Character Education Management (A Multi-Site Study at Madrasah Darussalam Awayan Madrasah and Miftahul Ulum Pudak Madrasah, Balangan Regency)

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ABSTRACT: The goal of this study is to discuss the management of character education at two different sites. The study was qualitative and multi-site. The researchers served as the research instruments. Interviews, participant observations, and documentation were utilized to collect data. Snowball sampling tactics were employed by respondents to select important informants. Model interactive analysis was used to analyze the data. Character education management, which covers planning or emphasizing difficulties (4 things), research aims (4 items), research benefits (2 items), and term definition, was collected via a guide interview, observation, and recording (4 items). Data analysis techniques using models (Bagdon, Robert C, 1982). The researchers' involvement, the persistence of observations, and the appropriateness of referential were all utilized to determine the validity of the data. The results of the study showed that the management of Private Ibtidaiyah Madrasa of Darussalam Awayan character education and the management of Private Ibtidaiyah Madrasa of Miftahul Ulum Pudak character education is in accordance with existing management functions and character-building strategies.

KEYWORDS: Management, Character Education

I. INTRODUCTION

Character education attempts to teach students to become better citizens, i.e. people who can, will, and implement Pancasila's ideals in their daily lives. Character education is also a form of ethical instruction that can have an impact on behavior (Kurniasih, 2017). Character education is very important to put pressure on certain values such as respect, responsibility, honesty, and caring for others (Lethwood, 2018). Therefore, it is hoped that this education can revitalize the morals and ethics of students who are declining day by day.

The importance of educating character is also motivated by various cases of *bullying* and sexual harassment that occur in schools in Indonesia. According to the research agency Programme for International Student Assessment (PISA) (2019), around 41% of Indonesian students have been bullied or bullied by their peers at school. As a result, it is clear that character education should be reconsidered in order to address this trend. There have also been instances of student brawls, drunkenness, and the usage of illicit narcotics. According to KPAI (2018) and the National Narcotics Agency, out of 87 million Indonesian children, 5.9 million are drug users, and 24 percent of all drug misuse cases are among students. Responding to this is undoubtedly a problem for educators, as they must be able to predict the recurrence of these events in their various locations, where they are tasked with instilling good character and values in pupils.

Character education is also an expression of the government of the Republic of Indonesia's Nawacita program, also known as GRMN or the National Mental Revolution Movement, which was strengthened by Presidential Regulation No. 87 (2017) on character education. In the regulation, it is stated that strengthening character education has the aim of developing a national education platform that puts character education as the main soul in providing education for students with support from the public through formal, non-formal, and informal education by taking into account Indonesian culture.

The Ministry of National Education through the Curriculum Center of the Ministry of National Education released that the main values of character education that must be achieved in learning in schools (educational institutions) include: Religious, honest, intelligent, logical thinking, democratic, resilient, caring (Muchtar D., 2019). The objectives of character education itself according to the above institutions are: (1) building a multicultural national life, (2) building a bangs a civilization that is intelligent, virtuous in culture, and able to contribute to the development of life, (3) build basic potential to be good-hearted, good-minded, and behave well and be good example; (4) build an attitude of citizens who are peace-loving, creative, independent, and able to coexist with other nations in harmony. From the purpose of character education in general, we can see the benefits and

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functions of character education which are actually very vital and no less important when compared to academic cognitive education which has always received a larger portion in its implementation in the educational institution environment.

If you look at the development of character education throughout the last ten years, character education is being intensively discussed in various scientific forums such as seminars, symposia, workshops, and conferences. The background of the emergence of this theme cannot be separated from the phenomenon of moral decadence which is characterized by the fading of the values of togetherness between elements of society, the increase in violence and crime, as well as various other forms of moral decadence that crush the Indonesian nation. The superiority of Indonesia's natural wealth cannot overcome problems in all sectors of life. According to Fukuyama, the nation that is able to survive or win a competition is not a nation that has abundant natural wealth, but a nation that has high social capital with characteristics including having a high sense of community, growing mutual trust both vertically and horizontally, and low levels of conflict (Taufik, 2014).

