

# Management of Character Education in Creating Student Morals: A Multiple-Case Study

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## ABSTRACT

**Purpose** – Quality education with Islamic values will result from character education with good management. This study analyzes and plans character education in MAN 1 Malang Regency and MAN 1 Malang City while implementing and evaluating character education in these institutions. This study also looks at the role of character education in MAN 1 Malang Regency and MAN 1 Malang City.

**Design/methods/approach** – This research uses case studies and multi-case designs. In-depth interviews, participant observation, and documentation were used to collect data. To conclude, the data are presented in an interactive model. The data's trustworthiness, transferability, dependence, and certainty were tested for validity. Analyze data with reflective thinking.

**Findings** – The findings of this study indicate that character education is planned using a curriculum that includes character education. Character education with good habits, role models, extracurricular activities, and fostering the organizational culture of character education, regular meetings, and home visits to assess the impact of character education on students' morale by producing character education management. Based on the previous year's evaluation, designing academic and non-academic curricula, managing the extracurricular environment, and creating a religious culture. Madrasa environment, teaching and learning activities, and extracurricular activities. The head of the madrasah conducts evaluation activities gradually, periodically, and continuously involving the waka and related fields and learning from the vision and mission of the madrasa, creating moral habituation, environmental protection, and cooperation with all stakeholders.

**Research implications/limitations** – The study highlights the significance of merging character education with Islamic values in two Islamic schools through good habits, role models, extracurricular activities, and organizational culture while stressing the importance of regular evaluations and collaboration among stakeholders. However, the research's qualitative methods and limited scope may not be generalizable to all Islamic educational institutions.

**Practical implications** – Integrating character education in curricula, emphasizing good habits and extracurricular activities, continuous evaluations, and stakeholder collaboration can effectively promote Islamic values in educational institutions.

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## 1. Introduction

Technology's rapid and advanced development has made global news and information accessible. Education plays a crucial role in the development of a nation. Producing competent, knowledgeable, and well-behaved individuals can help advance a country's progress. By incorporating cultural values into education, it is possible to cultivate continuous quality improvement (Mulyasa, 2018).

In this case, if you become an official, you will become an official who is corrupt, deceitful, and detrimental to the State, so all humans are asked to use the morals and nobility of the Prophet Muhammad SAW as an example in life in various ways. Schools emphasizing character education try to mold students into hardworking, honest, conscientious, caring, and courageous souls. So good education must be accompanied by good character education to produce human resources that are superior and beneficial to all human beings (Nata, 2019, p. 1).

Advances in technology and science are very helpful in completing assignments, especially in education, which is needed by character (Nata, 2019, p. 2). The school provides quality human care to ensure students receive a quality education and have a positive character. During the education process, students are taught not only academic material but also taught good character so that when they graduate, they are not only prepared academically but also have good character in everyday life (Lickona, 2009, p. 84). The world's best schools produce high-quality graduates with good character and knowledge (Aqib, 2011, p. 42). The values of good character must be instilled to produce human beings who have noble character and can compete in an increasingly rapid and sophisticated technology (Zubaedi, 2015, p. 15), then the values of good character must be instilled. Character education is very important in developing students' good and noble character to compete with other countries.

Humans in Islam must weigh the pros and cons of science and technology. So religion is critical and influential in creating human beings with good character who can develop technology and science based on religion and ethics so that they become scientists who pay attention to benefits and harm, not just experts in science. Out of balance with religion and morality (A, 2010, p. 68). Thus, character education must be appropriately managed to produce superior human beings. Because democracy is based on people's sovereignty, citizens must be responsible for building a life that respects life and society while achieving a harmonious life (Lickona, 2009, p. 8).

Parents who are too busy working to pay attention to their children must be the cause of negative student behavior. Family education is still the best socialization medium for children, but its role has changed (Daradjat, 1994, p. 34) due to—the lack of face-to-face communication between parents and children due to divorce, work, and schedules. Science and technology have made learning more accessible, but they are vulnerable to foreign cultures and require extra supervision from parents and teachers in children's interactions and behavior (Lickona, 2009, p. 53). With the rapid exchange of information, educating families, schools, and communities is necessary to maintain a good culture, such as instilling good morals in children's lives (Hidayatullah, 2010, p. 53).

