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Noble Character Building Management at Islamic Education Institution

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Abstract: We believe that globalization makes an impact on society and cultural transformation phenomena among Muslim youth generation. Moral crisis in school-age teenagers is one of the transformation shapes. Noble-Character building is the most required action to develop a quality and though people. Islamic educational institution shows a crucial part of this unwanted transformation. We believe that this institution can utilize all learning resources to make character building performs optimally. There is a need to find innovative management strategy to develop ready-to-life skills for youth people so they will face globalization era successfully. The research focuses on noble-character building management at Islamic educational institution. We use a descriptive method using a qualitative approach, observation, interviews, and documentary study. We observe the principal, teachers, students, and stakeholders then process the data using qualitative analysis. The result indicates that they need to reformulate noble-character building management through: rearrange vision and mission that should adopt noble-character building, optimize teachers as a role model, create integrated curriculum, develop local values, and involve all stakeholders as strong teamwork.

Keywords: *management, character education, islamic educational institutions*

A. Introduction

Education is the most important thing for human. The growth of a nation depends on the educational development of the nation itself. It means if the education of a nation can produce a qualified and competent human so it can make the nation more prosperous and peaceful. Moreover, the other way, if the education of some nation got stagnancy so that nation will be under-developed in any sector. (Sedarmayanti, 2009, p. 32)

The goal of education in the Preamble of The 1945 Constitution is to educate (empower the brightness) the nation. The brightness here does not only mean the intellectual but the whole intelligent as stated in the Constitution of National Education System.

The national education goal is in line with the goal of Islamic education. The essence of Islamic educational goal is the

students able to embrace Islamic values through learning process at school. The aims are to become a faithful, pious, and high intellectual person. They also can grow as an obedient servant.

The most priority in Islamic education is character building. Since Allah SWT sent The Prophet Muhammad SAW to enhance our character. Even though it is the most critical factor in the education process, but it got less attention in its development. (Arifin, 2003, p. 24)

There is a gap between the national education's goals and their reality. So many worrying cases indicate moral degradation in our youth generation and public figures. We also can found this moral depravity inside educational institution as well.

On the other side, in this globalization era, the technology, information, communication, and transportation advancement gave a broad impact on daily

life. Moreover, it breaks the social system either. Globalization in the economic and cultural field can influence any local community behavior and direct to the uniformity of consumer lifestyle, values of life, and individual interest. Globalisation is not only shown advancement or sophistication of science and technology, yet it also introduces the modernization of culture dimensions, such as democratic values, pluralism, tolerance, and human rights. (Roqib, 2011, p. 1)

The negative impact of this modernization attack the student and young generation in this country. Electronics and information technology such as television and internet has spread western "tradition" all the time. In some cases, free sex, drugs, and educational violence process and thought. The educator is nowadays busy with bad moral cases. Besides, technology implementation that is a symbol of modernization was to create the behavior of engine human that based on the stimulus and response in their life. This condition is more complicate the development and education practice comprehensively. (Roqib, 2011, p. 1)

That condition was made all parties apprehensive about that conditions. Many kinds of youth problem appear one by one unstoppable. The moral crisis was like the beginning problem of this country. Every day in television or news we serve by the corruption, gratification, drug abuse (narcotics), criminal, nor gang fight between student as if it became the model of young generation nowadays. (Hartinah, 2011, p. 205)

Based on that condition, society needs and demand for now is the improvement of education service quality that able to produce the students that ready to compete in this globalization era within have power such an excellent character to avoid by the negative impact of modernization.

Here, we treat formal educational institutions as the parties who carry out a conservative/awareness and "progressive" function. Conservative function means that every school has a responsibility to maintain cultural values of society and create a self-

authenticity as a human. Progressive function means that the school as a changer of social condition and science developer. (Danim, 2006, pp. 1-3)

Education institutions is an organization who produce an education service that bought by the consumer. The prominent consumer in an educational institution is students, parents, student's family, and society. This education stakeholder expects that all production process in the educational institution can run well and produced a qualified output. Production quality can be a guarantee that given to stakeholder of education, and it will not makes them hard feeling to grant a fund or like infrastructure as the support of doing education and learning process. (Mutohar, 2013, p. 192)

People dislike educational institutions that do not have what they expected. What people expected from them are competency improvement and customer satisfaction. The condition will impact on the decline of the school quality. Furthermore, people will not be interested anymore, and if the authorized people do not repair, soon the consumer will leave away. (Mutohar, 2013, p. 193)

That is why the educational institutions should have an innovative education effort professionally by the excellent management so that those institutions can create the generation that ready for life among the society, right in intellectual, skills, nor spiritual.

