy that has been a problem in education ( Naif, 2016).

The implementation of a Religious Based Education System in this case is a breakthrough and renewal in the education management system. And related to renewal, there are two terms attached, namely invention and discovery. Invention is the discovery of something truly new from human work. In this context, Ibrahim (1989) states that renewal is a discovery that can be considered new for ideas, objects, events, individuals or groups of people (society). Innovation can be the result of an invention or discovery. Innovation is carried out for a specific purpose or to solve a problem. The processes and stages of change in education relate to development, dissemination, planning, recruitment, implementation and evaluation. For example, a "top-down model" is an educational innovation created by certain parties as leaders or supervisors and applied to subordinates, such as educational innovations that have been implemented by the Ministry of National Education so far. These two "bottom-up models" are innovation models that are obtained, created and implemented from below to improve the implementation and quality of education. Likewise, in the implementation system of the Religious Based Education System, it can be done through a "top-down model" or "bottom-up model" approach.

The implementation of a religious-based education system is based on four principles, as follows: (1) Principle of Equifinality; (2) Principle of Decentralization; (3) Principles of Independent Management Systems; and (4) Principle of Human Initiative. As for the implementation of a religious-based education system, in this case what is meant is the implementation of religious education, through all elements and components of educational administration. This shows that religious education students must be integrated into all components of the education delivery system, namely: (1) the application of religion in the school administration management system; (2) implementation of integrated religious education in managing curriculum development and various forms of learning processes; (3) Religious education is integrated in the management of educational infrastructure and facilities; (4) religious education is integrated into the environmental management and structuring system; (5) Religious education is integrated in climate management and preservation of regional culture, wisdom and local excellence; (6) Religious education is integrated in the management of various forms of student, extracurricular and other activities.

As for the education quality development system in the basic education environment, at least it refers to 5 important principles, namely: (1). Principles of the Importance of Focusing on Productivity; ;(2). Principles of Democratization in Implementation; (3). Cooperative Principles in implementation; ;(4). Effectiveness and efficiency and management; and (5) Focus on Targets and Objectives; (6) Leading to VMTS (vision, mission, goals and objectives). Likewise, in the process of implementing a religious-based education system to develop the character of students, especially at the basic education level.

### **Strategy for Implementing a Religious-Based Education System**

Strategies that can be implemented in implementing religious-based education management are grouped into four groups of strategies, namely: (a) Input optimization

strategy: (1) strategy to unite thoughts; (2) Strategy for empowering internal and external school resources; (3) Strategy to strengthen commitment. (b) Strategy in the effectiveness aspect of the management process by implementing: (1) Strategy for creating an order of life and school activities based on character values; (2) Strategy for the integrity of character values in education management and services; and (3) Character-based learning strategies with an integrity approach to curriculum and learning, (c) Strategy to increase output and outcome productivity, using a results optimization approach, achieving operational standards for character-based implementation and the relevance of work results to the demands of national education goals.

The readiness of the abilities of educators and education staff to support the successful implementation of religious-based school management, emphasizing strategies for developing professionalism and character building of educators and education staff can be done with the following six strategies: (a) With regard to the principal's leadership focus; (b) With regard to technical aspects, namely increasing the effectiveness of professional development and forming teacher character directly and indirectly; (c) With regard to the approach taken, the effectiveness of professional coaching and the formation of teacher character is carried out through individual coaching, group coaching and general coaching; (d) With regard to coaching priorities, namely strategies for increasing character spiritual competence to awareness of trust, charity and worship; (e) With regard to the process, namely building commitment, work culture and real productivity; (f) Oriented to the quality of work results, the level of quality of religious role models and the quality productivity of graduates who have good morals. Through the 6 strategies mentioned above, they are in accordance with several strategies that have been implemented, and produce excellent quality results.

### **Indicators of the Success of a Religious-Based Education System**

Furthermore, the next important thing in implementing a religious education system in order to realize noble character in the education system which is also manifested in the character of students, especially in basic education, is for managers to always refer to the indicators that must be determined before implementation or implementation. If we can't measure it, we can't manage it (Kaplan and Norton, 1996). The phrase stated by Robert Kaplan and David Norton in their paper entitled "Translating Strategy into Action" conveys the message that measurement is important so that we can manage the achievement of the goals we hope for in the future (secure the future). Therefore, many organizations measure the quality of success in achieving organizational goals through establishing performance indicators.