According to Thomas Lickona, good character development includes moral knowledge, feelings, and actions. Knowing something means knowing it. Knowing something means knowing it—virtue such as conscience, self-respect, empathy, and love of kindness. Competence, desire, and habit are all moral. Knowledge of good morals will automatically form good feelings and take appropriate actions on Islamic values (Muhaimin, 2005, p. 161). Thus, these three components are expected to instill Islamic values, especially in student morals, so that planned activities are carried out properly by continuing to evaluate so that they can make good or noble behavior in everyday life (Samani, 2013, p. 39). Moral concept (knowing), attitude (feeling), and behavior. Good character is supported by knowledge of goodness, the desire to do good, and good deeds (Lickona, 2009, p. 85).

The four pillars of the foundation of the Indonesian nation consist of *Pancasila*, *Bhinneka Tunggal Ika*, the 1945 Constitution, and the Unitary State of the Republic of Indonesia (NKRI). So, the development of the identity and character of the Indonesian nation is based on these four pillars (Kurniawan, 2013, pp. 39–40). Many existing educational institutions only fill the brain but do not form character. So, morals are low and fragile. Thus people appear bright but not righteous. So, education management must be addressed, at least in the family. From both parents, the formation of self-personality is formed because parents are the first world in education since children are small; besides that, the family is the smallest element in society which is the most important social institution, so the role of parents is significant. Newborn children are still pure white, and where they want to take them depends on their parents in educating the child, so parents color the first education in children; if the child has been accustomed to good deeds, he will be a good child, and vice versa (Arifin & Rusdiana, 65, p. 65).

Family management is the first educational environment and is very important in educating children to form good character because, in the family environment, the child's personality is formed by both his attitude and personality. With good management, it will produce human beings who are moral, have good character, and have a noble character, besides making the *Qur'an* a priest. So the *Qur'an* becomes a guide that saves people hereafter by forming good character in everyday life (Daradjat, 1994, p. 67). Building national character is the foundation of the life of society, nation, and State, so the foundation of our country, namely *Pancasila*, must animate in all fields, including, in this case forming good character (Koentjaraningrat, 1977, p. 74). Children who do not have a close relationship with their parents, then they become weaker in dealing with pressure from their friends, and changes that occur in the family significantly affect the school load, and they have to work harder in dealing with this (Lickona, 2009, p. 55).

Seeing the association of adolescents, especially at the high school level, is very vulnerable, so parents must really pay attention to the behavior of their children and always give advice so as not to fall into evil deeds, especially in daily social life in society, and lead to a good education. We see clearly in everyday life that the association of children at the SMA, SMK, and MA levels is no longer shy about doing things that are not good in the eyes of society, for example riding in groups with the opposite sex when going to or coming home from school. They experience difficulties in learning due to lack of attention from parents, for example, going to school without breakfast first and not doing work or homework, because without attention and care and love from parents. Parents and schools must go hand in hand in shaping students' character and responding to various problems that arise so they can involve a good moral life in social life. Character education has a very broad urgency in developing the nation and State, both during the colonial period and the current independence era, so character education is necessary for a nation (A, 2010, p. 9).

There is three character education in the development of the Nation and the State, namely growing and strengthening national identity, maintaining the integrity of the NKRI (Unitary State of the Republic of Indonesia), and forming Indonesian people and society with noble character, a dignified nation (Megawangi, 2017, p. 7). Based on Presidential Regulation no. 97 of 2019 in Strengthening Character Education (PPK), five central values in character education originate from *Pancasila*. These are religious values, nationalism, independence, integrity, and cooperation. The five central values should apply to students throughout the learning process, both in and outside the classroom.