Lickona also explained the same thing about the formation of the quality of the nation. A nation will be able to achieve a level of progress and continue to exist in the global world if its people are qualified. The quality of the people is largely determined by the quality of their character (Tioktowati, Suryana, & Prihatin, 2020). In another sentence, the most decisive thing for the progress of a nation is the quality of the character of its society, because a nation that has good character qualities will be able to move the entire area of activity, because it is closely related to morals, behavior, perspectives, mindsets, and attitudes shown by a person. Character education is a system of instilling character values which includes components of knowledge, awareness, willingness and action to carry out values, both towards God Almighty, oneself, others and the environment so as to become a kamil human being (Warni, Eva, & Aslamiah, 2021). Therefore, character education is seen as the best solution to overcome the problems of the Indonesian nation, in other words forming a civilized community (Agustina, 2019)

Therefore, character education is arguably not a new issue in the world of education. Character education is present along with the existence of education in schools. According to Berko-witz and Hoppe, character education has the same goal, which is aimed at improving the quality of adolescent attitudes and behaviors. However, in their opinion, character education also has a novelty trait in the methods used. The implementation of character education is based on the assumption that parents know better the needs of their children in the future, especially to prepare children in facing various life problems and naturalities that exist in society; ethnicity, religion, race, and others (Taufik, 2014).

After observing the urgency of character education, researchers tried to bring this problem to the context of research in Indonesia, precisely in Balangan, South Kalimantan. Where character education with its various models and styles has actually been widely applied in schools and madrasas, although with all the limitations of activities and curricula that support it. According to (Herdiana, 2017) in this case the school becomes one of the places to develop the character of the child. Character development can be done through learning and extra-curricular activities.

Likewise, in schools that are the setting or location of research used by researchers, namely; Private Madrasa Ibtidaiyah of Darussalam Awayan and Private Madrasa Ibtidaiyah of Miftahul Ulum Pudak.

In the first setting, namely Private Madrasa Ibtidaiyah of Darussalam, the researcher conducted a brief interview with the head of the madrasa regarding the essence of character education in the school. Through a brief observation, researchers could see several activities that are actually related both directly and indirectly to character education. These activities are in the form of habituation in our madrasa related to the habituation of children in worship and noble character including: (a) Recitation of the Yasin surah before the time the lesson begins, (b) Praying before and after studying, (c) Prayer dhuha congregation, (d) Friday almsgiving, (e) Recitation of the Yasin surah and tahlil to the funeral home, if the family of the student or residents around the madrasa dies.

This, if further researched, the actualization and management applied will certainly be better and develop. The presence of researchers in the implementation of education at Private Madrasa Ibtidaiyah of Darussalam will certainly have a good impact on the future of character education which is basically a solution to various unfavorable phenomena as mentioned at the beginning, especially being a preventive effort in the educational environment and the Awayan community.

In the second setting of the study, namely Private Madrasa Ibtidaiyah of Miftahul Ulum Pudak, the researcher held an initial interview with the head of the madrasa. After further inquiring to the head of the madrasa about the weekly and monthly activities in the school, the researchers found several activities that the researchers said were closely related to character education.

These explanations draw researchers to know the reality that may actually be more about the actualization of character education. Good management of character education should also be considered for various spiritual activities carried out in the two madrasah environments.

II. METHOD

This research used a multi-site qualitative approach. Data was collected through in-depth interviews, participants and documentation. Data analysis was carried out using interactive analysis of the model (Miles, 2005) This analysis model consists of four steps that interact with each other. These steps are data collection, data presentation, data reduction and conclusion making. (Sujarweni, 2014) This study tries to describe aspects relevant to those observed and describe the character of existing phenomena

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or problems. This research is also included in the type of field research research with the object of research more than one or multi-site, namely: Private Madrasa Ibtidaiyah of Darussalam Awayan and Private Madrasa Ibtidaiyah of Miftahul Ulum Pudak located in Balangan Regency. Multi-site study is a research design that involves several sites, places and subjects of research. The subjects of such studies are assumed to have similar characteristics.

