Character-Based Leadership Model in the Implementation of Character Education as an Effort to Overcome Radicalism

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ABSTRACT

The government and schools have tried to strengthen the implementation of character education. However, there is no program to overcome radicalism. Everything returns to each individual, including the successful implementation of character education, which can at least minimize the influence of radicalism on the school environment. This study is intended to obtain a hypothetical model of Character-Based Leadership that can effectively affect the implementation of character education and efforts to combat radicalism. This research was conducted by studying phenomena that are part of the qualitative method. The object of this research is high school-level schools exposed to radicalism. The schools taken were two schools that had been exposed to radicalism. The subjects of this study were the principal, teachers, and students. Data collection was carried out by in-depth interview techniques, complemented by observation and document review. Data collection was carried out by several visits to the research field, cross-checking, primary data, and secondary data, complemented by literature studies and previous research. This study also meta-analyses several leadership models as a theoretical basis for producing character-based leadership components. The data processing of the results of this study was assisted by the NVIVO 12 Software to facilitate researchers in finding research results from so much field data. From the results of data analysis, researchers get many components of character values from character-based leadership, constructs, and frameworks in the implementation of character education. Finally, this study proposes the ideal character values possessed by someone who can be included in the category of character-based leadership who can become a leader in the implementation of character education and a leader who can prevent and overcome radicalism.

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1. INTRODUCTION

For Indonesia, the twenty-first century is defined by several paradigmatic fundamental shifts. (Kilby, 2012; Klamer, 2002; Szirmai, Naudé, & Alcorta, 2013). Along with reforms at the turn of the twentieth century, Indonesia entered the twenty-first century with a new state, administration, and even social and cultural system. For instance, a new development orientation, decentralization, regional autonomy, and democracy, as well as demographic dividends. Due to the complexity of internal and external forces that exist at the level and context of individual or group life, these numerous transformations may not always materialize. Anticipating these innumerable endeavors' success is believed to require qualified workers throughout the community. Not only is the character a type of knowledge or theory, but it also takes on a practical shape and develops into a habit. (Hendarman, 2019).

Character education is a significant educational subject that educators pay close attention to. (Berkowitz & Bier, 2005; Jumarudin, Gafur, & Suardiman, 2014; Watson, 2019). This fact also demonstrates that character education is necessary and presents a new challenge in terms of implementation in the face of social changes and technological advancements. On the other side, the increasing instances of student immorality, such as cheating, free sex, student brawls, abortion, plagiarism, narcotics, racial disputes, bullying, and various other student criminal cases, reflect the moral decay occurring at the moment. Character education is anticipated to serve as a buffer against the rise in moral degeneration.

The Indonesian Child Protection Commission (KPAI) reported the findings of many polls indicating that Indonesian children were at risk of radicalization exposure. According to KPAI Commissioner for Education Retno Listyarti, study results showed that schoolchildren and Indonesian youngsters were vulnerable to radicalization. Several months ago, the Setara Institute conducted a poll in Jakarta and Bandung, West Java. The findings are somewhat surprising, given that 2.4 percent of students in this research are categorized as active and radical intolerant. "Meanwhile, 0.3 percent of the population is accepting of terrorism. This is something to be aware of. "During a press conference, he addressed the new form of terrorism crime. The Institute for the Study of Islam and Peace (LAKIP) polled 59 private schools and 41 public schools and discovered that 48.9 percent of students were inclined to engage in violence related to religion and morals.

In Indonesia, character education is seen as critical. Still, it has to be strengthened, as it is rising student brawls and other forms of juvenile crime, such as extortion/violence, senior dominance over juniors, etc. (Hidayah, 2016). Schools in Indonesia, particularly senior high schools, namely SMA/SMK, continue to have a negative stigma in society since there are still a large number of students who engage in brawls and are exposed to radicalism, making them quickly mobilized by certain groups to commit unacceptable acts. have to be carried out by pupils. Thus, collaboration among multiple stakeholders is necessary to effectively execute and improve character education, particularly among high school / vocational students. Along with sound administration, the principal's leadership role and talent for leadership are critical to the successful implementation of character education, ensuring that there are no more fights, bullying, drugs, or free sex. Therefore, it is necessary to deepen the study of character-based leadership models to overcome radicalism in schools.

