

CHARACTER EDUCATION MANAGEMENT FOR STUDENTS AT THE AL-MUJAHIDUL AMIN MODERN ISLAMIC BOARDING SCHOOL IN PALANGKA RAYA CITY

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Abstract: *The purpose of this study was to describe in depth the planning and implementation of character education at the Al Mujahidul Amin Modern Islamic Boarding School, Palangka Raya City. The study was conducted at the location from November 9, 2024 to February 9, 2025 using a descriptive qualitative approach. The results of the study indicate that the planning of character education at the Al Mujahidul Amin Modern Islamic Boarding School was carried out through several important stages, including: determining the vision and mission of the Islamic boarding school, formulating the motto and Panca Jiwa as the basis for values, determining superior programs, providing supporting facilities and infrastructure, compiling a curriculum in accordance with character values, implementing an educational assessment system, and determining the rules of conduct that serve as guidelines for student behavior. The implementation of character education at this Islamic boarding school is realized through four main aspects, namely the integration of character values into all subjects, the application of character values in the daily activities of students, the active role of teachers in carrying out Islamic boarding school programs, and setting clear targets in achieving character education. With this approach, Pondok Modern Al Mujahidul Amin shows its commitment to producing a generation that not only excels in academic aspects, but also has a strong character and is based on Islamic values.*

Keywords: *Character, Education, Management.*

Abstrak:

Tujuan dari penelitian ini adalah untuk mendeskripsikan secara mendalam perencanaan dan pelaksanaan pendidikan karakter di Pondok Modern Al Mujahidul Amin, Kota Palangka Raya. Penelitian dilaksanakan di lokasi tersebut mulai tanggal 9 November 2024 hingga 9 Februari 2025 dengan menggunakan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa perencanaan pendidikan karakter di Pondok Modern Al Mujahidul Amin dilakukan melalui beberapa tahapan penting, antara lain: penetapan visi dan misi pondok, perumusan motto serta Panca Jiwa sebagai landasan nilai, penentuan program-program unggulan, penyediaan sarana dan prasarana yang mendukung, penyusunan kurikulum yang sesuai dengan nilai-nilai karakter, pelaksanaan sistem penilaian pendidikan, serta penetapan tata tertib yang menjadi pedoman perilaku santri. Adapun pelaksanaan pendidikan karakter di pondok ini diwujudkan melalui empat aspek utama, yaitu integrasi nilai-nilai karakter ke dalam seluruh mata pelajaran, penerapan nilai karakter dalam kegiatan sehari-hari santri, peran aktif guru dalam menjalankan program-program pondok, serta penetapan target yang jelas dalam pencapaian pendidikan karakter. Dengan pendekatan ini, Pondok Modern Al Mujahidul Amin menunjukkan komitmennya dalam mencetak generasi yang tidak hanya unggul dalam aspek akademik, tetapi juga berkarakter kuat dan berlandaskan nilai-nilai keislaman.

Kata Kunci: *Karakter, Pendidikan, Manajemen.*

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INTRODUCTION

Education is an activity carried out by humans to develop the potential that humans have had since they were born into the world. According to Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state (Hidayatullah, 2010). Meanwhile, according to Ki Hajar Dewantara as quoted in the book on multicultural education, education is an effort to advance the growth of morals (inner strength, character), mind, and body of children (Mahfud & Khoirul., 2010).

Education that has been running so far is considered not yet capable of forming the character of a nation, during this transformation period there is a shift in some of the values of community life as an impact of the transition, in this transitional society there is also a disorientation of values due to the transition from rural society to urban society, agrarian society to industrial and service society, from traditional society typology to modern society, from feudal society to egalitarian society, from social beings to economic beings, the entire transition process causes some Indonesian people to experience conceptual and practical instability regarding the principles of life that must be lived (Widisuseno; 2015).

Character comes from Greek meaning "to mark" It means "to mark" And "focus" how to apply the values of goodness in real actions or daily behavior. In the Great Dictionary of the Indonesian Language Poerwadarminta, character is defined as nature, disposition, mental traits, morals or manners that distinguish one person from another. (Hambali, 2021). Character should be realized based on the family, community, and school environment. (Umiarso and Zazin, 2020). Character is identical to morals, ethics, and morals, so that character is a universal value of human behavior that encompasses all human activities, both in relation to God, to oneself, to fellow human beings, and to the environment, which is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture, and customs (Samrin, 2016).