FINDINGS

The findings of character education management based on the results of analysis from interviews, observations and documentation are described as follows:
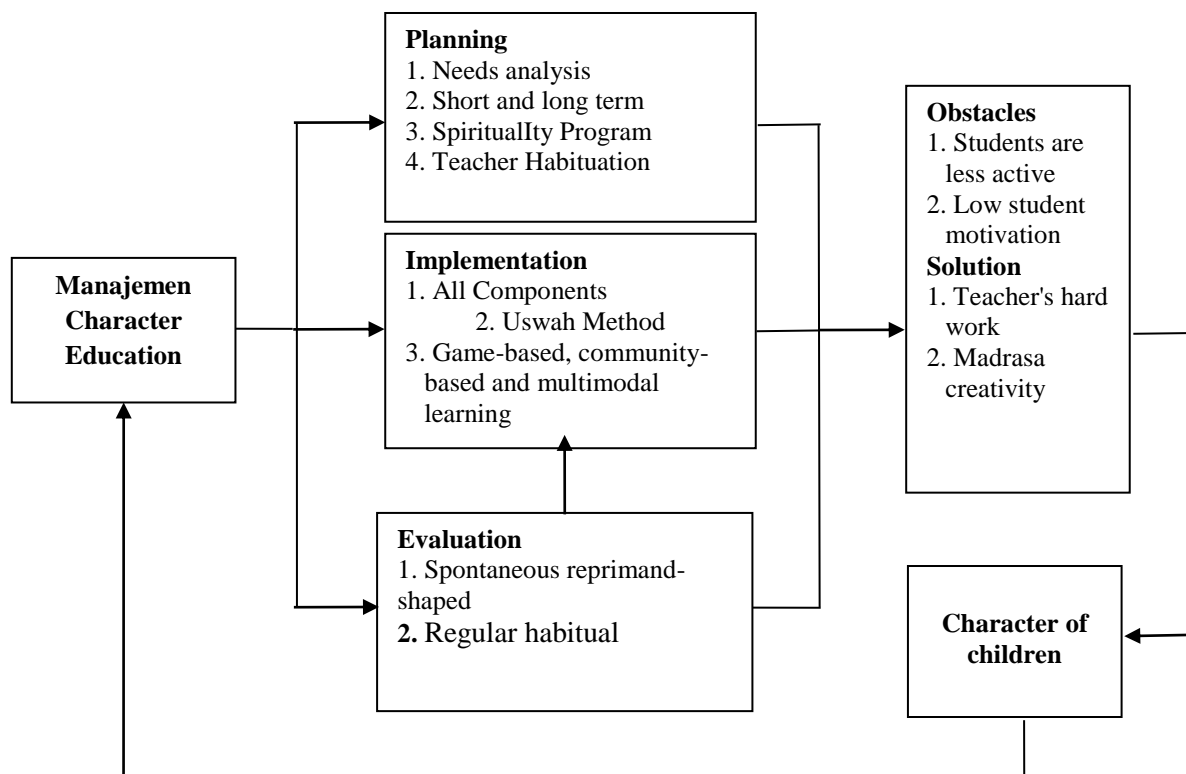

Figure 1: Research Concept

From the model mentioned above, it is illustrated that good character education management in these two sites is found character education in terms of planning including needs analysis, short-term and long-term, spiritual programs and teacher habituation, in terms of implementation are all components, *uswah* and game-based methods as well as multimodal learning and in terms of evaluation is spontaneous in the form of reprimands and habituations that are routinely carried out in activities everyday. Obstacles in character education include the lack of active students in participating in spiritual programs that have elements of character education. The solution is the teacher's hard work in inviting students or students to play an active role, not passive.

Another obstacle is the low motivation of students or students. This causes the other students to not want to be involved in activities much. The solution is the creativity of schools to organize character education.

III. DISCUSSION
Character education planning

Planning is a guideline, outline, or instruction that must be followed if you want a good result. In the Islamic perspective, planning is the entire process of thinking and determining all activities that will be carried out in the future in order to achieve goals. According to Ali Ash-Shabuni in (Taufik, 2014) interprets lafadz "wal tandzur lustn maa qaddamat lighot" (Q.S. 58:18) in order for each individual to pay attention to what pious charities have been done to face the doomsday. This verse gives a message to people of faith to think about the future. In management, future thinking is expressed in a clear and systematic concept called planning or *planning*. That is, planning will facilitate the step towards achieving the goals that have been set. Planning in Islam has implications for the afterlife.

Character education planning is the process of determining values. The very basic thing when starting character education is to determine the values that will be instilled or taught in students. According to (Hasibuan, 2014), this process of determining grades must involve the school community, namely teachers, parents and the surrounding community; so that the school will reflect the

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entire community they serve, able to produce students with character according to community expectations. This process was once carried out by (Bafadal., 2016) when intending to integrate character into the school curriculum. Bulach conducts surveys of parents, teachers, and religious leaders to obtain the types of values and behaviors their children expect.

Based on the results of the survey, the school designed a character content for its students. In planning character education programs in order to form noble morals The two madrasas have carried out character education planning by preparing a strategic plan that contains the vision and mission and objectives. The content of the noble character education curriculum is integrated in the subjects documented in the form of a unit integrated curriculum.

Character education management planning for students is also prepared by involving stakeholders, committees, village heads, religious leaders and local communities who are involved in determining character values contained in the vision and mission and school curriculum. The content of the religious curriculum is in the form of additional face-to-face hours or through coaching / extracurricular activities that focus on education / guidance of noble morals. The reference source for the core values of Islamic-based characters is guided by the Quran and Hadith. Between the two schools, each has a strategy and focus on educating the character of noble morals in accordance with the characteristics and missions of their respective madrsahs.