For organizations, these indicators are absolutely necessary. Even at an individual level, we often set indicators that we must achieve, so that we remain at the level we want. For example, when we try to maintain punctuality when going to work. Indicators have unconsciously become part of the routine of human life. However, even so, often we are still inconsistent with the indicators that have been set. No matter how strict the target, sometimes we are still late for the office. Why is that? Is the indicator wrong? If what we want is not to be late for the office, then the level of punctuality is the right indicator.

In 1999, Fortune Magazine revealed that 70% of strategies failed due to poor execution processes. Then in 2003, Fortune Magazine again stated that less than 10% of strategies were executed effectively. This shows that establishing quality indicators alone is not enough, self-awareness is needed in monitoring their execution. Therefore, there are two main keys that can be used to accelerate the achievement of goals, first, how we set quality indicators, second, how we achieve them accompanied by self-awareness. We call the first key performance management, which is a mechanism used to develop performance measures/indicators as a tool to determine whether or not organizational goals have been achieved.

Indicators of school success in implementing religion-based education management to realize the noble character of students are measured by the following

general indicators: (1) Indicators of success in the input aspect, general indicators: (a) the school is able to optimize instrumental and environmental management input support; (b) the school empowers the school's internal and external resources; (2) Indicators of success in the process aspect, general indicators: (a) The school implements character-based school management through a strategic planning process; (b) the school carries out the process of providing religious and noble character-based curriculum development services along with other curriculum tools; (c) The school carries out a learning service process based on religion and noble character by using strategies and approaches that are integrated into all learning; (d) the school carries out a process of serving students based on noble character; (e) carry out a character-based employment service process; (f) carry out financial service processes based on religion and noble character; (g) carry out the process of providing infrastructure services based on religion and noble character; (h) carry out character-based administrative service processes; (i) carry out organizational service processes based on religion and noble character; (j) carry out a community participation service process based on religion and noble character; (k) carry out environmental, climate and cultural service processes based on religion and noble character; (3) Indicators of success in the output aspect, general indicators: an increase in the achievement of character-based National Education Standards (SNP) both in the aspects of content standards, process standards, graduation standards, manpower standards, infrastructure standards, financial standards, management standards and assessment standards ; (4) Indicators of success in the outcome aspect, general indicators: (a) There is an increase or change in the character of students; (b) There is an increase or change in students' morals; (c) There is an improvement in the character of students; (d) Producing quality graduates as evidenced by academic achievement and non-academic achievement.

And indicators of success in the impact aspect, general indicators: (a) achievement of the objectives of character-based school management, resulting in character changes in educators and education staff; (b) achieving the goals of the religious-based and noble character school management program will lead to character changes in students and graduates; (c) the achievement of the goals of the religious-based school management process and noble character will lead to changes in the character of the school.

### **Design for the Implementation of a Religious-Based Education System**

In the implementation system of religious-based education, there is another important element, namely implementation design. Namely the formulation of steps to achieve the goal. There are several steps in the process of determining a design for the implementation of a religious-based education development system, namely: (1) Process Requirements: collect and compile information to provide a structure with the final goal, namely creating a process requirements document that highlights the various stages, risks and stakeholders for production ; (2) Team Building: Once process requirements are finalized, for each objective, teams are finalized based on skill and experience levels. The team's function is to familiarize themselves with the entire process; (3) Planning and Implementation: The process planning team will develop the modules, policies and procedures required for production, which after necessary internal and external approvals are implemented; (4) Continuous and ongoing monitoring and evaluation. Likewise, in implementing a religious-based education system in forming the character of students in basic education.

### **Strategy for Evaluation of the Implementation of a Religious-Based Education System**

Evaluation of the implementation of a religious-based education system to produce the realization of noble character in students is the most important process and must be carried out in order to correct the imbalance in strategy implementation. The management process cannot be said to have achieved final results before the

results of strategy implementation are evaluated. Strategy evaluation is the final stage in strategic management. Strategy evaluation is defined as an attempt to obtain information that can be modified in the next period due to internal and external factors that can change at any time. In the strategy evaluation, it will be answered whether the objectives have been achieved in accordance with the implementation of the chosen strategy.

Defined by Marcovitch in Sabrina Leticia states that evaluation is not the final step in a management process, but it is the initial step that becomes the material for subsequent work, because the strategic management process is an ongoing process that determines the management parameters of an educational institution. Likewise in implementing a religious-based education system.