As described in the background above, this research will focus on the implementation of character education management of Al Irsyad Al Islamiyyah Junior High School Purwokerto students.

B. Research Method

This research was done in Al Irsyad Al Islamiyyah Junior High School Purwokerto, located at Jl. Prof. Dr. Soeharso Arcawinangun Puwokerto, Banyumas, Jawa Tengah.

The Research use qualitative approach or investigation to explore and understand about some central indication and emphasize to the result of researcher

observation as the principal instrument. (Creswell, 2010, p. 7)

The data resource is primary data and secondary data. The primary data is words, testimony, and the act of interview and observation result. While, the secondary data are documents, photos, and statistics. (Meleong, 2000, p. 159)

The data that used in this research relates to the character building management in Al Irsyad Al Islamiyyah Junior High School Purwokerto.

Based on those criteria, the informant in this research is Head Master of Al Irsyad Al Islamiyyah Junior High School Purwokerto, Vice Head Master of Curriculum and Student Affairs, representation of teachers, and representation of student parents.

We collect the data through following stages. Firstly is *involved observation*. We observe and record directly in the location. The second is *documentation*. We collect data on the institutional background and its growth, their governance, staff condition, and infrastructure. The third is an *intensive interview*. We get information from informant freely, the researcher uses the main conversation, but in the implementation, the interviewer asks the question randomly.

We analyze data either before, in between, and after visiting the field. The research uses the *interactive model* technique to analyze the data such as developed by Miles and Huberman. The technique consists of three component which are *data reduction*, *data display*, and *drawing and verifying conclusions*. To correct data validity, we use triangulation technique. (Satori & Komariah, 2009, p. 142)

C. The Concept of Management

Based on Sayyid Mahmud Al Hawary, explain about the meaning of management, said that management knows about where is the goal, the difficulties that we should avoid, the strengths that we should implement without wasting time when the process is going on. (Hawary, p. 569)

Ramayulis stated that the explanation of management is *al-Tadbir* (arrangement). This word is a derivation from the word “*dabbara*” (arrange), based on the Al-Qur’an: (Saefullah, 2012, p. 1)

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا
تَعُدُّونَ (٥)

“He arranges the business from the sky to earth, then (the business) that goes up to him in one day, but the amount is one thousand years from your calculation.” (Surah as-Sajdah: 5)

The article above declares that Allah SWT is a Manager. The managing of this earth is proof of The Almighty in managing the world. Allah SWT has created humans as a *khalifah* (leader) on this earth, so, the human was given a task and responsibility to set and manage this earth well. (Mutohar, 2013, p. 35)

The meaning of management can be emphasized to responsive, job dividing, effectivity, and efficiency.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“Whoever that is doing a good deed as weight as dzarrah, then he will see (the reward). Moreover, whoever doing bad things as weight as dzarrah he will also see the revenge.” (QS. al-Zalzalah: 7-8) (Depag RI, 1998, p. 1598)

That article explains that the value of responsible should be noticed and be the primary things, also should be emphasized in all activity in daily life. (Mutohar, 2013, p. 37)

Based on some explanation of management above, the researcher has concluded that management is knowledge about cooperation process through the arrangement, direction, coordination, and evaluation to reach the goal that has decided.

In the process of management consist of some management functions, the scientist in this era was formulated into 4 process which is: planning, organizing, actuating, and controlling (POAC). In this case, the scientists formulate the process of management of Islamic Educational Institutions became planning, organizing, implementing, and controlling of Islamic education. (Sulistiyorini, 2009, p. 8)

D. The Concept of Character Education

Education is a process to change the behavior and attitude of someone or some people in order to mature a human by learning, training, process, method, nor educated act. (Dictionary Composer Team: 1996: 100). In the constitution of education system, education means as the aware effort and planned to create the euphoria of learning process to the student actively develop their potential to have the strengths of spiritual, self-control, behavior, intellectual, good manner, and skill needed for them, society, and country. (Constitution of Education System Number 2 Year 2003).