To overcome existing problems, especially character building, an educational institution must plan well, carry out the teaching and learning process, and periodically evaluate its planning and implementation. Improvement in character and academic performance can lead to the production of well-rounded individuals. Given that the Madrasah Aliyah curriculum includes courses offered in

traditional and vocational high schools, it is reasonable to assume that the students' morals, behaviors, and overall character will improve significantly.

The problem identification can be determined from the background of the problem, namely the importance of character education management in realizing student morals. That the focus of this research will discuss how character education management is in realizing student morals so that it is hoped that children will have good morals and behavior in everyday life. Researchers want to focus on researching character education management in realizing student morals, which includes planning, implementation, and evaluation in educational institutions. National character includes religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the motherland, respect for achievement, friendliness, love of peace, love to read, care for the environment, and care for social responsibility. Of the 18 national character education, it is hoped that it will shape character in realizing student morals (Suyadi, 2013, pp. 8–9).

Departing from the abovementioned problems, researchers are interested in researching Madrasah Aliyah, especially Madrasah Aliyah Negeri, famous for its achievements and reputation in the community, and discovering the process of developing character education management in realizing student morale. In this case, the researcher wants to conduct research at Madrasah Aliyah Negeri 1 Malang (MAN 1 Malang Regency), a favorite school in Malang Regency, especially in the southern part of Malang, as well as Madrasah Aliyah Negeri 1 Malang City (MAN 1 Malang), a favorite school in Malang city.

This study focuses on management; in this case, management is discussed explicitly in planning, implementation, and evaluation. While the character education discussed is character education that has been planned by the madrasah, in this case, it is seen from the curriculum system.

With good character education management, it is hoped that students' morals will be realized. In this research, the components of good character, as stated by Thomas Lickona, are moral knowledge, moral feelings, and moral actions, so the purpose of madrasahs is to educate to form good character. Madrasahs want students to be able to judge what is right, care deeply about what is right, and then do what they believe is right, and then do what they believe is right. This research discusses character education management in realizing students' morals at MAN 1 Malang Regency and MAN 1 Malang City.

## 2. Methods

This study uses an interpretive paradigm with a qualitative approach, a case study type, and a multi-case design. Two research locations were chosen, MAN 1 Malang Regency and MAN 1 Malang City, as schools or madrasahs that can implement good character education in the educational environment. The primary data sources in this study were the words and actions taken by the principal, vice principal for curriculum, vice principal for infrastructure, vice principal for public relations, religious affairs, committee representatives, and BK coordinator at MAN 1 District. Malang and MAN 1 Malang City. Supporting official documents, such as student databases and school profiles, are also used. Data collection techniques are observation, interviews, documentation, and literature study. The data analysis technique uses the Hubberman data analysis flow (Miles et al., 2018, p. 12).

## 3. Results and Discussion

### 3.1. Implementation of Character Education in Realizing Student Morals

Creating a religious environment where everyone, including employees, teachers, and students, develops good habits and is diligent in worship is suggested to achieve good character. This approach can form a culture of good habits, leading to good character development. MAN 1

Malang and MAN 1 Malang City has implemented this strategy by promoting a religious culture and encouraging positive habits. It is supported by Thomas Linchona's theory that moral knowledge, feelings, and actions will form good student character. The existence of a good culture by itself will form good behavior. Supported research results: It has been suggested to realize character education by forming culture, especially religious culture (Prasetyo, 2019).

Teaching and learning activities are critical in realizing good character (Sulhan, 2018). In this study, suitable learning activities must refer to the combination of the curriculum in schools with the curriculum in Islamic boarding schools; in this study, it is called systemic integrative, meaning that the curriculum taught is balanced between general and religious material curriculum, with the hope of obtaining perfect knowledge. , not only general subject matter but also religious material to create good morals for students. Learning civics education in a class with character education will form good character (Masrukhi, 2017). Realizing character education by learning *Pancasila* subjects involves five values: religion, nationalism, integrity, independence, and cooperation. By learning *Pancasila*, good character will be formed; this is supported by Thomas Lichona's theory that the inculcation of good knowledge will lead to good feelings so that good actions will also be carried out, thereby creating good behavior for the students.

