



## Character Education Management in Integrated Dayah An-Nur Bener Meriah Aceh

Andika Hariyanto Surbakti

IAIN Takengon Aceh

**Corresponding Author:** Andika Hariyanto Surbakti

[andikahariyantosurbakti1983@gmail.com](mailto:andikahariyantosurbakti1983@gmail.com)

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### ABSTRACT

Character education is an education of values, manners, morals, and character education that aims to develop the ability of students to make good and bad decisions, maintain what is good, and realize goodness in everyday life wholeheartedly. In the context of Islamic education, moral/character education is education regarding the moral foundations and virtues of character traits that children must have and make habits from an early age. Character education has become a global issue, bearing in mind that the nation's children have experienced an alarming moral decline. Forming students with character is not an instant thing. To achieve this, it is necessary to make continuous and continuous efforts. The declaration of character education aims to be one of the solutions to various problems that have been heard, seen, felt, where these problems arise due to the failure of education in instilling moral values in its students. Education does not only produce intelligent individuals, but also must produce individuals with strong character, who are educated through formal and non-formal education, such as schools and Islamic boarding schools.

## **INTRODUCTION**

Dayah is a typical educational institution. Its activities are summarized in 1) Faith and devotion to Allah SWT; 2) Useful scientific development; and 3) Devotion to religion, society, and the state. Dayah has a strategic position to be a leader in the development of character education. Dayah seeks to design systematically to help students understand the values of human behavior in the practice of life in society. In the educational process, as a process of appreciating the existence of cultural values and character is one of the efforts to prevent ethical and moral decline (Hamdan, 2017). In addition, the process of forming religious character is not only given during class hours, but after learning is finished the students get education to increase their knowledge about religion outside of formal class hours, as well as habituation so that the character of the students is formed in their personality.

Dayah is expected to be a driving force to facilitate character building. Character education for students is a must, because this education does not only make students smart, but also has character and manners so that their existence as members of society becomes meaningful both for themselves and for others (Wardati, 2019).

An-Nur Integrated Dayah, with a total of 300 students, began operating in July 2014. Previously it had also been running, but in the form of a Salafi Dayah since 2010. An-Nur Integrated Dayah, Bukit District, Bener Meriah Regency, has a land area of 10,000 m<sup>2</sup>. The curriculum developed as a flagship program focuses more on religious, language, skills and morals abilities. Especially in the mastery of classic books (Kitab kuning) as a treasure of Islamic intellectual knowledge. It is hoped that this will give birth to reliable output in the future that is superior in technology and at the forefront of mastering religion and has noble character. The Pondok Dayah curriculum refers to the curriculum regulated by the Indonesian Ministry of Religion (Directorate of Diniyah)/Ma'had Diniyah and the local curriculum regulated by the Dayah Development and Education Agency of Aceh Province in addition to the typical curriculum of Pondok Dayah An-Nur (M Thoif Hasani, 2022).

Dayah has a greater advantage in supporting the success of character education, when compared to schools in general. For example, Dayah has never been caught in a tauran case. According to the author's opinion, this is caused by several things, namely: 1) students are educated and trained to be obedient in worship which is carried out through example by ustad/ustadzah and seniors; 2) students have a very busy schedule of activities in learning activities so that there is no time for things that are not useful; 3) students are in an environment that is protected from the influence of the "world" outside; 4) students are accustomed to scheduled activities, and are given sanctions against students who violate them (Basyit, 2017).

Meanwhile, the advantage of An-Nur Integrated Dayah is that students are taught and applied leadership values. More senior students are given the responsibility to foster and direct other students to Islamic values, habituation of worship, and various other productive activities. This aims to lead to habituation and the formation of the character of the students.

Based on the results of the author's initial observations, the values taught while in the Dayah environment support character education, namely praying on time, through congregational prayers, learning discipline, respecting time, being reverent, which means that teachers must always respect, then taught to have good morals and ethics to fellow students, respect each other and also elders, be polite, be simple and not exaggerate and must always comply with Dayah rules.

## **LITERATURE REVIEW**

### ***1. Education Management***

Education management has the same basic management as management in general, only with more emphasis on management at the educational level.