Merurut Ratna Megawangi in (Barlian, 2013) character education itself is a solution for society as the basic capital for daily life. Furthermore, he said that character education is an effort to educate children so that they can make wise decisions and practice them in their daily lives in order to make a positive contribution to the community in the surrounding environment. Through character education, the Indonesian nation will realize the importance of working hand in hand with fellow citizens in order to create a prosperous life. Without good character, a good society will not be achieved, let alone a good country; who are sovereign, just and prosperous.

Implementation of Character Education

According to (Benjamin & Fauth, 2019) The exemplary approach itself can be interpreted as an activity to show elabority, both through the creation of familiar social conditions between school personalities, educational behavior, and other educational personnel that reflect commendable morals, and indirectly through illustrative treats in the form of exemplary stories.

In addition, exemplary is also seen as a metolology. If it is related to the theory of Behaviorism, it is a theory or *madzhab* in psychological science that assumes that the entire form and system of human behavior is effectd or even determined by the characteristics of the environment in which humans live. This shows that there is a human tendency to imitate an action and treatment. Therefore, setting an example and creating a good environment is one of the methodologies in Islamic education that we must use to educate the younger generation of Islam (Bozkus, K, 2018).

Based on the exposure of the data above, it can be explained that the form of implementation of character education is contained in several religious activities that are madrasah efforts in strengthening character education, including congregational prayers, weekly *tausyiah* and *majlis taklim.* In addition, the implementation of character education is also carried out through several stages or approaches

First, through example, the teacher exemplifies students to perform prayers, *zakat,* fasting to say greetings, live in harmony and other activities. In giving an example to students, teachers do not stop to always give an example to children. Just like in carrying out prayers, teachers always set an example to carry out prayers on time and do not procrastinate in carrying out prayers, besides that, the teacher always gives an example to say greetings if they meet other people.

Second, through learning. Learning is a relatively permanent process of change in behavior or behavioral potential as a result of amplified experiences or exercises. Learning is the result of the interaction between stimulus and response. A person is considered to have learned something if he can show a change in his behavior. According to (Bass, 2006) a good learning process occurs if the information that the learner will learn is arranged according to the cognitive structure that the learner has so that the learner is able to relate his new information to the structure cognitive that it has. Learning should be what is called meaningful assimilation, the material learned is assimilated and connected with previously possessed knowledge. For this reason, two requirements are needed, material that is potentially meaningful and selected by the teacher and must be in accordance with the level of development and past knowledge of the learners. Given in meaningful learning situations, motivational factors play an important role in this, because learners will not assimilate the new material if they do not have the desire and knowledge how to do it. So this needs to be arranged by the teacher, so that the material is not studied by rote.

In learning, teachers also provide material on implementing religious teachings from religious science. Through learning, it is easier for teachers to convey this to students because it is supported by the material and also supported by the curriculum applied in schools. For extracurricular activities that support the implementation of character education is madrasah extracurriculars, where in these activities students are invited to study, not only to study but also to listen to inspirational stories that make students motivated. providing reinforcement to students in schools.

Third, through empowerment and cultivation. Empowerment is an effort to build that power, by encouraging, motivating, and raising awareness of its potential and striving to develop it. Second, strengthening the potential or potential that the community

has empowering in order for this more positive measures are needed, apart from simply creating a climate and atmosphere. This strengthening includes concrete steps, and concerns the provision of various inputs ,as well as opening access to various opportunities that will make something empowered. Empowerment includes not only strengthening individual members, but also their institutions. Instilling modern cultural values, such as hard work, thrift, openness, and accountability. is a central part of this empowerment effort (Dessler, 2015).

As for empowerment and cultivation, madrasahs have their own rules where every day students are taught to pray before learning is continued by carrying out *dhuha* prayers, reading memorization of daily prayers, reading hadith, *tahfiz* or memorizing juz amma letters. In the lesson schedule, the school makes its own hours for students to learn *iqro* and *tahfiz.*

Fourth, through reinforcement. Strengthening given by teachers to students is by giving praise to students, giving awards to students in the form of praise or feedback, through extracurricular activities. Strengthening students not only in the classroom but also outside the classroom. So that all subjects are able to be curated by students and all teachers are authorized to provide strengthening of character education.