2. METHODS

This study employed a qualitative research design. This study uses a phenomenological qualitative research technique (phenomenological research). Phenomenology is a subfield of qualitative research in which the researcher collects data through participant observation to elicit information about the participants' actual events in their daily experiences. Utilizing a phenomenological qualitative research strategy because this type of research has characteristics such as the basic setting, the researcher as the primary instrument, descriptive data that emphasizes the process, inductive data analysis, and the meaning of each event is a primary concern in qualitative research.

The research setting was chosen as a State High School (SMA) because students at the High School (SMA) level are frequently victims of acts of violence and are easily exposed to radicalism. The relevance of the phenomenon chosen as the subject of this study is determined by various criteria, most notably those relating to radicalism. Among them are several high schools (SMA) that have had instances of radicalization. SMAN B and A were chosen as examples. The talk included data reduction and visualization results, both manually and through NVIVO 12 software. The analysis of the data results was facilitated by using NVIVO 12 software. The significant data obtained includes the respondents' comprehension and knowledge and additional descriptions pertinent to the research. Secondary data in the form of visual documentation and manuals that support the implementation of character education at the research site to combat extremism. The respondents in this survey were Principals, Teachers (Subject Teachers), Teachers (Student Organization Trustees), Teachers (Vice Principal), and Students (classes X, XI, and XII). Respondents were chosen based on their relevance to the investigated issues, specifically radicalism, which meant that administrators, organizational leaders, teachers, and students were eligible to participate in the study.

3. FINDINGS AND DISCUSSION

3.1 Initial Overview

The findings of this study are presented through field research conducted at two schools exposed to radicalism, namely SMAN A and SMAN B. The two schools were chosen as research sites for this study because SMAN A, a few years ago, was a school that frequently clashed with opponents. There were numerous casualties, and one student died due to the brawl. Meanwhile, establishing SMAN B as a study center is an instance of intolerance that occurred several years ago when a teacher acted as a provocateur to select a candidate for the OSIS chairmanship who was of the same religion. For the time being, SMAN A has ceased brawls, while the case of intolerance at SMAN B has been resolved effectively.

This topic is an overview of the research object that is critical to convey prior to discussing the problem formulation associated with the investigation. The talk opens with a brief overview of the study sites, specifically SMAN A and SMAN B. The following topic addresses the research problems identified in previous chapters, namely: 1) an overview of radicalism among high school students who serve as research sites; 2) an examination of character-based leadership as a means of countering radicalism among high school students who serve as research sites; 3) An examination of the high school's policy on character education, and 4) an examination of the high school's management of character education.

Radicalism is from the Latin radix, which means "root," and refers to a way of thinking that requires fundamental change or overhaul to progress. From a social science standpoint, radicalism is closely associated with views or positions that crave changes to the status quo by utterly demolishing the status quo and replacing it with something entirely different. Radicalism is a reaction to current circumstances. The response could be one of evaluation, rejection, or even resistance. The rejected problems can take the form of beliefs, concepts, institutions, or ideas responsible for the rejection circumstances' persistence. Radicalism is inextricably linked to the problem of terrorism. As a result, terrorists' claims against citizens typically target persons seen to be radical. Indeed, philosophically, it is still debatable. (Muqoyyidin, 2013; Turmudi, Sihbudi, & others, 2005; Umar, 2010)