Character education is developed through holistic values, with extracurricular activities playing a pivotal role in shaping students' discipline, sportsmanship, cooperation, and social skills. MAN 1 Malang and MAN 1 Malang City has implemented this approach by offering diverse extracurricular programs to their students. Thus the two madrasas have formed good character with various extracurricular activities in the madrasa. In implementing character education to improve student morals, it is carried out by all personnel in the madrasa. In an implementation, according to Kontz and O'Donnell, there is a close relationship between individual aspects with the existence of effective and efficient arrangements and division of labor to achieve fundamental organizational goals (Koontz & O'Donnell, 1964, p. 35).

The findings at MAN 1 Malang Regency and MAN 1 Malang City with an exemplary and habitual approach to developing character values. The good human relationship with God and other human beings with daily social life. Human relationships with God are like fasting in the month of *Ramadan*, while human relations with other humans are like when Eid al-Fitr greets and greets each other, forgive one another, and helps one another.

Thus, good madrasah management is crucial in instilling character values and realizing student morals. The head of the madrasa, deputy head of the madrasa, teachers, homeroom teachers, and all employees play essential roles in implementing character education. To achieve the goal of improved student character, it is essential for managers and leaders to effectively mobilize their subordinates in the implementation of character education programs.

The findings of the model of implementing character education in MAN 1 Malang Regency and MAN 1 Malang City through three aspects; (1) through the madrasa environment, how to implement character values in the attitude and behavior of students with exemplary behavior models by teachers and all madrasa residents, (2) through teaching and learning activities, how to get used to character values in everyday life, (3) through extracurricular activities in character education in realizing Student Morals.

The implementation of character education at MAN 1 Malang Regency and MAN 1 Malang City is more directed at the formation of madrasa culture, namely the values that underlie behavior, habits, and daily traditions practiced by madrasa residents. Madrasa culture is a characteristic of the character and image of the madrasa in society. Implementation is an activity to realize plans into concrete actions to achieve goals effectively to have a positive value. The implementation of character education is the core activity carried out in madrasas.

In implementing character education which is a core activity, in realizing student morals, namely (a) applying exemplary, (b) integrating character education in daily activities, (c) habituation, (d) working with madrasa residents and the community, (e) integrate character education into activities that are programmed to achieve achievements and quality graduates.

### **3.2. Evaluation of Character Education in Creating Student Morals**

In evaluating by looking at the level of success and deficiencies in the implementation, each indicator must reinforce the other (Sofyani & Akbar, 2013). This study has five central character values: religion, nationalism, integrity, independence, and cooperation. The five character values are interconnected and mutually reinforcing. If an indicator has not been fully optimized in its implementation, it should be evaluated and improved in subsequent implementation to ensure that each indicator strengthens the others, leading to the development of good character. At MAN 1 District Malang and MAN 1 Malang City, there is a routine evaluation process at the end of each activity, and the head of the madrasa provides regular coaching to all stakeholders to ensure the effective implementation of character education. Character education by planning, organizing, implementing, and supervising; in this study, the values instilled are independence, honesty, responsibility, courtesy, and in practice, supervision is always carried out to produce maximum results and mutually reinforce (Febriyanti & Rusmaini, 2020).

It aligns with Eka Yuliana's research (2019) to realize student morals in character education by planning, implementing, and evaluating. In evaluating the management of character education by supervising the implementation of activities through reflection, analysis, and follow-up, in this case, it has been carried out at MAN 1 Malang Regency, and MAN 1 Malang City with an evaluation of each activity carried out.

According to Eka Yuliana's (2019) research, principals of SMK schools and related fields conduct evaluations, as is also the case at MAN 1 Malang Regency and MAN 1 Malang City. Routine evaluations are carried out by the heads of the madrasas and other stakeholders in areas such as religious education, student affairs, counseling, and co-curricular activities. These evaluations aim to enhance the quality of activities in each respective field. There is always guidance from the head of the madrasa.