From that explanation of education, at least education has two functions. *First*, progressive function. This function, education activity can give knowledge and skills to anticipate the future. *Second*, a conservative function that means inherit the dream and culture of society to the continues generation. (Hadis & Nurhayati, 2012, p. 7)

If these two functions relate with the existence and the truth of human life, so the education is directed for creating the human character, which develops human as an individual, social, and spiritual (religious) creature.

Based on the explanation above, can be conclude that the pattern of education is a method or system that empower planned to change or develop the attitude and behavior of student from the birth, consist of the aspect of physic, mind, faith, character, obligation, aesthetic, and social.

Word *akhlak* is coming from Arabian language *al-Akhlak* which a plural word from *al-Khuluq* (character, behavior,

attitude, ethic). (Ya'qub, 1998, p. 11) In an encyclopedia, character education is a behavior, nature, morality, awareness of ethic and moral, which a good behavior that a consequence of the right soul behavior to God and other people. (Asmaran, 1994, p. 2)

Terminologically, Ibnu Maskawaih defined character as the condition of soul activity that pushes up to the behavior without asking the mind. (Djatinika, 1996, p. 27)

Besides, al-Ghazali stated that character is a characteristic that embedded in the soul that can raise some act easily without needed the consideration of mind. (Ghazali, p. 56)

So many words of *akhlak* (character) in the Prophet Muhammad SAW hadits, "Indeed, I became a messenger is only to complete the good character." (HR. Ahmad). Besides, in Al-Qur'an is only found a singular word from *akhlak* that is *khuluq*. "And indeed, you (Muhammad) has the best character." (QS. Al-Qalam: 4)

While, Ahmad Amin stated, "*khuluq*" means habituate the desire, and character knowledge is the knowledge for explaining about the meaning of good or bad, explain what should be done by some people to the other people, explain the goal that would people reached in their behavior. (Sholihin & Anwar, 2005, p. 20). So that, the meaning of character has a characteristic such: a) based on the score of illahiyah knowledge, b) as one of the values of humanity, c) based on science. (Saebani & Hamid, 2010, p. 16)

The word that has a similar meaning to the character is moral and ethics. This word is often in line with behavior, manner, and character. (Ismail, 1998, p. 178)

The character education goals are in line with Islamic education, because the character education is a soul of Islamic education, and a perfect character is a real goal of Islamic education that can be developed by some ways, i.e.: (Daradjat, 1995, p. 11)

1. We develop a stimulus from our inner source by faith and piety.
2. Increasing the knowledge of character through science, implementation, and practice to

inflict which is the good and the bad one.

3. Increasing the desire to make the freedom to choose the right things.
4. Practice to do something well nor invite the others to do something well also without any insistence.
5. Habituate and repetition to implement good deeds so that the proper action will be a moral compulsory and proper act.

The source to decide the character in Islam is al-Qur'an and Hadits of Prophet Muhammad SAW. The standard of bad and good things in Islam is from that two source, not a bad and good thing from human's view. Because if the standard is from human, then that bad and good things will be very different.

Those two of Islamic theory source which is al-Qur'an and as-Sunnah was avowed as *naqli* argumentation from Allah SWT and Prophet Muhammad Saw. Through that two source we can understand that kind of character like patient, resignation, feel blessed, forgive something, open-hearted, that has all is a good character. Moreover, the other way, the character like syirik, kufur, takabur, and hasad is a bad character.

From that explanation, we conclude there are five criteria of characters. The first is an act that strongly exists inside the human's soul and part of characteristic. The second is an act that easily does without mind. The third is an act appears from self without any insistence from the external side. The fourth is a real act. The fifth is that they show good character for the sake of Allah SWT.