Advanced nations compete to prepare themselves to face the global world that is increasingly bringing cultures and civilizations closer together so that each country will receive the impact of changes that are not necessarily in their direction, including Indonesia. Therefore, Indonesia strengthens its national resilience by focusing on character education which of course does not ignore other education. Therefore, character education is an important aspect for a generation that will continue the greatness and glory of its country, because in the hands of the nation's children the future of a country's life is expected, if the generation that is born has a strong, good and noble character then it can be guaranteed that a nation or country will experience glory and glory in the midst of other nations that are facing decline in various fields, but if the next generation of the nation has a weak character, does not have noble values, and is eroded by foreign cultures that invade intensively into the country without hindrance then it is certain that the country will experience the destruction of its identity as a nation, and will face a moral and intellectual crisis and its people will experience long suffering due to being led by a generation that does not know morals, manners and etiquette (Rofi'ie, 2017).

Character education is understood as an effort to instill intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is in accordance with the noble values that are their identity, manifested in interactions with God, themselves, each other, and their environment. These noble values include: honesty, independence, politeness, social nobility, intelligence of thought including intellectual curiosity, and logical thinking. Therefore, instilling character education cannot just be a matter of transferring knowledge or training a certain skill. Instilling character education requires a process, exemplary examples, and habituation or acculturation in the environment of students in the

school environment, family, community environment, and mass media (exposure) environment. (Triyatmini, 2021).

Management according to (Hakim & Mukhtar., 2018). Namely a planning process (planning), organizing (organizing), implementation (actuating), and evaluation or control (controlling) resources to achieve goals (goals) effectively and efficiently. Character Education Management is a strategy applied in the development of character education which is organized with the desire and intention to embody the teachings and noble values to realize the school's social mission through management activities. In character education, values have a strong and fundamental role so that in its journey, values have the goal that each individual/person increasingly appreciates their individuality. In addition, they are able to achieve the freedom they have so that they can grow as individuals and as free and responsible citizens, even to the level of integral moral responsibility for living together with others on this earth. Values in educational institutions are one piece of two sides of the moral approach to education. First, the moral approach in a narrower scope, namely in schools, and second in a broader scope, namely in the relationship between individuals and other institutions, in the form of events in the world of education. (Dr. Dakir, s.Ag., 2017).

Based on UNICEF data, in 2016 it was estimated that 50% of violence had occurred among adolescents. Brawls everywhere due to the lack of attention from institutions and the family environment in forming children's character (Karmilah, 2021). This can be caused by genetic influences or the surrounding environment. (Julistiaty Madhakomala & Matin, 2018). Islamic boarding schools with all their phenomena are something very interesting to study. This Islamic educational institution has characteristics that are very different from other educational institutions, both in terms of history and development, institutional components, and educational patterns (Ahmadi, 2020). Islamic boarding schools as well as Islamic education must be able to realize the vision of Islamic education with the principle of organizing quality and relevant Islamic education according to the needs of society. Islamic boarding schools, which are Islamic educational institutions, are a place to instill characters such as sincerity, independence, full of struggle and heroism, steadfastness and always prioritizing the interests of the surrounding community. In addition, Islamic boarding schools must also be consistent and able to adapt to the character of the Indonesian nation, when the character of the nation begins to be neglected by education in general, then Islamic boarding schools as one of the Islamic educational institutions must be able to maintain the values of the nation's character.

Pondok Modern AL Mujahidul Amin is one of the Islamic boarding schools in Palangka Raya City which stands on 4 ha of waqf land, located on Jl. RTA Milono Km. 9.8 Kereng Bengkirai, Sebangau District, Palangka Raya City, Central Kalimantan Province. This Islamic boarding school is far from the center of Palangka Raya City, so it is very conducive as a place for beat him in this (deepening religious insight). This Islamic Boarding School was pioneered by alumni of the Modern Darussalam Gontor Boarding School, Ponorogo with the mission of establishing an Islamic educational institution, where the young generation can gain knowledge, increase insight and experience an adequate education and teaching system. The name Al Mujahidul Amin means a Trustworthy Fighter. The goal is that all activities or movements carried out are full of fighting spirit for the sake of maintaining the trust of the people by being pious to Allah SWT; namely carrying out all His commands and avoiding all His prohibitions.