As a result, programs and strategies are required to combat radicalism in education. The researchers did field research on two schools, namely SMAN A and SMAN B, to determine the prevalence of radicalism among high school students. They interviewed 25 informants and processed their data using NVivo. At SMAN B, there are 11 primary codes and 105 children and grandchildren codes. Meanwhile, at SMAN A, there are ten primary coding children and grandchildren and 61 coding children and grandchildren. The following are the outcomes of visualizing field data with NVivo:
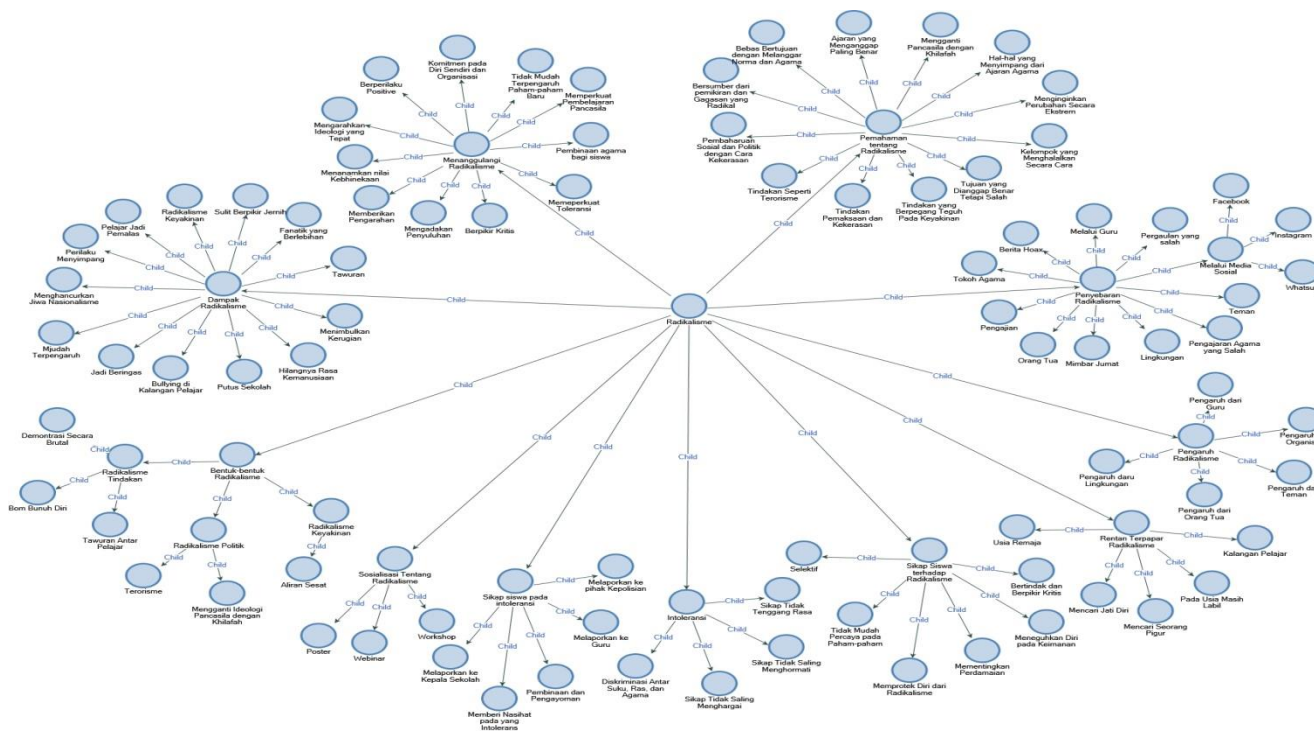
Figure 1. Visualization of Radicalism Data at SMAN A and SMAN B

3.2 Radicalism Analysis

In political science literature, radicalism is frequently associated with advocating far-reaching and fundamental political and social change to address the root causes of political or social problems. Radicalism implies that change can only be achieved through revolutionary means, ignoring the possibility of radical transformation through gradual reform. Radicals are generally excluded from formal participation in the mainstream political process. Wherever suspicion exists, activity tends to revolve around 'character' movement. On the other hand, radicalism has a more negative connotation and is frequently associated with disobedience and, in many cases, violence. (Abbas, 2007; Bradley, 2002; Canham, 2014).

The outcomes of research conducted by SMAN B and SMAN A on radicalism are not significantly different in this study, which investigates radicalism. The study's findings address extremism, specifically:

3.2.1 Recognize Radicalism

Radicalism is an act that generally results in terrorism; it always pursues the correct aim, demands radical and violent changes in social and political domains, violates norms and religion, always imposes violence, and always justifies everything.

3.2.2 Socialization of the Radicalism's Dangers

Posters, webinars, and seminars can all be used to educate people about the hazards of radicalism. However, neither SMAN B nor SMAN A has hosted a particular program on radicalism to date.