1. The Scope of Character Education

The character is the property of Moslem, if someone has left out the character, he already loses his real-self and being abjection. Moh. Ardani stated that character divided into two ways, which is: (Ardhani, 2005, pp. 49-57)

- a. Akhlak al-Karimah (Karimah character)

The noble character (*Akhlaq al-Karimah/al-Mahmudah*) is a character that always under

God's control. it brings positive and conducive values to the society, such as, be patient, honest, sincere, thankful, tawadhu', good prejudice, optimist, enthusiasm, etc. (Aminuddin, 2002, p. 153)

We divide admirable character into two portion, which is the character to *Khaliq* (Allah SWT) and the character of *makhluq* (Allah Swt's creature). The character of makhluq is the way they interact with other human being our environment. (Marzuki, 2009, p. 22)

- b. Akhlak al-Madzmumah (Madzmumah character)

That is a character without control from illahiyah (God), or it comes from self-desire which in the scope of syaithan and will bring a negative ambiance and destructive for human interest, such as, takabur, su'udzan, tamak, pessimist, lie, and kufur. (Aminuddin, 2002, p. 153)

- c. The Urgency of Character Education

The word urgency is coming from *urgent* that means important. *Urgent* means important or urge to implement. So that, the urgency of character education is the importance of the character education implementation. That is consist of two points. *First*, why character education character is very urgent to be implemented (the background of character education). *Second*, what is the goal of character education implementation?

- d. The Background of Character Education

Based on the Directorate of Junior High School Development, character

education is not only a demand for the constitution but also demand from religion. The success of someone is about 20% determined by knowledge and technical skill, and the 80% by the soft skills. Realize the importance of character education nowadays was so many people that asking for the raising of intensity and the quality of character education by the formal educational institution. (Directorate of Junior High School Development, 2014)

The demand to conduct the character education itself mostly caused by this 3 (three) consideration below: (Zuriah, 2011, pp. 10-12)

- a. The weaken of family bonding
- b. A contrary tendency of adolescent life nowadays.
- c. Such a necessary of character values that realized by society.

That is why parents and teacher should push up the growth of character by teaching a young generation.

We hope the school can improve its role in creating the noble character among the students. The importance of school as an educational institute is, 1) development and shape self-characteristic, 2) cultural transmission, 3) social integration. So that, the duties of school is to develop the cognitive, affective, and psychomotor aspect that can be developed by character education. (Majid, 2012, p. vi)

2. The Goal of Character Education

Every kind of activity by someone or some people has its goal, so that is about character education. Human character ideality can be reached by some effort such the right education and construction. There are no people that reach the perfect balance without getting a character education nor construction well.

The goal of character education in Islam is creating a human that has good morality, has a big desire, polite in speaking, and do good in behavior, attitude, wise, honest and be holy.

Based on Directorate of Junior High School Development, character education has a goal to raise the quality of education process and result in school to gain good character creation of student perfectly, integrated, and balance based on the graduated competence standard. Character education in school was directed to the creation of school culture, which is, behavior, tradition, habitual, healthy, and some symbol that practiced by all of school citizen and the society around the school that should be has those values. This indicator is can be the parameter of the success or not for the school when conducting the character education.

3. Character Education Efforts

Syaikh Abdurrahman as-Sa'dy said, there is an effort can be implemented to reach a good character, i.e.: (Anuz, 2003, pp. 120-123)

- a. Thinking about the matter of good character, because the most significant factor to do some action is knowing the benefit.
- b. Strong and sincere desire to have a good character.
- c. Self-practice about a good character and decided to look for the reason to reach a good character.

A character building from al-Ghazali can be reached by habituating since a child and continuously without insistence and then it will be a regular character and became the real character. (Ghazali I. , 1988, p. 53)

Abdullah Nashih Ulwan stated, the pattern of character education of a child can reach by (Ulwan, 2013, p. 64)

- a. Educate by act
- b. Educate by habituating
- c. Educate by the wise advice

- d. Educate by attention and controlling

4. The Success Indicator of Character Education

Mulyasa stated that the success parameter of character education is by the individual graduated quality that fulfills the graduated competence standard (SKL) with the minimum standard from the daily behavior that seen in every kind of activity. (Mulyasa, 2013, p. 12)

In the manual of Character Education Building in Junior High School, it mentioned some success indicator of character education program of a student in school, i.e.: (Directorate of Junior High School Development, 2014)

- a. The student does religion activities according to their understanding level.
- b. They show an optimistic act.
- c. They obey the social rules in the wide scope.
- d. Looking for and implement the information logically, critically, and creatively.
- e. Showing the skill of thinking logically, critically, creatively, and innovatively.
- f. Implementing the values of togetherness in social life.
- g. Communicating and interacting effectively and politely.
- h. Understand the rights and obligation of self and the other in the daily life.