Bambang defines education management as a process of planning, organizing, directing, and controlling educational resources to achieve educational goals more effectively and efficiently (Bambang Samsul Arifin & Rusdiana, 2019). Meanwhile, according to Khusnul Auliyah, education management is defined as the process of utilizing school resources through the activities of planning, organizing, activating and controlling functions more effectively and efficiently in all its aspects by using all available potential in order to achieve organizational goals effectively and efficiently and quality school productivity (Khusnul Aulyah, 2021).

Based on the definition of experts regarding education management in general, madrasas as Islamic educational institutions also adopt educational management values that are integrated with Islamic values. Islamic education management requires two integrated aspects, namely uniting the attitudes of managers and leaders who are characteristically Islamic or who are imbued with Islamic teachings and values. So that it gives birth to a work ethic in the form of having a straight intention to always improve charity/work, always work-oriented and believes that every work done is not only a worldly dimension but more than that is worth worship.

### ***2. Character Education***

Character is a system of beliefs and habits that directs the actions of an individual. Therefore, if knowledge about a person's character can be known, then it can also be known how the individual will behave under certain conditions. The term character is also considered the same as personality or traits or characteristics or style or characteristics of a person (Suwarno et al., 2021).

Education is not just a process of intellectual enrichment, but also cultivates the seeds of human morality to inculcate the noble qualities of humanity. Education is not just a matter of information processing techniques, not even just applying "learning theory" in class or using achievement test results that are centered on subjects (Harahap, 2022).

According to Was et al, stated that character education is to form a person's personality through character education, the results of which are seen in a person's real actions, namely good behavior, honesty, responsibility,

respect for the rights of others, hard work, and so on. Related to the meaning of character education (Was et al., 2016), Intania and Utama as quoted by Nurchaili in Johansyah, that character education is a holistic educational process that connects the moral and social dimensions in the lives of students as the foundation for the formation of a quality generation that is able to live independently and has principles of truth that can be held accountable. (Intania & Utama, 2020)

### **3. *Dayah***

Dayah is one of the oldest Islamic educational institutions in the archipelago, and has existed since the birth of the kingdom of Aceh Darussalam in the 16th century (1511 AD). The people of Aceh call it dayah, Zawiyāh (Arabic) which literally means corner. In connection with this term, the people of Aceh believe that the corner of the Nabawi mosque (Medina mosque), was first popularly used by the Prophet for teaching and preaching, conveying Islamic messages. The use of the corners of the mosque continued during the time of the Companions for learning process activities, throughout the Arabian Peninsula (Hamdan, 2017).

According to the Acehnese language, the term for "institution" known as Pasantren in Java and throughout Indonesia is a dayah. In connection with this change in terms, Haidar Putra Daulay said that it was a change caused by the dialectic of the Acehnese people who often called names/words briefly. The word dayah, Snouck Hurgronje in Amiruddin, is also often pronounced déyah by the people of Aceh Besar, taken from the Arabic zawiyāh, derived from the word zawiyāh which in Arabic means the corner or corner of the mosque (Falikul Isbah, 2020).

Each activity carried out has a function to be achieved. This foundation is a stepping stone that provides impetus in efforts to improve the quality of the dayah, so that something is done to achieve the desired function, as can be seen that the function to be achieved by a dayah educational institution is to uphold truth and eradicate crime, and besides The function of Islamic boarding school education is also to seek nobility in developing universal Islamic insights in Islamic society in Indonesia (Ferdinan, 2018).

Therefore, it should be possible for the existence of the Islamic boarding school model of education in the Indonesian national education system, as a partner of the government in addition to public schools and madrasas, in an effort to educate the nation's life which is held in the community (Khamid et al., 2021).

National education is basically an effort to foster and develop pancasila people, in which the element of piety to God Almighty is something that is prioritized besides other elements. It is impossible to develop or improve this element without paying attention to religious education. Therefore, dayah education which is generally managed by the kyai is the most dominant sector, and for centuries it has played a decisive role in the process of social, cultural, religious and political development. In fact, in the current period, Islamic education is increasingly being developed in the context of developing the whole human being (Sabil & Diantoro, 2021).