Related to character education, researchers conducted initial observations at the AL Mujahidul Amin Modern Islamic Boarding School in Palangka Raya. It was found that problems related to the character education of students were the lack of motivation to learn in students, unable to adapt to the environment, which caused students to feel uncomfortable. In addition, another phenomenon found by researchers related to character education problems was that there were still students who violated the rules such as being late for prayer obligations,

being late for class lessons, bringing cellphones into the Islamic boarding school which brought mobile phone into the boarding school including strict prohibitions and even bullying and fights. With these problems, this study aims to describe the planning and implementation of character education at the Al Mujahidul Amin Modern Islamic Boarding School, Palangka Raya City.

METHOD

This research uses a qualitative approach, with a descriptive qualitative research type, namely an approach rooted in philosophy. postpositivism, which is used to investigate the natural conditions of the research object. In this case, descriptive data is in the form of written or oral data from people and behavior that can be observed (Herman, 2022). The location of this research was conducted at the Al Mujahidul Amin Modern Islamic Boarding School, Jl. RTA Milono Km. 9.8 Kereng Bengkirai, Sebangau District, Palangka Raya City. The research period was conducted for four months, namely from November 9, 2024 to February 9, 2025.

The data sources used in this study are primary data and secondary data. In this study, primary data was obtained by researchers directly through the process of observation, interviews and documentation with the leaders of the Islamic Boarding School and the administrative division of the Al Mujahidul Amin Modern Islamic Boarding School on Jl. RTA Milono Km. 9.8 Kereng Bengkirai, Sebangau District, Palangka Raya City. While secondary data was obtained from documents, books, theses or scientific journals related to this study. The data collection technique in this study used observation, interview and documentation techniques. Meanwhile, the data validation technique used in this study was the triangulation technique. Triangulation is finding data so that the data to be analyzed is true and the right conclusions can be drawn, so that through this method researchers can draw real conclusions not only from one point of view so that the truth can be accepted. While the data analysis used in this study includes data collection (Data collection), data reduction (Data reduction), data display (Data presentation), And conclusion drawing/verification (Drawing conclusions).

RESULTS AND DISCUSSION

Character Education Planning at Al Mujahidul Amin Modern Islamic Boarding School

Education is a process of forming the character of students to become good and superior human beings. The function of education is to build people who are faithful and pious, both in behavior according to religious values and applicable laws and regulations. Character education needs to be instilled in participants from an early age, because character education is the beginning for students to know, understand, and apply good morals and character in behaving and behaving in accordance with religious values (Komara, 2024). Character education is an education system that encourages students to instill character values involving aspects of knowledge, feelings, actions, awareness or will, is an effort that is designed and implemented systematically to help students understand behavioral values related to divinity, self, fellow human beings, the environment based on religious norms, law, manners, and customs (Ngafif, 2023).

Character education also requires good planning so that its application can also occur well. Character Education Planning consists of the process of determining goals, namely producing a generation that is knowledgeable and has good morals, preparing programs or activities in the form of daily, weekly and annual (Wulandari, 2024). Based on the results of research conducted through observation, interviews and documentation regarding character education planning with the leaders of Islamic Boarding Schools and the administrative field on November 9, 2024-February 9, 2025, at the Al Mujahidul Amin Modern Boarding School,

Jl. RTA Milono Km. 9.8 Kereng Bengkirai, Sebangau District, Palangka Raya City. Thus, it is known that character education planning at the Al Mujahidul Amin Modern Boarding School is an initial stage that must be carried out to determine what must be done in the future. Therefore, the planning that is determined must be related to the Sunnah of the Prophet Muhammad. The planning of the Al Mujahidul Amin Modern Boarding School is carried out by designing the vision and mission of the Al Mujahidul Amin Modern Boarding School, Determining the Motto and Five Souls of the Al Mujahidul Amin Modern Boarding School, Determining the programs carried out by the Al Mujahidul Amin Modern Boarding School, Determining the facilities and infrastructure at the Al Mujahidul Amin Modern Boarding School, Determining the Curriculum of the Al Mujahidul Amin Modern Boarding School, and Determining the rules and regulations of the Al Mujahidul Amin Modern Boarding School.