According to (Fatmawati & Bafadal, 2018) Strengthening can also be done by first, giving gifts, namely Giving something pleasant as an implication of good behavior. Second, the provision of punishment is to give something unpleasant as an implication of bad behavior. The third is to give advice, namely giving positive messages to children both when students do something good and in bad behavior.

Fifth, through assessment. The assessment that the teacher gives to students, that is, cognitive and affective assessment. Cognitive assessments related to student knowledge and affects related to student attitudes. The teacher provides cognitive assessments of students with daily tests, midterm tests and grade increase tests. For his attitude the teacher observes the attitude of the students and writes it down in a journal. Thus, character education should be integrated into religious education. The role of religion can meet human needs in terms of direction, guidance, and balancing of the character of students. So the focus of character education must refer to the introduction, deepening, and implementation of religion.

Sixth through integration. In some writings, the implementation of character education through integration is a separate study or in other words is a study of character education in the perspective of an integrative approach. That is one of the efforts in carrying out character education that includes various aspects of the study, both methods, targets, and contents, broadly, completely and variously (Fitriana, Handayaningrum, & Roesminingsih, 2021).

Integration means blending until it becomes a whole whole, in other words "unified or comprehensive". The term "integrated" in character education is one of the principles of the implementation of strengthening character education (PPK) in schools which became one of the government's policies in 2016. The principle of "integrated" is to integrate, connect, and send various elements of education, as well as being the main program of education. The integration approach in character education includes at least several aspects, namely; first, its content must contain values of a self-natured or general nature that are integrated in all subjects. Second, character education applies two types of methods in tandem, namely traditional and contemporary. Third, character education must occur in the entire educational process, both in the classroom, outside the classroom, as well as the activities that exist in the school. Fourth, character education should occur in people's lives (Hairudinor, 2018) The four aspects are the strategy of implementing character education that is integrated in all aspects. (Hamdani, 2020) mentions that there are five functions that can be performed by religion, namely: 1) Giving the meaning (value) of human life, in the sense of belief in life in human emotions and affections. This belief in life encourages the existence of worship behavior, namely resignation to God who gives life and human behavior in praying for God's help; 2) Provide psychological support to obtain peace of life, overcome and avoid mental shock, strengthen psychological stability with the concepts of patience, gratitude, sincerity, *tawakal, sakinah*, *qanaah*, etc.; 3) Forming social solidarity by providing guidance for the life of mankind to establish Islamic law, live mutual respect, foster harmony and peace, help each other which in the context of worship is guided by congregational prayers, the concept of pilgrims, the concept of *zakat*, and the guidance of benevolence to orphans, the poor and others who need help; 4) Controlling human life dynamically in a good direction and staying away from despicable deeds, relating to the norms of life, the existence of the concept of reward and sin that leads human behavior towards good behavior in order to obtain merit and can be used as an example, not behavior that causes damage and brings sin; and 5) Spurring dynamic social change to become the best with the concept of *khaira ummah* in catching up with it, advancing education, achieving achievements, pursuing mastery of science and technology, shaping the ability of professionalism for mutual benefit towards the welfare of the general public.

Similarly, (Wulan, 2013) regarding the islamic religion is necessary and may be the elements that can animate the character of learners because of some islamic values themselves.

The teachings of Islam have not changed in purpose, but are flexible in means and methods in the matter of *ushul* and *kulliyat* but flexible in matters of *furû'* and *juzziyat* remain in religious values and akhlaq (character) flexible in world affairs and science.

In general, what happens in two madrasas is the implementation of character education in the learning process carried out by teachers by establishing noble character values and integrated in the subjects they teach in the syllabus and lesson plan documents with a cooperative and contextual learning approach. This means that character education is blatantly integrated in learning but

does not become a specific subject. In coaching and extra-curricular activities as enrichment of Islamic knowledge as well as habituation of behavior according to the values of noble moral character in the form of halaqoh tarbawiyah activities or Islamic mentoring, santr organizational activities so as to encourage the participation and responsibility of all components of the school in achieving educational goals and fostering the character of noble morals.

If we look at a learning activity from the stages of the preliminary, core, and closing activities, it is selected and carried out so that students practice the targeted character values. In addition, the behavior of the teacher throughout the learning process should be a model of the implementation of values for learners. The activities in the implementation of character education learning are: (1) Preliminary Activities. Based on the Process Standards, the preliminary activities are: (a) The teacher arrives on time. Examples of instilled values: Discipline; and (b) The teacher greets the students kindly when entering the classroom with courtesy. Examples of instilled values: Courtesy; (2) Core Activities.