## METHODOLOGY

The research that the writer will do uses a type of qualitative research with a phenomenological approach, which is research by looking at something from the point of view of the research subject, not as an object of research (Salim & Sahrum, 2012). The process of collecting and interpreting data was carried out by the researchers themselves as the main instrument, in accordance with the findings obtained by researchers, without data manipulation and without being regulated by tests (Creswell J., 2003). While the data collection technique uses four techniques, namely documentation, observation, interviews, and combination/triangulation (R. Burke Johnson, 2014). The data analysis technique used in this study is based on the theory developed by Miles and Huberman, namely model data analysis techniques. interactive with four stages, namely 1) data collection, 2) data condensation, 3) data display, and 4) conclusion drawing/verifying (Matthew B. Miles, A Michael Huberman, 2014)

## RESULTS AND DISCUSSION

Berkowitz & Bier, in Johansyah character education is the creation of a school environment that helps students in developing ethics, responsibility through models, and teaching good character through universal values.

Character education is an attempt to educate children to be able to make wise decisions and apply them in their daily lives, so that they can make a positive contribution to their surroundings. The character values that need to be instilled in children are universal values in which all religions, traditions and cultures certainly uphold these values. These universal values must be able to become glue for all members of society even though they have different cultural, ethnic and religious backgrounds.

### *1. Educational Management Objectives*

Good management is management that has a concept and is in accordance with the object and place of the organization. The management process is a circular activity, starting from planning, organizing, directing, to controlling. Management in education is very important. Islamic educational institutions must be able to create effective and efficient educational management. To get maximum results, managers of educational institutions must be able to utilize every available source in accordance with their plans (M.Herujito, 2014).

According to Mukhlisoh and Suwarno, the purpose of education management is to facilitate student learning as a form of learning process. In this context, education management functions in a spectrum that results in planning, organizing, communicating, coordinating, leading, directing and supervising the educational process. All of these functions are carried out by managers, planners, chief executives and educational supervisors in various institutions, offices and implementing bureaucratic units for the development of national education institutions as stipulated in the laws and regulations stipulated by the government (Mukhlisoh & Suwarno, 2019).

The aim of national education is to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have

noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The main objective of studying educational management is to obtain the best methods, techniques, methods so that very limited resources such as personnel, funds, facilities, materials and spirituality are used to achieve educational goals effectively and efficiently (Komara, 2018).

These objectives are determined based on the arrangement and assessment of the situation and condition of the organization, such as strengths and weaknesses, opportunities and threats. In detail, the objectives of education management include: First, Creating an active, innovative, creative, effective and fun learning atmosphere and learning process (PAIKEM). Second, The creation of students who actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state. Third, Achievement of educational goals effectively and efficiently. Fourth, Provision of educational staff with theories about the processes and tasks of educational administration. Fifth, The problem of education quality has been resolved (Syofyan, 2017).

The usefulness of management studies for educational institutions is as follows. First, Planning is compiling all work plans, implementation time, tips, and strategies for developing educational performance models, as well as outlining the advantages and disadvantages of having resources, and solving problems that are considered very possible. Second, Organizing systems that carry out smaller activities, and simplify work plans that take a long time to become work plans that take a short time, which are more effective and efficient. Third, The pattern of directing (directing) as an action to make sure that group members try to achieve targets in accordance with the goals that have been set. Fourth, Evaluating, namely the process of monitoring and controlling the performance of the institution to ensure that the institution runs according to a predetermined plan (Ristianah & Ma'sum, 2022).

The objectives of educational management are closely related to the objectives of education in general, because educational management is essentially a tool for optimally achieving educational goals. When associated with the notion of educational management is essentially a tool to achieve goals.