Evaluation of strategies in implementing a religious-based education system is a stage where management tries to ensure that the chosen strategy will be implemented appropriately and can achieve the institution's goals. An evaluation strategy is a process that directs the results to be achieved in various activities and actions that have previously been carefully planned with the hope that the goals can be achieved. Strategy evaluation can also be defined as a series of processes that convince the management team that the strategy selection can definitely be implemented by management as material for post-implementation reflection and as a basis for the next strategic plan.

In order for the evaluation of the implementation of a religious-based education system to run optimally, a manager must get clear feedback from his subordinates in the organization. The main focus in evaluating strategies for implementing a religious-based education system is the creation and measurement of performance. Performance measurement is an important stage in evaluating the achievement of work results that have been carried out by each part of the institution's management in an effort to achieve the institution's goals, objectives, vision and mission. Strategy evaluation can be described into three stages. The first stage is performance measurement, which includes (1) activity performance (2) level of target achievement; The second stage is analysis and evaluation of performance results to determine the extent of performance progress that has been made; The third stage is reporting progress and performance results verbally, in writing and also on the computer. Reporting aims to communicate the extent to which the organization has achieved its goals.

The strategic management process runs like a cycle where one component is closely related to another. Starting from observation, then developing a strategy and continuing with strategy implementation and ending with monitoring and evaluation, then returning to observation. Likewise, in implementing a religious-based education system to create noble character in students, especially in basic education. Character-based education management evaluation strategies can be carried out using the following strategies: (1) Types of activity evaluation and program evaluation; (2) The evaluation program components include aspects: (a) evaluation targets; (b) evaluation objectives; (c) evaluation focus; (d) evaluation method; (e) evaluation approach; (f) the scope or level being evaluated; (g) its orientation, which is entirely oriented towards the process of activities and implementation of the character-based education management implementation program; (3) Evaluation activities must have the following targets: (a) Input evaluation; (b) Process evaluation; (c) Output evaluation; (d) Outcomes evaluation. Which must be able to measure aspects: (a) input effectiveness; (b) process effectiveness; (c) output productivity; (d) relevance of outcome; and (e) reality of impacts; (4) Evaluation of character-based education management is carried out using techniques: self-evaluation by the school and followed by further evaluation by external parties.

### **Development of strategies for implementing a religious-based education system**

The components in the Religious Based Education System model in the formation of students' noble character consist of input, process, output and outcome components as well as goals. Therefore, the success of the Religious Based Education

System will be determined by: (1) input efficiency to provide meaningful support for the smooth running of the process; (2) the effectiveness of the process so that it produces the expected results; (3) productivity of processes and results so that they provide a positive impact, quality and excellence as expected; and (4) the relevance of the results and impacts to national education goals. This presentation is illustrated in the model into four parts, namely preparation, implementation, results, and impacts and objectives. In the first aspect, there is the aspect of input efficiency in the character-based school management preparation process. The elements that must be considered are the instrumental and environmental input components. Which is formalized into the school development program (Suhermanto, 2023).

The second component is process effectiveness, where the main components that support the effectiveness of the Religious Based Education System process consist of three stages, namely strategy, monitoring and evaluation. The strategy in the Religious Based Education System is divided into two components, namely: The first strategy, internalization and integrity of character values in the school management process, creating the order of school life and various forms of managing educational services in the school environment, includes: (a) curriculum development and character-based learning; (b) student management and services; (c) management and personnel services; (d) financial management and services; (e) management and administrative services, (f) management and services of educational infrastructure, (g) management and organizational services, (g) community participation; and (i) management of environmental, climate and cultural services.

The second strategy is to provide stress by applying discipline in accordance with the school life order that has been mutually agreed upon, as well as applying sanctions for violations of character values to all citizens with full commitment.

A special strategy for building students' character is carried out with a character-based learning strategy, accompanied by a religious-based curriculum and a religious and noble character-based learning model that is integrated into all forms of learning activities.

The process component that must be considered in implementing character-based school management is the readiness component and efforts to prepare educators and education personnel who have high character competency and spiritual potential. The coaching that can be done is through workshop training and In House Training (IHT) to increase professional competence and Character Spiritual Development (CSD) to increase character spiritual competence.

In the third part, the expected results of the religious-based school education system process include: (1) the creation of a character-based educational climate; (2) creating a religious-based educational culture; (3) creation of a religious-based learning system; and (4) the formation of students and the production of graduates with noble character. Meanwhile, the fourth part is the impact resulting from the process of a religious-based education system, where the impacts that will result include: (1) the formation of noble character in individual students and graduates who have noble character; (2) the development of quality school character; (3) the creation of a dignified regional character; and (4) the formation of a national character that has dignity.