This is also based on the Regulation of the Minister of National Education Number 41 of 2007, the core learning activities are divided into three stages, namely exploration, elaboration, and confirmation. Here are some of the characteristics of the learning process at the exploration, elaboration, and confirmation stages that can potentially help students internalize the values taken from the Process Standards. (a) Exploration, namely: Facilitating interaction between students and between students and teachers, the environment, and other learning resources. Examples of instilled values: Respect each other and use a variety of learning approaches, learning media, and other learning resources. Examples of instilled values: Creative; (b) Elaboration, i.e.: Familiarizing learners with diverse reading and writing through certain meaningful tasks. Examples of instilled values: Love of knowledge and facilitating students through assignments, discussions, and others to come up with new ideas both orally and in writing.

As for examples of instilled values: Self-confidence; (c) Confirmation, namely: Providing positive feedback and reinforcement in the form of oral, written, gestures, or rewards for the success of students. Examples of instilled values: Critical, as well as facilitating learners to reflect to obtain the learning experiences that have been carried out. Examples of instilled values: Understanding one's own strengths and weaknesses; and (4) Concluding Activities. In the concluding activity, the teacher: (a) Together with the learners and/or themselves make a summary/conclusion of the lesson. Examples of instilled values: Be independent and provide feedback on learning processes and outcomes.

Supervision and Evaluation of Character Education

In general, evaluations for character education are carried out to measure whether the child already has one or a group of characters assigned by the school within a certain period of time. Therefore, the substance of evaluation in the context of character education in an effort to compare children's behavior with character standards (indicators) set by teachers and/ or schools (Wote & Verawati, 2019) The process of comparing children's behavior with character indicators is carried out through a measurement process. The measurement process can be done through certain tests or not through tests (non-tests). The objectives of the evaluation of character education are as follows:

1. Knowing the progress of learning outcomes in the form of ownership of a number of certain character indicators in children over a certain period of time;
2. Knowing the shortcomings and advantages of learning designs made by teachers; and
3. Knowing the level of effectiveness of the learning process experienced by children, both in class settings, school, and home.

In this study, the evaluation carried out by madrasahs covered several assessments including formative and summative assessments, coupled with aspects of school readiness in the implementation of character education, including in the evaluation.

1. Formative Assessment

Formative assessment is an activity of teachers and students that is intended to monitor student learning progress during the learning process. This assessment will provide feedback for the improvement of the learning program, knowing and reducing errors that require improvement.

The purpose of formative assessment is to improve the learning process, not just to determine the level of ability of students. In addition, formative assessment aims to obtain information regarding the strengths and weaknesses of the learning that has been carried out and use the information to improve, change or modify learning to be more effective and can improve student competence.

2. Summative Assessment

Summative assessment is an assessment activity that produces a value or number that is then used as a decision on student performance[9]. This assessment activity is carried out if the unit of learning experience or the entire subject matter has been completed. Summative assessment is used to determine the classification of awards at the end of a course or program. Summative assessment is designed to systematically record the overall achievement of students.

Summative assessment relates to concluding student achievement, and is directed at reporting at the end of a course of study. Summative assessments do not have a direct impact on learning, although they often effect decisions that may have consequences

for students in learning. The function of summative assessment[9] is to measure students' ability and understanding, as a means of providing feedback to students, to provide feedback to academic staff as a measure of learning success, accountability and academic monitoring standards, and as a means to motivate students.

Basically it can be concluded that the difference between summative assessment and normative assessment lies not in when the test was carried out, but mainly in the function and aiming to obtain feedback and subsequently used to improve the teaching and learning process hence the assessment it is called formative assessment. But if the assessment is functional and aims to obtain information on the extent to which the presentation and mastery and achievement of the student's learning are further intended for the determination of whether or not a student passes, then the assessment is called a summative assessment.

3. Aspects of Madrasah Readiness

The evaluation of character education that occurred in the madrasahs of MIS Darussalam Awayan and MIS Miftahul Ulum Pudak was inseparable from the following aspects of readiness:

1.   Readiness in terms of curriculum. A resource person from MIS Miftahul Ulum Pudak stated that they had used an integrated curriculum of character education. This was confirmed by the results of curriculum observations and interviews on the research subjects which showed that character education had been integrated into the formulation of the vision, mission, and objectives of the school to learning planning in the classroom which was monitored and supervised by all components of the school. With the supervision of all components of the madrasa, at least the madrasah has a curriculum that is in accordance with character education standards. Curriculum readiness is a good basis for the implementation of character education in schools. Ideally, the school creates a map of the grades that have been selected from the first year to the last year then integrates it into the syllabus and lesson plan up to RPM. Thus, in the do- kumen syllabus and lesson plan will contain specific character values complete with indicators. However, the mapping has not been carried out by the school, so the character values formulated are random, there is no focus on certain character values at each grade level.