## **2. Education Management Function**

The function of education management is actually the implementation of management functions that are applied in education by the head of education to achieve the goals that have been set. These functions include planning, organizing, directing and controlling. In line with the management function are Planning, Organizing, Actuating and Controlling. 1) Planning is making a target that will be achieved and achieved in the future by education. 2) Organizing is determining the resources needed to achieve the planned goals, designing and developing the people who will be involved, assigning a person/group of people in a particular responsibility or task, delegating authority to someone. 3) Mobilizing is to be able to mobilize all existing resources in education, a leader must have leadership traits and intelligence,

with leadership traits and intelligence possessed by a leader will be respected, thus mobilizing existing resources can be easily done. 4) Controlling is so that the people who have been given the task will carry out their duties properly and correctly (according to the rules that have been agreed), it is necessary to carry out periodic controls. In order for this control process to have a reference, performance standards have been previously made (Taufiqur Rahman & Siti Masyarafatul Manna Wassalwa, 2019).

Meanwhile, according to Ilyasin, education management has a function that is integrated with the educational process, especially with the management of the learning process. In this connection, there are several educational management functions, namely: 1) The planning function, includes various activities to determine needs, determine strategies for achieving goals, determine the contents of educational programs and others. In the context of management, it is necessary to carry out planning activities, which reach forward to improve conditions and meet future needs, determine the objectives to be pursued, develop programs that include approaches, types and sequences of activities, determine the necessary cost plans, and determine schedules and work process. 2) Organizational functions, including management of manpower, facilities and infrastructure, distribution of tasks and responsibilities, in an integral management. Because of this, it is necessary to carry out activities, such as: identifying the types and tasks of responsibility and authority, formulating work relationship rules. 3) The coordination function, which seeks to stabilize between various tasks, responsibilities and authorities to ensure the implementation and success of educational programs. 4) Motivational function, which is intended to increase the efficiency of the process and the success of the training program. This is necessary in connection with the division of tasks and responsibilities and authorities, so that there is an increase in personal activities, which in turn is expected to increase the success of the program. 5) The control function, which seeks to supervise, evaluate, monitor, improve weaknesses in the education management system (Ilyasin, 2020).

### **3. Management Principles**

In order for an organization to be managed properly, a manager must pay attention to these management principles. According to Handoko, the principles of managing an organization are as follows: 1) division of labor; work should be divided and subdivided into the smallest elements to gain prominence and specialization. 2) The balance of authority and responsibility; every permanent employee should be given sufficient delegation of authority to carry out various job assignment responsibilities. 3) Discipline; Employees are supposed to comply with any existing, clearly stated agreement between them and the organization. Managers should provide fair sanctions for all incidents of disciplinary violations. 4) Unity of command; Employees should take orders and be answerable only to their superiors. 5) Unity of direction; activities that have the same objective should be grouped together and operate under the same plan. 6) Subordinating individual interests to public interests; Organizational interests take precedence over personal interests. 7) Payment of

fair wages; payment should be based on achievement of job assignment objectives. 8) Centralization; Authority should be delegated in balance with responsibility. 9) Scalar chain; an unbroken chain of command should exist through all briefings and communication flows. 10) Orders; each job should be clearly defined so that employees still understand the instructions and their relationship to other jobs. 11) Similarity; the rules and agreements made are held fairly openly. 12) Personnel stability; Employees should be encouraged to develop loyalty to the organization and make long-term commitments. 13) Initiative; Employees should be encouraged to dare to make decisions within the boundaries of delegated authority and defined jobs. 14) Spirit de corps; Employees should be encouraged to define their interests with those of the organization and thereby achieve business unity (Syarhani, 2022).

Hidayat et al said that character education is the same as character education. Where the purpose of character is to develop the character or character of students by living up to the cooperation that emphasizes the effective domain (feelings, attitudes) without leaving the cognitive realm (rational thinking) and the psychomotor domain (skills, skilled at processing data, expressing opinions and cooperation). A person can be said to have character or character if he has succeeded in absorbing the values and beliefs that society wants and uses them as strength in his life (Hidayat et al., 2022).

Character education is a very important part of school work, but it gets less attention. As a result, the lack of attention to character education in the realm of schooling, as Komara opinion, has led to the development of various social diseases in society (Komara, 2018). Schools should not only be obliged to improve academic achievement but also be responsible for shaping the character of students. To support the character development of students, all components in the school must be involved, both in terms of curriculum content, learning process, quality of relationships, handling of subjects, implementation of co-curricular activities, and the ethos of the entire school environment. Besides that, to realize virtue, namely objectively good human qualities, not only good for individuals, but also for society as a whole (Onde et al., 2020).