3.2.3 Radicalism in its various manifestations

In general, teachers and students of SMAN B and SMAN A have similar awareness of various forms of radicalism. Political radicalism, action radicalism, and belief radicalism are all manifestations of

radicalism. Teachers and students at SMAN B and SMAN A are familiar with the following forms of radicalism: terrorism, suicide bombs, brutal protests, brawls, deviant sects, bullying, gangs, and hard-line group beliefs.

3.2.4   Radicalism's Spread

Radicalism spreads via recitations, the environment, social media, the internet, and personal relationships. Religious leaders can disseminate radicalism, Friday sermons at mosques, fake news, incorrect religious teachings, teachers, parents, and inappropriate associations. However, these are frequent vectors for the spread of extremism.

3.2.5   Radicalism's Influence

Radicalism can be influenced by teachers, the environment, parents, friends, groups, anyone, social media, and fake news.

3.2.6   Radicalism-Prone

Someone vulnerable to radicalism is still searching for or has lost their identity, such as teenagers or students who are still insecure and immature.

3.2.7   Anti-Radical Attitude

The attitude toward radicalism is to act and think constructively, be skeptical of new ideas, value peace, act selectively, increase faith, avoid being easily aroused, assert the concept of truth, and safeguard oneself from radicalism.

3.2.8   Radicalism's Impact

The impact of radicalism on students in general and what makes it dangerous is difficulty thinking, bullying, violence, loss of humanity, being easily influenced by cults or cult-like organizations, excessive fanaticism, dropping out of school, causing casualties, destroying the spirit of nationalism, deviant behavior, and laziness., brawls, being a closed person, less honest, and easily emotional.

3.2.9   Confronting Radicalism

The threats of extremism that have spread to pupils in schools must be addressed through countermeasures. According to teachers and students, the way to overcome radicalism is to provide direction, strengthen Pancasila's ideology, foster more profound religious development, foster good cooperation among various related parties, foster tolerance between groups, conduct counseling, provide guidance to people who have been exposed to radicalism, hold Kantibnas for direction, parental, teacher, and community control, and provide extension services and counseling.

At SMAN B, there is a culture of racism.

In the example of racism at SMAN B in 2020, the report discovered that students were persuaded not to vote for a Christian OSIS chairman candidate by unethical PAI (Islamic Religious Education) professors. The situation was then made public as students reported racism to the Police. Attempts are made to settle this case of racism by involving the Police. Racists are sanctioned, specifically through employment sanctions imposed by the Education Office and staffing sanctions imposed by the Principal. Racists are counseled.

A brawl broke out at SMAN A

Based on the findings of the field study, school attempts to resolve brawls include a Declaration of Peace between SMAN A and SMAN other on September 24, 2012, and collaboration between all parties (School, Police, Community, and Government), Integrated handling (Students, Parents, Teachers, Community Leaders, Police, Religious Leaders, Local Officials, and Central and Regional Governments,

supervision and guidance from the Police, implementation of Full Day School policies, elimination of the Seniority system, advice to students involved, students involved in severe cases, such as murder, expulsion from school, school no longer applying for seniors, or

Radicalism is the most generally held view of violence among students and faculty at SMAN B and SMAN A. Both schools have an understanding and familiarity with radicalism. At the moment, neither SMAN B nor SMAN A has a specialized program for dealing with and overcoming extremism. Even though radicalism had a minor impact on the two schools, specifically racism at SMAN B and brawls at SMAN A, the program was held solely to address these instances. There is, however, no continuance of special programs aimed at preventing and combating radicalism.

Based on the two occurrences, both of which occurred in SMAN A and SMAN B, it is vital to provide guidelines to ensure that similar incidents do not happen in the future. Cases of radicalism, including brawls and intolerance in schools, must be fought in various ways, one of which is through a leadership model that schools can use to familiarize students with character education. Character education is critical because it instills value in pupils. (Sudrajat, 2011)

3.3 Leadership Analysis

Leadership is an action taken by an individual or group to coordinate and direct other individuals or groups who are members of a particular forum to accomplish predetermined goals; the most result-oriented person in the world and certainty with this result will be favorable if someone knows what he wants, and leadership is fundamentally related to a person's skills, abilities, and level of influence. (Dimyati, 2014; Sudarman, 2012; Sule & Prianasa, 2018).. The leader is described as providing direction to the individual, taking the initiative in social circumstances, influencing someone is behaving intelligently, and being capable of reaching their goals and expectations. (Basri & Tatang, 2015; Sudaryo, Aribowo, & Sofiati, 2018)

