

CHARACTER EDUCATION MANAGEMENT OF THREE RELIGION-BASED PRIVATE HIGH SCHOOLS IN EAST KALIMANTAN

MANAJEMEN PENDIDIKAN KARAKTER BERBASIS TIGA AGAMA SEKOLAH MENENGAH ATAS SWASTA DI KALIMANTAN TIMUR

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Abstract: this study aims to describe the concept of character education management and the results management of character education in private religious-based private high schools. This study uses a qualitative approach with descriptive research type. Data collection techniques are carried out through interviews, observation and documentation. Data were analyzed using Miles and Huberman's interactive model including data collection, data reduction, data presentation, and drawing conclusions. The results of the study show that character education includes systematic-integrative based planning, implementation using habituation, modeling behavior, integration of extracurricular, intracurricular and co-curricular programs, formation of a conducive environment, as well as supervision through internal control in the form of rules and attitude books, while externally through visits House. The results of character education management in religious-based private high schools are knowing and experiencing multiculturalism which has implications for students' attitudes of tolerance.

Abstrak: kajian ini bertujuan untuk mendeskripsikan konsep manajemen pendidikan karakter dan hasil manajemen pendidikan karakter berbasis tiga agama di sekolah menengah atas swasta. Kajian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Teknik pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Data dianalisis menggunakan model interaktif Miles dan Huberman meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Hasil kajian menunjukkan bahwa konsep manajemen pendidikan karakter meliputi perencanaan berbasis sistematis-integratif, pelaksanaan dengan pembiasaan, mencontohkan perilaku, keterpaduan program ekstrakurikuler, intrakurikuler, dan kokurikuler, pembentukan lingkungan yang kondusif, serta pengawasan melalui pengendalian internal berupa aturan dan buku sikap sedangkan secara eksternal berupa kunjungan rumah. Manajemen pendidikan karakter berbasis tiga agama di sekolah menengah atas swasta yaitu mengenal dan merasakan multikultural yang dapat berimplikasi pada sikap toleransi peserta didik.

INTRODUCTION

The good and strong character of students will form a strong character and national identity so that they can compete on the global stage. The education based on the National Education System Law Number 20 Year 2003, does not only form intelligent Indonesians, but also must have personality or character that is cognitive

aspects, affective, and psychomotor must be fulfilled. Strengthening the character of students from an early age will make students not only smart but also tough and have a good attitude as life capital (Supriyanto, 2020). The purpose of character education is to change people to be better in knowledge, attitudes, and skills.

Education serves to create intelligent humans in the intellectual and affective aspects. The character building is considered important for a level of national life both philosophically and ideologically. National character building philosophically is a basic necessity in the process of nationhood because only a nation with a strong character and identity will exist (Protz, 2013). Character building ideologically is an effort to embody the ideology of people and Indonesian society who have a noble character and a dignified nation (Hidayat et al., 2022). Intelligent humans in their intellectual application can be carried out intelligently and ethically so that all their intellectual property can be used for good both themselves and others.

Value education is the implementation of character education obtained from the family, school, peers, and mass media. The family is the first environment for character formation and education that must first be empowered, while character education in schools emphasizes the cultivation of morals, aesthetic values, and noble character (Benninga et al., 2003). Scope of character education can be grouped into spiritual and emotional development, intellectual development, physical and kinesthetic development, effective and creativity development (Salahuddin, 2011). The process is holistic and coherent, interrelated and complementary, and each conceptually constitutes a cluster of noble values which contains several values.

Character education following the function of national education is intended to develop abilities and shape the character and civilization of the nation with dignity in the context of educating the nation's life. Implementation of character education in educational units there is 18 values namely religious, honest, tolerance, discipline, cooperation, creative, independent, democratic, curiosity, national spirit, love the country, respect achievement, friendly, love peace, likes to read, cares about the environment, cares about socially, and responsible (Davidson, 2014). Character values in educational units originate from religion, Pancasila, culture, and national education objectives (Harahap et al, 2022). The character values expected by families, schools, and communities refer to the philosophy of Pancasila and religion. Every individual with character should be shown

behavior well by the values of the characteristic Indonesian personality.