B. The Implementation of Character Education Management

Based on the result of observation and interview about the character education, Al Irsyad Al Islamiyyah Junior High School Purwokerto implements the principle of management such as planning, organizing, implementing, and controlling. There also an implementation of character education management, i.e.:

1. Arrange the vision and mission that support the character education

The effort to increase the quality of education institution should be planned well to reach the goal effectively and efficiently, so the steps will arrange well. The habit to arrange some plan is a positive step to reach the transformation.

One of the character education plans is arranging some vision or mission of school which directs to the guarantee of school quality and about the excellent character implementation of the student to Allah SWT and other people.

Vision can be meant as an ideology, desire, dream, and hope about the future. (Syarifudin, 2005, p. 288) This vision statement said about the summit of goal that would be reached by the school. The missions are some normal condition in the future and a statement that emphasized the vision through a choice a way that would be taken to get the vision. (Syukur, 2012, p. 47)

As an ideal concept of this kind of vision and mission should be translated more into a real concept and measured as a goal. The process formulating a vision and mission nor a goal of some organization is a subjective process and depend on the organizational climate, so the construction should be in democratical process as well. (Syukur, 2012, p. 48)

The vision of Islamic education is a vision of the theory of Islam itself that related with the messenger of God's vision of all prophets, since Prophet Adam until Prophet Muhammad Saw, that is building a human being which obeys and be bent down to Allah.

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَانْتَفُوا

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

“And (remember) Ibrahim, when he said to his clan, “Pray to Allah and be piety to Him.” (QS. al-Ankabut: 16)”

School vision and mission becomes a foundation to make a plan and school programs, and also to build a

commitment together to increase the quality of education. (Mutohar, 2013, p. 166)

We get observation result that Al Irsyad Al Islamiyyah Junior High School Purwokerto has the following vision: *Menjadi sekolah Islam teladan dalam Akhlak Mulia, Berprestasi Tinggi, dan Berjiwa Sosial berlandaskan Aqidah Islamiyyah* (to be the Islamic School Model in an Admirable Character, High Achievement, and Socialist based on Aqidah Islamiyyah). There is also the mission of the school, i.e.:

- a. Implementing the good character habituate
- b. Creating the conducive and pleasing learning atmosphere
- c. Creating a family and care to environment atmosphere
- d. Increasing the creativity of student upgrading (academic and non-academic)

a. Work Sector Focus on The Character of Allah

No.	Programs	Indicator	Strategy
1.	Doing thaharah	a. The student can wudhu or tayammum well b. Student able to keep the purity from hadats and najis c. Student able to pray well after done the wudhu by their awareness	a. Strengthen for Fiqih subject lesson b. Guidance and controlling when doing wudhu and take a leak
2.	Doing shalat	a. A student is doing that on time. b. The student does a group praying minimum three times. c. A student is doing shalat well and correctly. d. Student ready to be imam and muadzin.	a. Cooperation with a teacher in class and parents by relation book. b. Empowering the staff of controlling is from OSIS and teacher. c. Schedule for that functionary.
3.	Doing praying and dzikir	a. A student is doing a dzikir and praying after that. b. A student doing dzikir and daily prayer.	a. The final exam for Fiqih subject lesson b. Memorize daily prayer for minimum one in the morning

The creation of character to the student is become the primary focus of Al Irsyad Al Islamiyyah Junior High School Purwokerto's vision, starting from the awareness of the teacher and all stakeholder of this school about the character is essential for now and also became a needs for the duties of education. That awareness makes the teacher feel like has a responsibility to handle the character crisis problem nowadays.