The study examines three types of leadership: principal leadership, teacher leadership, and student leadership. Principal leadership serves as a manager and guides individuals to be effective in attaining goals, as a motivator for school resources, particularly teachers and school personnel, and as the most critical education component. (Mulyasa E, 2009; Syafrida, 2015). According to the study's findings, the principal's leadership style should be as follows: a leader who is full of love, a good role model and as a role model, a controller, guardian, coach, and companion, who serves his followers well, and who has a program planning. Effective character education, preventing school residents from being exposed to radicalism, supporting activities aimed at socializing students and teachers about the dangers of radicalism, providing non-judgmental guidance to teachers and students affected by radicalism, and serving as role models. According to the study's findings, student leadership is defined as setting a good example or role model, imitating successful teachers and figures, having a nationalist spirit, being obedient to parents and teachers, having compassion, being a good servant to others, being independent, honest, disciplined, creative, firm in the truth, responsible, having integrity, tolerance, critical thinking, positive behavior, having a high spirit of learning and achievement, and being adept at time management.

3.4 Character Education Policy Analysis

Character is the possession of good things, which are contained in our pursuit, have distinctive values, innate heart, personality, character, behavior, personality, nature, character, morals, ways of thinking and behaving that characterize a stable personal attitude as a result of the process, related to a trait possessed, and the original state of a person (Allport, 1955; Leary, 2021; Lickona, 2016; Nga & Shamuganathan, 2010). Character education is a critical component of elementary and junior high school education that teachers carry out to develop a robust and competitive nation. It is a conscious effort of children's education in positive activities and guiding to transform humans into human beings with character. (Ardianto, 2020; Erni, 2021; Fitria & Juniarti, 2020; Hartanto, 2019)

Based on the findings in research on the implementation of character education in student organizations, namely OSIS, ROHIS, and ROKRIS, OSIS (Intra-School Student Organization) is a school organization formed and intended for students are interested in learning to organize. In the OSIS management, it is under the authority of the vice-principal for student affairs. There is a cooperation between the OSIS coach and the Deputy Principal for student affairs and being part of the principal's responsibility. After the OSIS management is formed, which is chaired by the OSIS chairman, whom all students directly elect, the OSIS management is left to the students in the OSIS management under the guidance of Student Representatives and OSIS Trustees. The main task of the OSIS management is to make agreements/regulations on management and activities and plan LDKO and LDKS for OSIS management and members. The main activity of OSIS is holding LDKO and LDKS; after that, it holds activities related to school program activities and so on. Activities in OSIS and learning about the organization also carry out activities related to the problems at hand. For example, if there is radicalism or intolerance at school, OSIS can bring in local Kantibnas with school permission to guide exposed students. Apart from being an organization that plays a role in spiritual development and activities, ROHIS has a particular program: habit. However, ROHIS does not yet have a particular program related to radicalism.

3.5 Character Education Management Analysis

Character Education Management is a strategy that is applied in the development of character education which is carried out with the desire and intention to embody the teachings and noble values to realize the school's social mission through management activities. The implementation of character education can run well; there needs to be excellent and synergistic management between the various components of education involved, both formal, non-formal, and informal, both in schools, families, and communities. (Cut Zahri, 2013, Ngalimun, 2019).

When it comes to curriculum management and the application of character education, many courses stand out as having the most integrated character values. These subjects include Civics, BP/BK, PAI, and PAK. Additionally, there are history and sociology subjects. Additionally, extracurricular activities such as scouting and paskibra are included in the curriculum. These activities promote the cultivation and habituation of character qualities and foster student leadership.

Additionally, in character education, the curriculum's function in regulating the subject's learning process and character values must be incorporated into the syllabus and lesson plans (Learning Implementation Plans) that include learning objectives and learning models. Thus, students have become accustomed to instilling character values during the learning process. Evaluation is measured in terms of emotion, which is also a measure of assessment that will be included in the assessment findings on the report card.