The vision of Pondok Modern Al Mujahidul Amin is to become an Islamic educational institution that produces leaders of the community, a place of worship, and a source of religious knowledge, Arabic, the Qur'an, and general knowledge with the soul of a pesantren. Its mission includes the formation of a superior generation towards khairul ummah, the development of students who are noble, healthy, have broad insight, and serve the community, teaching religious and general knowledge in a balanced manner, and the formation of citizens with an Indonesian personality who are faithful and pious. Its motto is to be highly moral, healthy, knowledgeable, and free-thinking. While the five souls that are upheld are sincerity, simplicity, independence, Islamic brotherhood, and freedom.

The program carried out by the Al Mujahidul Amin Modern Islamic Boarding School is to improve Arabic and English language competency, through daily practice in the form of oral and written tests. (Mufradat, Muhadasah, Insha and Translation), instilling manners and discipline, through training in rules and character guidance together with room/class supervisors, and developing extracurricular activities such as muhadharah (speech or lecture practice) which is carried out once a week. The facilities and infrastructure owned by the Al Mujahidul Amin Modern Boarding School in supporting the implementation of character education for students such as classrooms for studying, a boarding school library, student dormitories, a mosque, a caretaker's office, a multipurpose hall, a student cooperative, a public kitchen, bathrooms, ablution areas, as well as sports fields and parking lots.

Pondok Modern Al Mujahidul Amin as an Islamic educational institution runs an educational system with the curriculum of kulliyatul mu'allimin al-islamiyah (KMI). The KMI curriculum is an educational curriculum that is applied in modern Islamic boarding schools, especially in the Darusallam Gontor Islamic boarding school and Islamic boarding schools that adopt its educational system. KMI means Islamic teacher school and this curriculum is designed to produce cadres of educators and leaders of the community who have strong Islamic insight and leadership skills. Conducting Educational Assessment at Pondok Modern Al Mujahidul Amin.

The assessment carried out at the Al Mujahidul Amin Modern Boarding School includes 3 aspects of assessment, namely the Cognitive Aspect, this is assessed in terms of student knowledge (lesson grades). The affective aspect, this is assessed from the attitude of students when they are in the boarding school environment, both in class and outside the class (morals and manners). The Psychomotor Aspect, this is assessed from the actions or sensitivity of students to the environment (practice, worship and other good things). The rules and regulations at the Al Mujahidul Amin Modern Boarding School are designed as an integral part in supporting the implementation of student character education. Learning provisions are strictly regulated, where learning activities start from morning to noon, and at certain times can be interspersed with additional lessons in the afternoon or evening. In the teaching process, two main languages of instruction are used, namely Arabic and English, as a form of habituation as well as improving students' foreign language skills. Attendance is an important point, where

every student is required to attend every lesson. Lateness or absence without permission is considered a form of violation of discipline. Students' academic assessments are obtained from several types of exams that are carried out periodically, including mid-semester, end-of-semester, and end-of-year exams.

Learning ethics are also emphasized in the rules of the boarding school. Students are required to show respect to teachers, maintain order in the classroom, and dress neatly according to the provisions of the boarding school during learning activities. In terms of assignments or homework, each student is required to do it independently and submit it on time as a form of personal responsibility. In addition, there are also a number of prohibitions that aim to maintain a conducive learning atmosphere and boarding school life. Students are prohibited from cheating, skipping class, and bringing or using prohibited items. They are also prohibited from arguing with teachers, showing disrespect to teachers, or making noise during the teaching and learning process. To maintain order, the boarding school sets sanctions that are graded, starting from verbal warnings, written warnings, temporary suspension from learning activities, calling parents, to the most severe sanction in the form of expulsion from the boarding school if the violation committed is very serious and can no longer be tolerated. Overall, these rules are an important part of the education system at the Al Mujahidul Amin Modern Boarding School, because they not only regulate the behavior of students, but are also an effective instrument in forming a character of discipline, responsibility, and respect in them. Thus, the overall results of the assessment of students, both in terms of academic and disciplinary aspects, will be the main reference in determining graduation standards through collective teacher meetings.