2. Integrated curriculum design

The school plans all character building in a syllabus and elaborate it into character habituation programs including a character to Allah SWT and another being. Character building programs of SMP Al Irsyad are as follow:

No.	Programs	Indicator	Strategy
			c. Habituate to pray before and after have a lunch
4.	Tadarus al-Qur'an often	The student was habituated doing tadarus alQur' a minimum 10 minutes every day.	a. Tadarus start at 06.50 – 07.00 a.m. b. Socialization to parents when student orientation (early departure) c. Make a controlling book for tadarus in each class

b. Work Sector Focus of The Character to Creature (other people)

No.	Programs	Indicator	Strategy
1.	Character to the other person	a. The student does a greeting to parent, teacher, friends, and school guest. b. The student did not know to offend anyone by action or verbal. c. Student mak a greeting and cheerful when meeting someone. d. Student helps parents, family, or friends.	a. Make a right behavior draft for daily activity b. Homeroom Teacher give a spiritual speech in the morning c. Homeroom Teacher and other teacher controlling student's behavior during the learning activity
2.	Caring environment	a. A student taking care of school area cleanness b. The student implements the picket schedule responsively. c. The student is not littering. d. The student keeps the condition of chair and desk during the class. e. The student is not breaking school infrastructure. f. The student keeps the plants in the school area.	a. Make a picket schedule b. Checklist sheet of cleanness from infrastructure staffs c. Homeroom teacher has documentation for the student who less responsive to keep the cleanness d. Teacher doing controlling every starting the class e. Weekly report from Homeroom teacher when KKG f. Conducting a cleanness competition class every week
3.	Discipline	a. The student is discipline during learning in the class.	a. Make a checklist sheet for each teacher.

No.	Programs	Indicator	Strategy
		b. The student is present in every class based on the time for class	b. Synchronize lesson contract with each teacher.
		c. The student does not ask permission to absent (max. Once)	c. Make of uniform socialization regularly
		d. Student finishes the homework on time.	d. Homeroom teacher is controlling the discipline of wearing a uniform and give the reports during KKG.
		e. The student is wearing the uniform neatly based on the schedule.	

For create the program of character education above, the school was also planned a curriculum and learning process by making the character education as *integrated curriculum* and *hidden curriculum*, that is unlimited between subjects that given in the class. So that can make the character as integral as around the life. (Sulistyorini, 2009, p. 18)

By fulfill some character unsure to all of subject and learning process, the teacher would hold a significant role, because they should be able to create a conducive and creative situation, and also a model and consistency when they deliver the character values.

a. Optimize The Teacher's Role

The teacher is the central determination of character education success. The teacher should be the proper model for their student. By the model, the teacher can be an ideal role model for their student in the school. Thus, it is necessary to make good organizing in Islamic Educational Institutions.

Organizing is a mechanism or structure which all of the subjects work effectively, initiative, and creatively. (Sulistyorini, 2009, pp. 29-30)

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَمَا رُبُّكَ بِغَافِلٍ
عَمَّا يَعْمَلُونَ

"And each person has its degree, (based on) what they have done. Your God did not

become careless with all they have done. (Qs. al-An'am: 132)"

Each work, duties, and responsibilities in the organization of Al Irsyad Al Islamiyyah Junior High School Purwokerto which involve in PPA (Character Education), i.e.:

- The headmaster has a duty as a top leader that lead and manage all the implementation of character education.
- Vice headmaster of curriculum, student affairs, and infrastructure is helping the headmaster to control the character education implementation.
- Teachers and staffs have responsibilities to the field implementation of character education.

To optimize the role of teacher, SMP Al Irsyad has many ways, such as:

- Every teacher and staffs were called as "ustadz/ustadzah" so that, every teacher was expected to have a responsibility as a good model for their student.
- The teacher arrived maximumly at 06.45 a.m., if they are coming late they should have a permission letter from the institution.

Moreover, the finish time for a teacher at 14.45 p.m.