Student management also contributes to the application of character education. The student management system that supports the execution of character education in SMAN B and SMAN A is nearly identical, as it has been defined by default by the education office and educational rules. Concerning student management in character education, students have developed program plans for collaboration with BP/BK in student development programs and aid to student groups, including OSIS, ROHIS, and ROKRIS. Assistance is provided in organizational management selection, planning, program development, and implementation of OSIS, ROHIS, and ROKRIS activities. In implementing the student program, notably through instilling character qualities such as discipline, social duty, love for one's homeland, environmental stewardship, and accountability. The management of facilities and infrastructure is critical in implementing character education. Character education will be successful if proper facilities and infrastructure support it. A good facility and infrastructure are adequate and complete, following the government's standards. Fields, school buildings, halls, mosques, computer labs, and physics/chemistry labs are only some of the facilities and infrastructure. As a result, facility and infrastructure management's role and function must be well-managed to facilitate the implementation of character education.

3.6 Analysis of the components, factual description, and character-based leadership behavior

In this research theme, character-based leadership components are produced. A meta-analysis of three leadership models determined these components: authentic Leadership (Authentic Leadership), spiritual leadership (Spiritual Leadership), and Servant Leadership (Servant Leadership), abbreviated SAS (Servant, Authentic, Spiritual Leadership). The following are the findings from a meta-analysis of models of authentic, serving, and spiritual leadership:

3.6.1   Authentic Leadership

Authentic authenticity is shown in negative or positive emotions, hopeful and open genuineness, caring about social conditions, and sincerity. (Davidson & Hughes, 2020; Hahl, Kim, & Zuckerman Sivan, 2018). Authentic leadership is a leader who embodies the authenticity of a leader, is capable of implementing the collaboration and coordination required by a team, possesses sincerity, is capable of fostering self-confidence and responsibility, possesses a desire to serve others, is visionary, open, socially caring, compassionate, and moral, and recognizes and accommodates the legitimate needs of individuals, groups, organizations, communities, and cultures integratively. (Hahl et al., 2018).

The leadership function is distributed among members, and members see it as their shared responsibility to lead one another towards goal attainment through self-confidence—Self-integrity and awareness of the values held here by influencing the feelings and behavior of followers. The leader's self-awareness leads to developing an ethical climate characterized by collective judgment, resulting in increased practical commitment among followers. Self-awareness speaks of the character and beliefs of a leader. Self-esteem, self-awareness, self-acceptance, impartial processing, relational openness, or other measures of authenticity are essential for determining leadership behavior. Higher self-awareness is expected to build a greater capacity for leaders to use their knowledge to adjust their thinking, motivation, and behavioral choices when interacting with the people they lead. (Fry, Hannah, Noel, & Walumbwa, 2012; Hahl et al., 2018; Wilson, Lee, Ford, & Harding, 2021). Cooperation, Self-regulation, trust in leaders, trust, Inspire, Set an example (role model), Self-regulation, Self-consistency, self-awareness and self-respect, Self-determination, motivational and disciplined Positive emotions, trust, authentic self-expression, self-determination (SDT: Self-determination theory), resilience, and optimism (Davidson & Hughes, 2020; Hahl et al., 2018).

3.6.2   Servant Leadership

Servant leadership is a skill that is used to persuade followers in an organization to serve, can promote more meaningful and optimal human functioning with a strong sense of community toward the organization, can influence organizational outcomes by promoting follower growth and well-being, can provide direction and challenging responsibilities while offering empathy, emotional support, feedback, and resources, all to meet follower needs, and can serve as a servant leader. (Hunter et al., 2013). Servant leaders respond to various circumstances, and a willingness to serve in all circumstances is necessary. (Mahembe & Engelbrecht, 2014).

According to the meta-analysis above, servant leadership possesses various character values, including accountability, honesty, humility, discipline, helping others, mutual trust, fairness, collaboration, helping, acknowledging achievement, and love. Virtuous, grateful, forgiving/forgiveness, altruism, caring, wise, sincere appreciation, motivating, providing direction, social care, empathy, prioritizing the interests of others/general, endurance, being a role model/role model, willing to sacrifice, open-minded, fair, trustworthy, caring, respecting others, diligent hard work, work ethic, risk-taking, creative, innovative, independent, integrity, prioritizing the public interest, productive, loyal/faithful, (Barbuto Jr et al., 2014; Erdurmazl\i, 2019; Hunter et al., 2013).