A common moral failure in people of all ages is moral blindness. Most humans don't see the ways the situation is going on involving moral issues and what is called moral judgment (Lickona, 2003). Movements carried out morally need to pay attention to three aspects of character, namely competence, will and habits (Green, 2011). The younger generation needs to know that the first moral responsibility is to use intelligence to see that certain situations require moral judgment and think carefully about appropriate actions (Hersh, 2015). Educational value can provide lessons that engage students in working hard to determine facts before making moral judgments (Ary, 2012). The perspective of decision-making is the ability to take the point of view of others, see situations as they see them, describe how they might think, react, and feel. Moral reasoning involves understanding about morals and the reason people should be moral.

Morality needs to be taught to preschool children, including in decision making. Decision-making skill gives consequences to knowing oneself is the most difficult kind of acquiring moral knowledge, but necessary for character development (Qashmer, 2016). There are five emotional aspects that a person must feel to become a human being with character namely conscience has a cognitive side to know what is right and an emotional side to feel obliged to do what is right, respecting oneself so that one does not depend on the approval of others, empathy is understanding and observing other people's conditions and love, self-control is very important in morals because emotions can arise for various reasons, and humility is an overlooked moral but is an important part of good character (Jakubowski, 2013). Humility is the affective side of self-understanding, openness to true truth, and the willingness to correct failures.

Character education very important applied in the Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School, and Granada Islamic High School Samarinda. The problems at Santo Fransiskus Assisi Catholic High School there is a clear and urgent need, cannot make students excel in the field of knowledge and technology according to the

times, and cannot making skilled students with environmental insight utilize natural resources as God's creation. The reasons for the need for character education at Sunodia Christian High School are character education has not resulted in a disciplined, independent, and responsible attitude. The reason for the need for character education at the Granada Islamic High School Samarinda is not maximally realizing quality education by the demands of the character values serving, integrity, professional, teamwork, lifelong learner values.

Being moral requires the ability to review our behavior and critically evaluate it. Moral feeling The emotional side of the character has been overlooked a lot. People can be smart about right and wrong but still choose the wrong thing (Liana et al, 2018). The various phenomena shown are a reflection of their behavior in the form of self-performance, the integral role of values in the level of school management, and education of character values. School management implies a social process related to all efforts of various parties carried out jointly to obtain results to achieve goals through specified activities (Edward, 2022). Based on the background, the problem formulation is as follows (1) concept of character education management and (2) the results of the management of character education at the Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School, and Granada Islamic High School Samarinda.

METHODS

This study uses a qualitative approach with descriptive research type. The qualitative research approach aims to explain events using scientific methods. Data collection techniques are carried out through interviews, observation, photography, and documentation. Data were analyzed using the interactive model of Miles and Huberman (2014), namely data collection, data reduction, data display, and conclusion. Data validity was checked by using credibility, transferability, dependability, and confirmability tests.

FINDINGS AND DISCUSSION

Concept of Character Education Management

The concept of character education management at Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School,

and Granada Islamic Integrated High School Samarinda is the quality of education with academic excellent character and religious awareness. The values of academic excellence that have been developed are honesty, discipline, responsibility, communication, self-control, and religious values awareness which is developed are values religion, sincerity, exemplary, loving-kindness. Spiritual intelligence demands the realization of values that are able to move the spirit of national character education (Hidayat et al., 2022). The development of academic excellence values and religious awareness is based on the principle of moral integration of knowing, moral feeling, and moral action through exemplary and systematic approaches.

The management of character education in terms of planning, implementation, and supervision at the Santo Francis Assisi Catholic High School, Sunodia Christian High School, and Granada Islamic Integrated High School Samarinda. Planning for character education was developed based on the vision, mission of the school through annual work meetings, the planning model for character education is based on a systemic-integrative model. Character values internalized in the scope of attitudes and behavior, both vertically in relation to God Almighty, and horizontally in relationship with oneself, among others, family and community, and the environment (Uslu & Beycioglu, 2013). Integrating character values in the school curriculum is very important with a blend of moral knowing, moral feeling, and moral action.

The implementation of character education is carried out through habituating the character values of students in the context of real life at school. Character education involving all elements of the school and habituation of the character values of students at home as implemented in school by involving the parents of students (Protz, 2013). Integrating character values into all subjects, creating a conducive atmosphere, integrating character education in extracurricular, intracurricular and co-curricular activities and programs, building collaboration with parents of students to carry out the control function of the attitudes and behavior of students in everyday life in house. Implementation with the embodiment of character values in the daily attitudes and behavior of students, the implementation of exemplary models of one's

behavior by playing the role of good behavior as a good role model in character building.