2.   Readiness in terms of facilities and infrastructure supporting character education. Some of the supporting facilities for the implementation of character education in madrasas include: worship facilities, places of discovery of lost goods, honesty canteens, school rules, attendance records, aphorism displays, communication and information media, libraries, and hygiene facilities. The results of observations on these facilities and infrastructure showed that only a small part of the facilities were not available in the school, namely the place where the goods were found was lost and the canteen was honest. There are shortcomings in terms of managing facilities and infrastructure, namely: suboptimal utilization and lack of maintenance. Existing supporting facilities and infrastructure can be used as a vehicle for character formation, for example, hand washing facilities can instill healthy habits of washing hands before and after eating, but such habituation has only occurred in one school that is observed. For another example, wall magazines (mading) can be used for the actualization of ideas and creativity, but most schools do not manage them well, madings are rarely updated so they become obsolete items that attract students. In addition to good management, schools also need to pay attention to the maintenance and maintenance of school facilities and infrastructure. In this case, it requires the involvement of all citizens of the school, especially students. The active involvement of students in the utilization, care, and maintenance of infrastructure and the school environment will foster a sense of belonging and responsibility to care more about the school environment.

3.   Readiness in terms of teachers. Competence to be able to integrate character education in learning is closely related to the teacher's understanding of character education. This can be fulfilled if the teacher gets enough socialization. Speakers from schools in Wates Subdistrict stated that teachers have gained an understanding of character education only through madrasas, therefore the opportunity to obtain more training is obtained by institutions in urban areas. So far, this means that not many teachers have gained direct experience from training. Sausageization was only obtained from the dissemination through the Teacher Working Group (KKG) forum which was judged by some teachers to be ineffective. Limited access to information is experienced by madrasahs in balangan far enough to be reached. So the readiness in teachers who have several functions of teachers who must interact directly with students during the process of instilling character education carried out such as; 1) Exemplary; 2) Learning; 3) Empowerment and cultivation; 4) Reinforcement; and 5) Assessment, needs to be retrained.

D. Character Education Obstacles and Solutions

According to (Zuriah, 2007) normatively the formation or development of character requires environmental qualities that effect each other in character building such as (1) the family environment is the first environment that becomes a place for a person from an early age, in other words, it is in the family environment that a person can learn values or morals. Since the value system that a person believes will be reflected in his character, it is in the family that the process of character education is formed. First and foremost this family education will determine a student in the process of becoming a more mature person having a commitment to certain moral values and determining how to see the world around him, such as looking at others who are not the same as oneself, different social status, different ethnicities, different religions, different races, different cultural backgrounds. It is in the family that one can develop an initial concept of success in life, (2) mass media, in the era of advances in information technology and

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telecommunications one of the factors that have a very large effect in the development of student character or vice versa, the destruction of the character of students or the nation is mass media, especially electronic media, with the main actors of television. These two things outside of other obstacles are influential factors in educating character. Therefore, the school's efforts in this regard can be said to be quite difficult coupled with some internal and external obstacles that are directly related to the school.

Internal Obstacles

The internal obstacle obtained from data exposure is the low motivation of students in participating in programs outside the classroom which actually contain elements of character education.

According to (Winardi, 2014) The lack of student motivation in learning can be caused by several things, including: First, teacher does not provide motivation to students the first thing that needs to be done as a teacher is to evaluate yourself, Teachers in schools not only serve as teachers, but also as motivators for their students. The role of the teacher in motivating students is very important, especially for students who have weak motivation and students who have problems. More or less, the motivation that the teacher has given will definitely hit the hearts of the students. In fact, the fact of mentioning that teachers who give more often motivation, are preferred by their students.

Second, students do not like the way the teacher teaches. The lack of student motivation in learning in the classroom can also be caused by the style and method of delivering material by the teacher. Students will certainly feel bored with monotonous teaching methods, delivery of material that is difficult to understand, lack of involving learning media, and others. If it is so, the motivation of students to keep paying attention to the material will be weakened.

Third, Students Don't Like Certain Subjects. Every student in the school has their own skills and talents, especially in certain subject matter. Indeed, there are students who really cannot master certain subject matter even though they have forced themselves to study. This kind of thing can weaken his motivation, if you are a teacher then you have to understand these conditions, find the right steps for him.