Evaluation is a way for educational institutions to realize goals following the vision and mission of madrasas effectively and efficiently. Improvements and refinements of previous actions are necessary to achieve the expected goals effectively.

Evaluation at MAN 1 Malang Regency and MAN 1 Malang City includes several aspects, including (a) evaluation is carried out through the implementation of activities, (b) evaluation is carried out involving deputy heads and related fields, (c) activity evaluation is carried out by the head of the madrasah regularly, gradual evaluation, (d) periodic and continuous evaluation, (e) evaluation using a compassionate approach.

### **3.3. Implications of Character Education Management in Realizing Student Morals**

The implication is the result of character education that has been planned, implemented, and evaluated, meaning whether character education management in realizing student morals provides changes in student behavior. If the implications generated by character education are reasonable, it will give a positive value and vice versa.

Based on the results of research at MAN 1 Malang Regency and MAN 1 Malang City that the implications of character education management in realizing student morals, namely: (a) creating a religious madrasa culture, (b) creating environmental care, (c) practicing character values in society, (d) awareness of practicing character values in everyday life, (e) involving all

stakeholders, both madrasas, communities and families, (f) character education during the pandemic season.

The implications of character education management in realizing student morals lie in madrasa policies that adhere to the commitment to developing character education programs in realizing the vision and mission of madrasas. The character education expected by madrasas is to contribute, be proud of, and gain the trust of the wider community (Diansah et al., 2022).

The approach taken at MAN 1 Malang Regency and MAN 1 Malang City in character education is to embody student morals by daily habituation based on character values that are developed and proven to embody Student Morals. Students apply character education values that they have learned in madrasas even outside the school environment. For example, they maintain good habits like praying Dhuhr and Asr on time, offering congregational prayers, and respecting teachers, parents, and others in the community.

**3.4. Comparative Analysis of Character Education Management in Realizing Student Morals**

Based on the findings at MAN 1 madrasah Malang Regency and MAN 1 Malang City, there are differences in vision, mission, and character values that are developed. At MAN 1 Malang Regency, the focus is on achieving the vision and mission of the madrasa, namely the realization of religious, intelligent, skilled, accomplished, and environmentally-minded madrasah people. This vision describes madrasas’ consistency in character education management as realizing student morals by instilling character values, especially religious ones. Whereas in MAN 1 Malang City with the vision, the realization of high-quality human beings in science and technology who are religious and humane. This vision describes students as learners who must be able to follow the development of science based on character values in religious culture.

The two madrasas, namely MAN 1 Malang Regency and MAN 1 Malang City, developed character education based on the vision of the madrasa. Both are equally based on religious values in instilling character values in improving student morals. While the difference is that MAN 1 Malang Regency has an intelligent, skilled, accomplished, and environmentally sound vision. It is evidenced by the various achievements achieved by MAN 1 Malang, even madrasas which obtained the most achievements in the Malang district. At the same time, MAN 1 Malang City focuses more on science and technology, evidenced by many works such as robotics and winning robotic competitions, and can compete with other high school level, especially in science and technology. In MAN 1 Malang Regency, religious character values such as faith and piety are emphasized. It is reflected in the monthly congregational midday prayers and recitation of riyadul jannah and monthly guidance sessions led by a kyai for the board of teachers and employees. In addition, the value instilled is a clean environment with the realization of an Adiwiyata Madrasah by preserving the environment by holding greenery. Apart from that, it is the value of caring for the environment by maintaining cleanliness and maintaining good friendships with various parties, especially residents around the madrasa and Islamic boarding schools around the madrasa.