The Santo Francis Assisi Catholic High School, Sunodia Christian High School, and Granada Islamic Integrated High School, Samarinda using student character assessment instruments in the form of observation sheets, attitude scales, portfolios and checklists. Supervision uses internal control management through rules and attitude books, and external control through controlling cooperation with parents of students through home visits. Supervision of character education is carried out with strict control of the attitudes and behavior of students periodically and continuously by developing indicators of the determined character values (Jakubowski, 2013). Teachers need to record students' character achievements by carrying out analysis and follow up as needed.

The concept of educational management with excellent academic character and religious awareness which is developed based on the principle of moral knowing cohesiveness, moral feeling, and moral action through exemplary and systematic approaches. All the elements of superior character following the goals or targets in the vision and mission at Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda based on the view human existence must be interpreted concerning with noble character that must be preserved and maintained through an approach exemplary and systems approach. The combination of moral knowing, moral feeling, and moral action contains attitudes and behavior concerning Almighty God, oneself, relation to the family, society and the nation, the environment or natural surroundings (Salahuddin, 2011). These elements are referred to as a superior person that must be present in students.

Reflected in the excellent academic character and religious awareness character such as those developed by the results at Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School, and Granada Islamic Integrated High School Samarinda terms are referred to as holistic virtues. The discovery of the concept of internalization management for strengthening character education strengthens and emphasizes the position of the three schools

(Goldwyn, 2008). The concept of internalization management strengthens character education namely the quality of education with excellent academic character and religious awareness. The excellent academic values developed are honesty, discipline, responsibility, communicative, self-control. The values of religious awareness that are developed are religious, sincerity, exemplary, love kindness, uses the principle of knowing moral cohesiveness, moral feeling, and moral action through exemplary and systematic approaches.

Systemic-integrative character education planning management and the implementation that uses habituation, personification, role model, integrating extracurricular, intracurricular, and co-curricular activities, and programs and forming a conducive environment. Regular and continuous supervision using an internal control management model through the code of conduct and attitude book, and external control management through home visits. Controlling cooperation through the parents of students provides alternatives and steps for Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda through planning, implementation, and supervision. This matter adapts from management functions planning, organizing, actuating and evaluating (Terry, 2004). This research also develops theory about management which consists of several management functions and focuses on aspects of the management function into planning, organizing, placement, mobilization and controlling (Koontz & Cyril, 2014). Character education in this research in the sense that management is a unique process.

Character education at the Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School, Samarinda, applying a habituation system of values to students and school members as a whole. Habituation through an exemplary approach and a systems approach that includes components of knowledge, awareness, and willingness to do good as a superior person that is achieved effectively through management functions planning, implementation, and supervision. The results of character education are one of the factors that influence the formation of a person's attitudes, namely educational institutions

(Lickona, 2003). This is because both of them lay the foundation for understanding and moral concepts in the individual. An understanding of good and bad, the dividing line between what can and should not be done, is obtained from character education and its teachings.

Implementation Character Education Management in The Three Religious-Based Private High Schools

Character education management at Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda are the existence of school policies in the form of a character-based curriculum, a set of rules for the habituation process and targets to be achieved, systemic-integrative character education management system. School residents must have the awareness of realizing the values of quality characters who are faithful and devout, love knowledge, do good deeds, are confident, have high character, and contribute to society, according to expectations, satisfaction, pride and public trust. Character values can be realized through the implementation of learning by integrating honesty, fairness and participation (Harahap et al., 2022). Good character education management has an impact on the quality of graduates who are superior academically and religiously.

The interrelationship between the three components in the character building theory is moral knowing, moral feeling and moral action also applies to the activities of cultivating multicultural education values in the Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda. Multicultural knowledge is interpreted as planting knowledge about multiculturalism. This multicultural knowledge was given through several extracurricular programs and activities (Cecilia, 2016). The second is multicultural feeling, namely the planting of a multicultural feeling in students or in other terms known as the affective aspect. Fostering this multicultural feeling, in addition to daily activities, the Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda also have a student day activity which is compulsory for all early semester students for nine weeks. Through this activity, knowledge

about multicultural students is developed into multicultural feelings.