Fourth, Weak Self-motivation in Students This is the main common factor experienced by most school students today, namely weak self-motivation to learn. So this causes school students to be less interested in learning and spend 3 years in school in vain. Some of the things that cause weak self-motivation include: (1) Students do not have clear dreams and goals, (2) Students are not confident and feel themselves not smart, (3) Stupid idealism that considers the ultimate goal of education is to get a job. , and others.

Fifth, Problem Students. Problems in student life also make self-motivation weak to learn, even some students get involved in delinquency in school. As for problems in student life that can weaken learning motivation, for example, such as parental quarrels, parental divorce, dating, breakup, and others.

Sixth, Lack of Parental Attention at Home Parents occupy a very important role as a motivator for children's education, because unconsciously, anything that comes from good parents, both character and attitude, will become a role model for children, as well as in the issue of children's education. The notion that "the important thing is that I have sent my children to school" is not enough, parents still need to do a lot of things related to their children's education. On the other hand, the lack of parental attention to children's education will have a negative impact on the child.

Seventh, Bad Associations Students who hang out with bad friends, both at home and at school, will inevitably fall into mischief as well. They assume that this is how it is supposed to enjoy adolescence, the time that should be used for learning is wasted, so they are not aware that the desire to learn is decreasing.

Eighth, Factors of Technological Progress. It is indisputable that the great advances in technology do bring convenience to every human activity. However, technological advances also have bad impacts, especially for education in this regard. Outside cultures tucked away in internet facilities, less educational programs on TV, games and media on mobile phones, and others, all of which busy the daily activities of school students to the point of forgetting about learning. And in general, it is this great advance in human resourcefulness that weakens the motivation for learning in school students. You can also assume that school students are better able to last 5 hours of gaming than 1 hour of study in class.

Eksternal Obstacles

based on UNDP data on the Human Development Index (HDI: 2010) shows that out of 178 countries in the world, Indonesia is at a very unfavorable level, which is ranked 111th, while some Asean and Asian countries are above Indonesia. A very crucial educational problem is the low quality of education (Wijaya &Rusyan, 2014). One of the contributing factors is the lack of community participation in decision/policy making and planning in schools.

For example in many cases; the school committee unilaterally sets the cost of education which parents think is quite high in cost which should be met through the school's operational assistance, besides that the school committee does not invite them to consult together pund and displace the opinions of parents. Thus, the community feels less belonging, less responsible in maintaining and fostering the schools where their children go to school, and community participation is more of an input support (fund) (Dessler,

Character Education Management (A Multi-Site Study at Madrasah Darussalam Awayan Madrasah and Miftahul Ulum Pudak Madrasah, Balangan Regency)

2015). Based on the results of research by (Darwito, 2016) that community participation is still included in the category of being in the establishment and financing of institutions, in providing moral support and involvement in institutional decision-making.

Solutions

Increasing the capacity (profession) of teachers in methods and strategies to educate character is one of the solutions to the above obstacles. Teacher professional development strategies can be carried out by participating in activities aimed at *upgrading* teachers' abilities and skills. In addition, educating the public is also a solution to increase public understanding of the character education program.

CONCLUSION

The implementation of character education in the learning process was carried out by the teacher by establishing noble character values and integrated in the subjects he teaches in the syllabus and lesson plan documents with a cooperative and contextual learning approach. This means that character education is blatantly integrated in learning but does not become a specific subject. In coaching and extra-curricular activities as enrichment of Islamic knowledge as well as habituation of behavior according to the values of noble moral character in the form of *halaqoh tarbawiyah* activities or Islamic mentoring, student organization activities, sports and leadership In madrasah management emphasizes on hr management and democratic leadership so as to encourage the participation and responsibility of all components of the madrasah in achieving the goals of education and character building of noble morals. Evaluation carried out in character education uses formative and summative assessments with the following general objectives: (1) Knowing the progress of learning outcomes in the form of ownership of a number of certain character indicators in children over a certain period of time; (2) Knowing the shortcomings and advantages of the learning design made by the teacher; and (3) Knowing the level of effectiveness of the learning process experienced by children, both in class settings, madrasahs, and homes. Obstacles occur internally as well as externally. A common obstacle faced in an internal context is the lack of motivation of students in participating in programs that contain elements of character outside the classroom. The low motivation of students is caused by various reasons, lack of teacher innovation or indeed comes from within and the surrounding environment. Obstacles in the external context are directly proportional to internal, namely the lack of public knowledge of character education or character education programs in schools. The solution is to improve the capabilities of teachers by providing new strategies in educating character and educating the public about the importance of character education.

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