- e. Every teacher or staff are obliged to join halaqah (spiritual activity) in every week with the activity such: tahsin and tahfidz Al Qur'an, checking controlling book of daily praying at home (tadarus and tahsin Al Qur'an, shalat dhuha, and shalat tahajjud), and Islamic material subject.
- f. Every teacher is obliged to memorize minimumly juz 30 (general teacher), five juz for Islamic subject lesson teacher, and ten juz for Al Qur'an teacher. For the teacher that cannot memorize the target will get consequences from the institution.
- g. Teacher's mabit and muhasabah, as a forum of ukhuwah (relation) and motivation between the teacher and the staffs that conduct in every semester. For ustadz (man teacher) conducted one night in the mosque around Purwokerto. Then, for ustadzah (women teacher) conduct the spiritual activity and ukhuwah on Saturday.
- h. Arabic and English Day. Every teacher should be able to speak a simple communication in Arabian (Monday-Wednesday) and English (Thursday-Friday).

In the management of Islamic educational institutions, continuous motivation also required to more optimization on the role of the educators. The nature of motivation relates to the efforts of da'wah to a straight path, inhuman deeds which

should orient to the attainment of Allah's approval.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

وَهُوَ الْعَزِيزُ الرَّحِيمُ

[He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving. (Qs. al-Mulk: 2)

This verse requires the fulfillment of two things, which are the willingness on sincerity and the way that should be suitable with The Sharia. If the human actions fulfill that two conditions, that deed is classified as ahsan, which is the best deed in Allah's side.

Based on the interview on one of the teacher in SMP Al Irsyad, the form of motivation given by the school to optimize the role of educators in moral education is the monthly reward for an educator that become the role model.

b. Developing Culture or School Culture

In implementing moral education in Al Irsyad Al Islamiyyah Junior High School Purwokerto, there is an effort to civilize morals by implementing transformation process of natural and applicable noble values so that it can develop well.

Hofstede defines culture as values and beliefs that give people a programmed perspective. (Saefullah, 2012, p. 88)

It is crucial to formulating appropriate signs to educate them so the culture habituation can run optimally and responsible, which in the form of rules and school regulation. These rules organize life in Al Irsyad Al Islamiyyah Junior High School Purwokerto that must be respected and obeyed by the students.

Based on the documentation results, we found that Al Irsyad Al

Islamiyyah Junior High School Purwokerto has a school regulation called "Order of Procedure and Logical Consequences of the School year 2017/2018".

The Regulation creators is a team consisting of principals, vice principals, BK Team, and homeroom teachers. They treat the Regulation as a tool to guide the student's behavior. They socialize it with students and parents at the beginning of the new school year orientation. They also make a handbook for a parent and make a poster about it and put it on the school website.

Based on the result of an interview with the vice principal of student regulation which implanted in Al Irsyad Al Islamiyyah junior high school Purwokerto not only they must obey the regulation but more than that the regulation is a tool used by the team to create the school culture which supports the moral establishment of students. Also, the discipline is mainly directed to build a culture of positive behavior and discipline among students (self-discipline) and school members.

Based on the observation, the researcher has found a discovery related to school culture in Al Irsyad Al Islamiyyah Junior High School Purwokerto in various school activities that formed through four ways, which are :

i. Positive habituation

The establishment of school culture begins with the process of habituation done by the school. That Habituation did as planned, integrated, systematic and organized way. Therefore it should be done by all elements of the school community with full awareness and commitment. Habituation is an educational process. In the beginning, for habituation, an act need to be forced and then become a habit.

Next, if that activity becomes a habit, it will become a habit, which habits that is done by itself, and even It hard to avoid. When it becomes a habit, it will always be a routine activity. (Azizi, 2003, p. 146)

Instant education means forget and exclude habituation. Practice and habituation can shape tradition and behavior. When a practice already become habitual, this habit will become a habit for those who do it, then it will become addicted, and in time will be a tradition which is difficult to abandon. It applies to all good and bad values.

رُؤُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَنِينَ، وَ اضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ شَرِّ. وَ فَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

"Tell your children to pray when they are seven years old, and beat them when leaving it when they are ten years old, and separate their beds (H.R. Abu Daud)."

In the beginning, the behavior is very difficult to do, but by repetition, they can get used to it and controlled it. Because of knowledge or behavior which acquired by habituation will be very hard to eliminate.