Thus it can be concluded that deliberate (conscious) efforts to realize virtue, namely objectively good human qualities, are not only good for individuals, but also good for society as a whole. Basically character education aims to improve the quality of implementation and educational outcomes that lead to the achievement of character formation or noble character of students as a whole, integrated and balanced, according to graduate competency standards (Akhir, 2021). Through character education it is hoped that students will be able to independently improve and use their knowledge, study and internalize and personalize character values and noble character so that they are manifested in daily behavior (Handayani, 2015).

Placing the goals of character education within the context of challenges beyond educational performance, such as a situation of moral decline in society which gave birth to a culture of death as a marker of the century, is indeed not a solid foundation for character education itself. Because then, character



education makes use of it for the sake of corrective, curative purposes for the situation of society. Schools are not institutions for the sake of reproduction of social values, or for the sake of corrective purposes for society outside of themselves, but must also have an internal basis that characterizes the educational institution itself (Prastowo, 2017).

Character education aims to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced. Character education is essentially aimed at forming a nation that is tough, competitive, moral, tolerant, gotong-royong, has a patriotic spirit, develops dynamics, is oriented towards science and technology, all of which are imbued with faith and piety to God Almighty based on Pancasila (Hartati et al., 2020).

According to Foester, there are four basic characteristics in character education, namely: 1) Interior flexibility, where every action is measured based on a value hierarchy. Here, the score becomes a normative guideline for every action. 2) Coherence that gives courage makes a person firm on principles, not easily swayed by new situations and afraid of risks. Coherence is the basis on which to build mutual trust. If it is not coherent it will undermine one's personality. 3) Autonomy-someone who internalizes rules from outside to become personal values. This can be seen through the assessment of personal decisions, without influence or pressure from other parties. 4) Terms and loyalty. Firmness is a person's resistance to covet what is considered good. Loyalty is the basis for respect for the commitments chosen (Fauroni & Quraisy, 2019).

According to the IHF (Indonesia Heritage Foundation) in Megawati in Endang Komara there are nine pillars of character, namely: 1) Love of God and all of His creation; 2) Independence and responsibility; 3) Honesty, mana and wisdom; 4) Respect and manners; 5) Generous, helpful and mutual cooperation; 6) Confident, creative and hard working; 7) Leadership and justice 8) Kind and humble. 9) Tolerance, peace and unity (Komara, 2018).

## CONCLUSION

Based on the results of the study it can be concluded that: Planning for character education in An-Nur Integrated Dayah, Pegasing District, Central Aceh Regency is carried out through a) entrusting the management of dayah education to dayah leaders and teachers; b) become the party that thinks about the development and determines the direction of the development of the dayah; c) provide scholarships to students who excel; d) provide support to complete the dayah facilities and infrastructure; e) think about sources of funding for learning activities.

The implementation of character education in Dayah Terpadu An-Nur, Pegasing District, Central Aceh Regency is carried out through: a) Formulating a vision, mission; b) Preparing professional teachers; c) Provide motivation to study students; d) Creating Effective Learning.

The evaluation of character education in Dayah Terpadu An-Nur, Pegasing District, Central Aceh Regency is carried out through: a) regulations;

b) Community participation or participation. While the inhibiting factors are a) Facilities and infrastructure; b) Finance (financing budget); and c) achievement of dayah learning.

## RECOMMENDATION

1. The dayah should have the right planning for character in the An-Nur Integrated Dayah, Pegasing District, Central Aceh Regency so that character education can be planned optimally.
2. The dayah should have the right implementation of character in the An-Nur Integrated Dayah, Pegasing District, Central Aceh Regency so that character education has the right direction and goals as well.
3. The dayah should have an appropriate evaluation of the character of the Integrated Dayah An-Nur, Pegasing District, Central Aceh District so that they know all their strengths and weaknesses so that they can be considered in the future.

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