Schools must realize that implementing multicultural education is not easy. This is because there are several conditions that need to be fulfilled before an educational institution organizes education based on multiculturalism, one of the conditions is a curriculum that is designed based on multicultural values. The Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda in the absence of a multicultural curriculum, cannot be said to have implemented multicultural education. The success of developing character education strengthening is also influenced by the school's strategic planning (Supriyanto, 2020). The Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda are still committed to fostering multicultural awareness in their students, namely through inculcating the values of multicultural education in several existing activities.

Tolerance attitude is still relevant if it is related to the character-building theory. There are three components in character-building efforts is moral knowing, moral feeling, and moral action. Tolerance is an attitude that views that everyone has the freedom to express what is their opinion in various ways (Ary, 2012). There are three components of character formation, namely cognitive which is a representation of the beliefs an individual has about something which can be equated with handling controversial issues or problems, affective which emphasizes the emotional aspect which is usually most deeply rooted as an attitude component and is the most long-lasting aspect of its possible influence, and conative which is more likely to behave or react based on someone's attitude (Benninga et al, 2003). The three components of character formation must support each other

Appears that there is an interrelation between the existing domains in multicultural education with the components of character building and also the relationship with the attitude component. Tolerance cannot be separated from the domain of multicultural action. Relationship between the cultivation of multicultural education values and tolerance, which is the most emphasized attitude in the three private high schools in

Samarinda. Tolerance can be divided into three namely acting at the cognitive, affective and conative levels. Attitudes like this depend on the implementation of the installation of multicultural educational values, meaning that if the instillation of values only stops at multicultural knowledge then the tolerance obtained will only be limited to knowledge (Boak et al, 2015). Planting multicultural education values it does not only stop at multicultural knowing, but also a multicultural feeling or even multicultural action.

Tolerance that students or learners have is not only at the level of knowledge that tolerance is important, but they do feel for themselves the importance of having an attitude of tolerance in this diverse society. There is also an interrelation between this relationship of tolerance with the cultivation of multicultural education values with the level of attitudes in general. Attitude in general has a levels are as follows receiving meaning that someone wants and pays attention to the stimulus given, responding which is giving answers when asked, doing and completing a given task, appreciate is invite to discuss with others about a problem, and responsible for everything he has chosen with all the risks is to have the highest attitude (Currie & Lockett, 2011). Students eventually can have an attitude of tolerance which is in the conative domain or character-building theory is called moral action.

The level of response enters the cognitive realm which can be proven the subject receives and pays attention to what is given to him. The level of response is positioned in the cognitive realm as well because in its sense responding here is doing what is assigned to the subject, regardless of whether the subject knows the truth of the work given or not (Iswahyudi et al, 2023). Then at the level of respect, the researcher puts it into the affective and cognitive realms. This is based on the definition of the level of respect itself, that at this level someone invites others to discuss a problem. Willingness to invite others to discuss what the subject thinks is the problem is an indication that this subject has gone through the affective attitude component, where this subject has involved the emotional aspect (Boak et al, 2015). Inviting this discussion has also been a first step towards the realm of the conative component. The last

is the responsibility, which is responsible for what is done.

Discussion about this attitude of tolerance, one can draw a general conclusion that this tolerance is one of the final goals of cultivating the values of multicultural education. This tolerant attitude when viewed in terms of the attitude component is in a cognitive position. Then when viewed in terms of character building, this tolerance is in the moral action section. There is a change in tolerance to a more positive direction, that is this attitude has an action tendency towards approaching, liking, and expecting certain objects (Hersh, 2015). This case is related to differences in the background of students at Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda who initially have negative assessments of different people who have turned into positive assessments, which initially suspicious of each other at the end of getting along well.

CONCLUSION

The concept of character education management is the cultivation of multicultural educational values based on the principles of tolerance, unity in diversity, superior academic character, and religious awareness, using the principle of moral integration to understand moral feelings and moral actions. Character education management includes planning that is based on a systematic-integrative basis, implementation using habituation, role models, combining extracurricular, intracurricular and co-curricular activities and programs, as well as forming a conducive environment, then supervision using internal control through discipline and attitude books while externally through home visits. The results of character education management in Santo Fransiskus Assisi Catholic High School, Sunodia Christian High School and Granada Islamic Integrated High School Samarinda are knowing and experiencing multiculturalism which has implications for students' attitudes of tolerance.

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