Based on the observation result, at Al Irsyad Al Islamiyyah Junior High School Purwokerto, the main principle guidance is positive habituation that must be done by students, whether related to worship such as prayer jama'ah, sunnah prayer, tadarus al-Qur'an, and social ethics practice.

ii. Exemplary

What is meant by exemplary (*uswatun hasanah*) is the effort of every person to give examples of karimah morals to others about what and how to do something good towards others.

Students moral are influenced by the example of the teacher because the teacher is a prominent figure and inspirator for students. Every teacher must understand that to form the students to have noble character must begin with the moral establishment of teacher itself. (Jamaly, 1993, p. 135)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ

يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ

اللَّهُ كَثِيرٌ

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Qs. al Ahzab: 21)”

All teachers become a direct model for students. So every attitudes and behavior of teachers, both at school, at home, and in the community should always show right attitude and behavior. For example, dress neatly and cover the aurat, speak politely, and greetings. Also, every teacher must guide continuously so this culture become the habits and the everyday behavior of students.

At teacher level, they should implement several ways to be a role model

- i. All citizens of the school should show karimah character such as greeting, salutation, shaking hands, speak politely, and others.
- ii. Treat others with karimah character, so that others can respect and accept what is told and suggested.
- iii. Committed to remind each other, so it

creates an agreement on what is allowed and what is not.

- iii. On the spot (spontaneous activity)

The activities which carried out spontaneously at the time the teacher knows the behavior of students which is not good by giving a warning spontaneously and if they find students behave positively spontaneously, strengthening them to maintain their kindness.

- c. Build Cooperation with Stakeholders

Participation of the society (stakeholders) as external customers, especially parents of the student in education is very determine the success of moral education implementation in schools. Because education is essentially a shared responsibility between school, society, and government. (Mutohar, 2013, p. 163)

In this case also as a form of development in the principle of supervision within Islamic educational institutions to monitor the adjustment between plans and their implementation or the results achieved. The purpose of this supervision is to improve and help to ensure that they obey procedures, programs, standards, and regulations so that they can achieve efficiency. (Sulistiyorini, 2009, p. 33)

Various information between Islamic educational institutions and stakeholders must constantly exchange so that Islamic education institutions can always make necessary changes or improvisations especially based on changes in the characters and pattern also demands customer needs.

Based on the results of interviews with the headmaster of Al Irsyad Al Islamiyyah Junior High School Purwokerto, the form of information about the development of

morals in school is in the form of student development sheets (LPS) which is filled by homeroom class. Meanwhile, to know the achievement of morals at home used liaison book of students filled by the Parent of students. Evaluation through both instruments is done qualitatively by checking the list of aspects of role models and writing various development notes in the parent or homeroom teacher column. Based on the result of development on moral development instrument, the school follow-up by more intensive guidance to some students who still need guidance, either through the guidance on praying habituation, problem-solving with parents through home visitation, and students Halaqah.

Also, to facilitate communication, coordination, and cooperation in the development of the quality of moral education, schools establish harmonious cooperation with the school committee which acts as a facilitator between parents and school students.

Interview's results show that cooperation between school and parents appear in many fields such as educations, social, spiritual, and human relation. The example of activities involving school and parents are like follows: parenting seminars, parents creativity contest, family gathering, religious studies, parents and school meet and greet, prayer together, parenting call center, and home visitation.

c. Conclusion

Moral education teaches habitual ways of thinking and behavior that help individuals to live and work together as family, society, and state and help them to make responsible decisions. Character building management in Islamic educational institutions based on the principles of management, planning, organizing. The characters building in Al

Irsyad Al Islamiyyah Junior High School Purwokerto are consists of; 1) Developing a mission and vision that supports to moral education 2) Designing an integrated curriculum, 3) Optimizing the educator's role, 4) Developing school culture, and 5) Build cooperation with stakeholders.

Implementation of moral education is an integration between knowledge and practice of life in real terms and authentic in student itself under the conditioning process which is fully supported by exemplary, school culture, fostering, and supporting infrastructure.

The strengths of character building in Al Irsyad Al Islamiyyah Junior High School Purwokerto are their capability to manage structural aspect, cultural aspect, and religious values. It looks like integrated management between pure management approach (structural), cultural management, and management of Islamic values, well understood and implemented by all school members to establish the moral enhancement of student so that they are ready for life in the of globalization.

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