The form of the character school management model is described in a model consisting of five main components, namely preparation for the input component, process, results for the output component and impact on the outcome component and its relevance to the objectives, as in the following picture model:



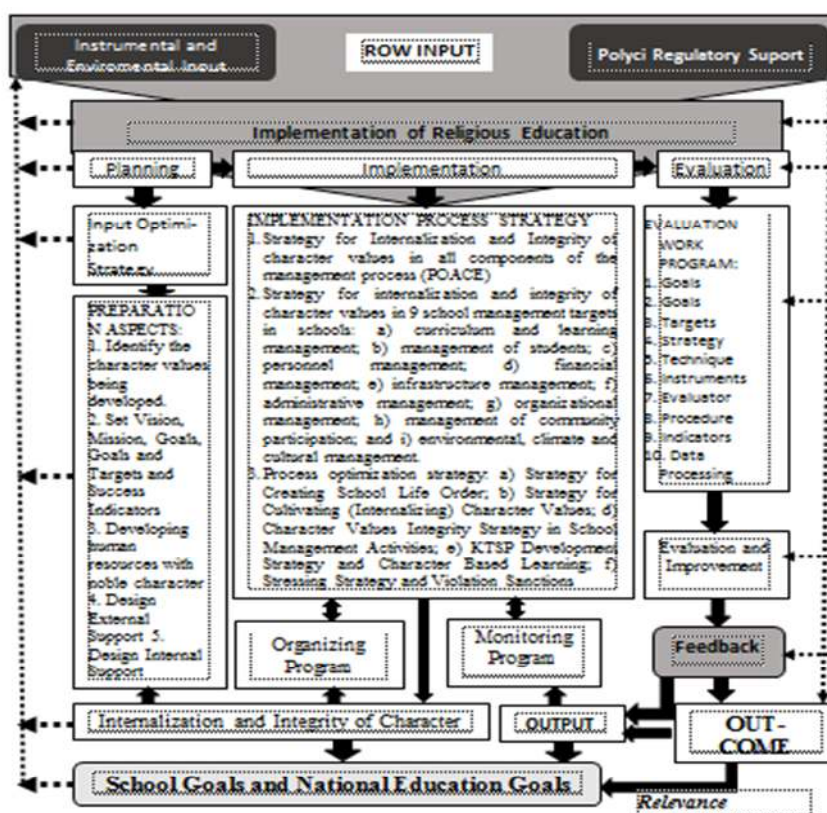


Figure 6. Development of a Strategy Model for Implementing a Religious-Based Education System

## CONCLUSION

Based on the results of the study as described above, there are several things that can be concluded, including: (1) Implementation of a religious-based education system in basic education, which is essentially a religious education system that is integrated into various forms of educational management, which aims to create noble character in students. (2) The main strategy in implementing a religious-based education system to create noble character in students is a comprehensive, continuous and sustainable integration strategy. This is applied both to aspects of input, process, output, outcomes and educational objectives. The target object is the integration of religious-based education systems into components: school management, curriculum development, learning processes, environmental management, school culture and climate, student activities and others. (3) Indicators of success in the impact aspect, general indicators: (a) achievement of the objectives of character-based school management, resulting in character changes in educators and education staff; (b) achieving the objectives of the religious-based and noble character school management program will lead to character changes in students and graduates; (c) the achievement of the goals of the religious-based school management process and noble character will lead to changes in the character of the school. (4) Design for implementing a religious-based education development system, namely: (1) Design for preparing process requirements; (2) Control design conducive to team collaboration; (3) Planning and implementation design; (4) as well as the design of continuous and continuous monitoring and evaluation. (5) Strategy evaluation can be described into three stages, namely: (1) measuring system management performance in implementing a religious-based education system in accordance with planning and achieving targets; (2) analysis and evaluation of performance results to determine the extent of progress in

implementing a religious-based education system so that it is able to realize noble character in students; and (3) Performance developments and results, in order to facilitate the implementation of continuous and ongoing improvements. (6) The pattern of developing a strategy for optimizing the implementation of a religious-based education system must be focused on the following things: (1) developing an implementation strategy for integrating noble character values in accordance with religious law; (2) Development of an implementation approach; (3) development in the form of internal regulatory powers and regulations of each regional government

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