3.6.3   Spiritual Leadership

Spirituality guides us in our daily lives toward what is good and right; how we engage with our immediate reality influences how we experience life. Spirituality is inherent in humanity, not religion, and it demonstrates all organic and intellectual human events. Spirituality is the inherent nature of each human soul and their attitude toward life, duty, and self-awareness. Spirituality is defined as "a space in which individuals can satisfy themselves through meaningful work, a sense of community, and spiritual fulfillment through intentional work and community at work." the application of spirituality in the workplace through the creation of a pleasant work environment that has been shown to result in desired organizational outcomes such as job satisfaction, job involvement, and organizational commitment. (Singh & Chopra, 2018). Spiritual leadership entails establishing a work environment that allows people to demonstrate their abilities and functions entirely and is founded on humanistic beliefs and values. It has the potential to guide organizational transformation and positive organizational development by demonstrating that human well-being and organizational performance can not only coexist but can be maximized. (Sheikh, Najam, & Awan, 2019).

As a result of the meta-analysis of serving leadership, several findings regarding the values of the servant leadership characteristics have been made, including unyielding, compassion, generosity, diligence, integrity, patience, kindness, forgiveness, acceptance, gratitude, humility, courage, trust, loyalty, discipline, hard work, and prod. Optimism, self-actualization, trust, compassion, bravery, and optimism (Sheikh et al., 2019; Singh & Chopra, 2018). It has been discovered that there are multiple leadership character values among the three leadership styles studied, including authentic leadership, serving leadership, and serving leadership. The following section will examine the character values shared by the three leadership models, which will then be compared to character values derived from field research findings to generate a character-based leadership component based on research findings (KBK).

4. CONCLUSION

After performing field research, analysis, and discussion, the end of the research project in question, as for the conclusion of this research, it is worth noting that the phenomena of radicalism in Indonesia continue to be a topic of discussion and debate that continues to heat up to this day. Radicalism continues to be a severe problem for a large number of people. When it comes to violence, radicalism refers to the concept of violence that people most broadly accepted at all levels of society. Radicalism is a reaction to the current state of affairs. The response may be appraisal, rejection, or even opposition, depending on the situation. The rejected difficulties can take the form of assumptions, ideas, institutions, or ideals, all of which can be held responsible for the long-term viability of the rejected conditions. In Indonesia, the realm of formal education is currently highly vulnerable to being penetrated by extremism, and this must be a source of considerable concern. Even while there are indications that certain unscrupulous professors are teaching radicalism in educational institutions, not even a small number of students are affected by radicalism, with this influence coming from sources outside the school environment. The influence of radicalism is currently a significant source of concern for educational institutions since radical movements are incredibly intense and will take advantage of the open space and lack of control to spread their understanding in a variety of ways; furthermore, the spread can be easily accomplished through the sophistication of communication and technology; and starting from the issue of religious exclusivism, identity crises, and identity actions, to the symptoms of socio-cultural-economic and political radicalism, educational institutions are concerned.

When it comes to integrating character education in Civics, BP/BK, PAI, and PAK are the most critical subjects in instilling and familiarizing character values, and the character implementation policy is evaluated. Research results have revealed that preparations for the integration of character education in topics have been made in planning for the implementation of learning and learning subjects. Less than optimal instructors' readiness to plan and implement learning is a significant drawback to integrating character education into disciplines. However, in this particular instance, it has given rise to character

qualities such as national pride, love for one's homeland, strengthening Pancasila, prospective guidance, being a human being who believes in and fears God Almighty, having noble character, and so on. To be effective, character-based leadership must be embraced by the principal and teachers, and students. Each individual is supposed to be able to fend off and overcome extremism due to their Character-Based Leadership skills. Suppose each individual possesses a character-based leadership spirit. In that case, the effect of radicalism in education, particularly among high school students in both public and private schools, will be less likely to be felt.

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