The results of this study are in line with the theory of Amir, 2006, which states that planning(Planningg) is interpreted as an effort to formulate the future direction of the organization, to set targets and ways to achieve these targets. In addition, the results of this study are also in line with the opinion of Wijayanti & Sari, 2018 that planning(Planningg) as one of the more complete management functions, namely not only limited to the selection of vision (mission), goals and methods to be used. In character planning, there are two directions that need to be planned, namely planning programs and activities that instill character in schools to students and instilling personality values for the planners themselves who have a relationship between the planned elements. So it can be concluded that character education planning at the Al Mujahidul Amin Modern Islamic Boarding School is the first stage carried out to determine what plans will be implemented in the future in supporting the character education of students.

According to Mufid (2019) that the implementation of character education management at the Al-Barokah Islamic Boarding School in Bandar Lampung, all lead to the formation of the character of students or students so that they become humans who are not only smart but also have good morals. It can be explained from the teaching of the yellow book, one of which teaches directly about character or morals to the traditions or habits created in the Islamic boarding school environment, all of which actually lead to the formation of perfect human character. Discipline, hard work, togetherness, simplicity, patience, tolerance, and moderate behavior.

Implementation of Character Education at Al Mujahidul Amin Modern Islamic Boarding School

Character education is the process of instilling values, including components of knowledge, awareness or willingness, and actions to implement the values that have been taught. As an effort to realize the implementation of character education in schools, a model is needed that will be a reference or pattern in forming the concept that will be used to educate the character (Shohih, 2021).

Based on the results of research conducted through observation, interviews and documentation regarding the implementation of character education with the leaders of Islamic

Boarding Schools and the administrative field on November 9, 2024-February 9, 2025, at the Al Mujahidul Amin Modern Boarding School, Jl. RTA Milono Km. 9.8 Kereng Bengkirai, Sebangau District, Palangka Raya City, it is known that the implementation of character education is a form of implementation in daily activities carried out to achieve the goals that have been set. The implementation of character education at the Al Mujahidul Amin Modern Boarding School is carried out through 4 aspects, where each aspect has its own important points, the 4 aspects are integration into all subjects at the Al Mujahidul Amin Modern Boarding School, integration in daily activities at the Al Mujahidul Amin Modern Boarding School, teacher activities in implementing the Al Mujahidul Amin Modern Boarding School program, and the target for implementing character education at the Al Mujahidul Amin Modern Boarding School.

Al Mujahidul Amin Modern Islamic Boarding School applies an integrative educational approach, both in terms of curriculum and in the daily lives of students. Curriculum integration is carried out through three main approaches. First, horizontal integration, namely the relationship between subjects at one level that allows teachers to connect relevant subject matter. For example, interpretation lessons can be integrated with Arabic lessons, so that understanding of the verses of the Qur'an is not only seen from the meaning, but also from the linguistic and thematic aspects. Second, vertical integration that emphasizes the continuity of material between levels or class levels. Subject matter is arranged in stages and in stages so that students' understanding develops systematically. Third, thematic or contextual integration, namely when learning is centered on a particular theme such as morals that can be reviewed through Islamic jurisprudence, hadith, and history lessons. In addition to the curriculum, integration is also realized in daily activities at the boarding school. The students' daily lives become a means of practicing the theories that have been learned, creating integration between cognitive and behavioral aspects. This is intended to foster Islamic insight that is not only conceptual, but also applicable and down to earth in attitudes and actions.