**Table 1. Comparative Analysis of Case I and Case II Findings**

Focus	Indicator	Similarities		Differences
		Case I	Case II	
	Character Education Planning	⇒ Planning equally refers to the vision and		⇒ Substance, values, vision, different missions

<b>Character Education Management</b>	mission of the madrasah ⇒ Designing academic and non-academic curricula ⇒ Designing a character education curriculum from the previous year's evaluation ⇒ Extracurricular environment management ⇒ Creating a religious culture	⇒ Differences in or character education activities ⇒ Differences in the substance of the character education curriculum ⇒ Differences in types of extracurricular activities ⇒ Differences in the program of creating a religious culture	
Implementation of Character Education	The implementation of character education has similarities in several respects; ⇒ Through the madrasa environment ⇒ Through teaching and learning activities ⇒ Through extracurricular activities	⇒ Differences in urban and rural environments ⇒ Differences in time allocation ⇒ Different types of extracurriculars	
Evaluation of Character Education	Evaluation similarities in the following matters; ⇒ Evaluation is carried out through the implementation of activities ⇒ Evaluation is carried out by involving deputy heads and related fields ⇒ Evaluation of activities is carried out by the principal of the madrasah regularly and in stages ⇒ Periodic and continuous evaluation	⇒ Different types of evaluation of the implementation of activities ⇒ Differences in the time of evaluation of activities	
<b>Implications of Character Education Management in Realizing Student Morals</b>	For Madrasah Policy, Management Systems and the Embodiment of Character Behavior and Community Attitudes	For madrasah policies, they have similarities too; ⇒ Character education curriculum based on the vision and mission of the madrasa ⇒ Both management systems have the following; 1. Creation of exemplary 2. Habituation 3. Care for the environment	⇒ The emphasis on the madrasa's vision and mission distinguishes character behavior implementation methods to achieve the desired outcome.



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4. Cooperation with all stakeholders
  5. Character education in the pandemic season
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The rapid development of technology must be accompanied by good morals, namely character education management. The character education management model in realizing Student Morals, namely how character education is planned, implemented, and evaluated based on the vision and mission of the madrasah. Good character education management will form an excellent organizational culture, especially character education.

Character education management has implications for madrasa policies, management systems, and student morals. Madrasa policy with a character education curriculum based on the vision and mission of the madrasa, while the management system in realizing Student Morals, namely by exemplary, nurturing, caring for the environment, collaboration with stakeholders, and character education in the pandemic season. The morals of the students in question are contributing, being proud of, and gaining the trust of the wider community.

Management of character education in realizing Morals Students are expected to have trust, satisfaction, and pride for the wider community. Therefore, in character education, it is necessary to have careful planning in educating students, as well as implementing programs that have been well defined and conducting evaluations to maximize the plans that have been determined.

#### 4. Conclusion

Based on the vision and mission of the madrasa, MAN 1 Malang Regency and MAN 1 Malang City developed a character education curriculum, extracurricular environment, and religious culture. Horizontally (human relations with God), the madrasah curriculum combines moral knowledge, feelings, and actions (human relations with other human beings). So that the balance between humans and their gods and humans and other humans will create superior and quality humans, thereby increasing student morale. Character education is carried out in madrasas through habituation, exemplary teaching and learning, and extracurricular activities. Character development in a madrasah involves the principal, vice principal, teacher, homeroom teacher, additional trainers, canteen keepers, and employees. At the same time, applying character values at home involves students, character values in madrasas by applying existing habits. Parents play a significant role in shaping the attitudes and behavior of their children at home. So that schools and parents work together effectively to teach students character values and produce superior students who follow society's expectations, character education is evaluated by the principal of the madrasa regularly, gradually, and continuously. Indicators developed from character values using assessment instruments such as observation sheets and attitude scales and seeing implementation constraints that have not been optimally achieved.

#### Declarations

##### *Author contribution statement*

Zainuddin Fanani conceived the presented idea. Basri and Ahmad Sonhadji was data taker. All authors perform data analysis. All authors discussed the results and contributed to the final manuscript

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### **Data availability statement**

The datasets generated during and/or analyzed during the current study are available from the corresponding author upon reasonable request.

### **Declaration of interests statement**

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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