In implementing the education program, the teachers of Pondok Modern Al Mujahidul Amin play an active role in uniting religious knowledge and general knowledge in a structured and planned curriculum system. The teachers also establish communication and coordination to design integrated teaching materials, and compile a syllabus by considering the continuity and interrelationships between subjects. Learning activities are carried out in an integrated manner through discussion methods (musyawarah), speech practice (muhadharah), and worship practices that combine various aspects of knowledge. Learning evaluations are also carried out comprehensively, not only assessing academic aspects, but also paying attention to the internalization of Islamic values in the lives of students. The main target of implementing character education at Pondok Modern Al Mujahidul Amin is to produce graduates who have a broad and deep understanding of Islam, and are able to practice their knowledge in real life. In addition, this boarding school also seeks to develop synergy between modern science and Islamic values, so that students not only become intellectually intelligent individuals, but also spiritually and socially mature.

The results of this study are in line with Syukur, 2011, who stated that implementation is a directive function including providing direction to staff so that it can be implemented according to planning and can achieve results in accordance with the target, so a program that has been included in the planning must run according to direction. In addition, the results of this study are also in line with what was conveyed by Sukatin, 2018, that the function actuating (moving) is seen as the application or implementation of a predetermined plan. So it can be concluded that the implementation of character education at the Al Mujahidul Amin Modern Islamic Boarding School is a step in implementing a plan in real conditions that involve all human resources available to achieve predetermined goals. This is reinforced by Yusup's statement (2018) which states that character education is not only related to right or

wrong, but how to instill habits (habituation) in everyday life, so that students have awareness, sensitivity, concern, and commitment to implementing policies in their lives.

The same thing was also expressed by Sukma (2023) that the management of character formation of students is first, planning is carried out through the process of selecting human resources, compiling programs, and adjusting character formation programs for students. Second, Organization is carried out by determining the organizational structure, dividing tasks, grouping activities and delegating authority. Third, the implementation of character formation of students is determined comprehensively with direction, guidance and communication. Fourth, Supervision involves all parties and is carried out at least once a week. Fifth, in the character development of students, there are several supporting and inhibiting factors. The supporting factors in character development of students are support from parents and self-awareness. While the inhibiting factors are environmental influences and lack of honesty.

CONCLUSION

Al Mujahidul Amin Modern Islamic Boarding School has a main foundation in the formation of the character of students known as the Panca Jiwa Santri. These values become the soul that inspires the entire educational process, both in formal and non-formal activities. First, sincerity is the main basis in every student activity. All activities are carried out with the intention of worship, without expecting any reward other than the pleasure of Allah SWT. This sincerity trains students to work and study wholeheartedly, making worship the main orientation. Second, simplicity is taught as a lifestyle that reflects modesty. Students are formed to live frugally, not excessively, but still maintain cleanliness and tidiness as part of self-discipline. This value is a balance in facing a world that is very consumerist. Third, independence is instilled through daily activities. Students are trained to be able to take care of themselves, starting from arranging schedules, cleaning the environment, washing clothes, to solving personal problems without relying on others. This forms a strong and responsible soul. Fourth, ukhuwah Islamiyah or brotherhood between fellow students is a value that is upheld. In the life of the pondok, students are accustomed to helping each other, respecting differences, and living in a harmonious family atmosphere. This brotherhood becomes a moral strength in the life of the pondok community. Fifth, freedom in responsibility is a principle that emphasizes that students are given space to think, express opinions, and develop themselves. However, this freedom remains within the corridor of the sharia and norms of the pondok. With this value, students are trained to become individuals who are brave, confident, but still responsible for every action. These five values are integrated in the education system of the Al Mujahidul Amin Modern Islamic Boarding School and become an inseparable part in the formation of superior student characters, noble morals, and ready to face the challenges of life with strong Islamic principles.

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Communication is a vital aspect of human existence and a means to fulfill the Islamic duty as caliph fil ardh, tasked with maintaining social stability. One form of this responsibility is da'wah, which promotes moral values and aims to build a civilized society based on religious principles. However, da'wah often faces challenges, including harsh methods that reflect personal or group interests. To address this, Habermas' theory of communicative action offers a solution by emphasizing dialogue, consensus, and freedom from domination. Applied to da'wah, this theory encourages the creation of a public space grounded in respectful, intersubjective communication.

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