# CHARACTER EDUCATION IN DISRUPTIVE ERA IN BOARDING SCHOOLS (MULTI-CASE STUDIES AT ISLAMIC SENIOR HIGH SCHOOL (MA) HUBULO, ISLAMIC SENIOR HIGH SCHOOL (MA) AL-HUDA AND INTEGRATED SENIOR HIGH SCHOOL (SMAT) WIRA BHAKTI GORONTALO)

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## Abstract

*This research examines character education in the disruptive era in boarding schools. The research uses a qualitative research method with a multi-case design. Research data obtained through interviews, documentation and observation. The data collected is tabulated and analyzed to find out programs and innovations in implementing character education carried out at boarding schools. The results of the research indicate that the character values developed refer to the vision and mission then the school innovate character education strengthening programs, namely (a) innovation of character education planning models with systemic-integrative models. (b) innovation of exemplary implementation models, integration of activities character education in learning and supported by management of a conducive environment in the implementation of strengthening character education in the disruptive era. (c) supervisory model with managerial internal control through order and supervision by involving all related elements. The innovation of character education programs in the disruptive era at boarding schools has positive implications for the character values of students.*

Keywords**:** *education, character, disruptive, boarding school*

## 1. INTRODUCTION

Education is a conscious and planned endeavor to evolve students' potential in religious and spiritual power, self-control, righteousness, intelligence, and the necessary skills for themselves, society, and the nation. Education can also encourage students to partake in sustainable development (Bertschy, Kunzli, & Lehmann, 2013; Holden, Linnerud, & Banister, 2017). A character can be defined as good personal qualities, willingness to do good deeds, having good behavior, mind, heart, physical, and mental (Suherman, 2018; Hastuti, Alfiasari, Neti, Oktriyanto, & Mardiana, 2019). The discourse on character and education shows the essence of education in creating and enhancing people's literary character and religious awareness (firmansah, 2013). In other words, character education must be implemented in each school to develop students' morality (Ozdilek & Oncu, 2014; Pike et al., 2021). In this disruptive era, the internalization of character value in schools (including Islamic Schools) becomes one of the indicators of character education achievement (Dishon & Goodman, 2017; lger et al., 2014). It becomes fundamental because education changes actions, constructs, and humanizes people; educating is an act of hominization and humanization (Agam Ibnu Asa, 2019).

Mulyasa (2015) discloses that the mental revolution in schools should cover the issue of how to construct a quality character in human beings, intellectual development, and spiritual aspect. It becomes an integral part of humans to enhance learning quality and strengthen self-character (Hermuttaqien, Sata, & Wadu, 2019). Research conducted at Harvard University, USA, shows that a person's achievement cannot be determined by their technical abilities (hard skills) but rather by

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the ability to manage themselves and others (soft skills). The research also reveals that success is only determined by 20% of hard skills and the remaining 80% by soft skills; it occurred in most successful people in the world (Muslich, 2011). Honing soft skills can be done through student's character building since they are in school to counter demoralization and maintain their freedom of thought (Darling-Hammond et al., 2020; Kristjánsson, 2020; Sahlan, 2014; Saidek et al., 2016). Factually, demoralization often occurred in Indonesia, such as the viral case of online gambling in 2022. As a result of technological advances and associated with immoral behavior, Indra Kesuma and Doni Salmanan have harmed thousands of people.

From the phenomenon, character values among teenagers, particularly students, can be portrayed. Students are primarily inconsiderate in making mistakes because they think it is a "common thing" and are done massively. They are irresponsible for such various deviant behaviors. Hence, it is necessary to instill character values in the family, community, and school environment. Character education is necessary for every lesson to help students understand, care, and behave according to ethical values that are rooted in society (Ciampa & Wolfe, 2021; Kibble, 1998). In other words, character education is a crucial and principal attainment made by teachers to influence character and behavior and enhance students' soft skills (Meindl et al., 2018). This argument is aligned with Thompson's (2002) statement that "character education influences learner behavior." In recent periods, the understanding of the values of character education in schools is only indoctrination and theory; the investment of this value has not been carried out daily. To support the notion, Zuhcdi (2012) states that indoctrinated moral education is sufficient to stem deviant behavior from societal norms but cannot form individuals with independence in moral decisions. Muslich (2011) agreed and declared that character education must be applied in everyday life. Character education for students is one of the major programs of the current government. Therefore, in-depth studies are needed to support and strengthen government programs through research on Islamic Senior High School (MA) Al-Huda, Islamic Senior High School (MA) Hubulo, and Integrated Senior High School (SMAT) Wira Bhakti Gorontalo.

## 2. RESEARCH METHODS

This qualitative research utilizes a multisite design (Yin, 1984; Bogdan and Biklen, 1998) to describe and find the implementation of character education in Islamic Senior High School Al-Huda, Hubulo, and Integrated Senior High School Wira Bhakti Gorontalo comprehensively. In addition, this research is expected to enhance a theory inductively to obtain substantive findings in accordance with the research focus. Researcher implements qualitative methods to comprehend the complete picture of the phenomena in society (Mudija Rahardjo, 2010). Due to the different backgrounds, this study uses a multi-case study design and constant comparative methods related to data collection and coding.

## 3. RESULTS AND DISCUSSION
### 3.1 Vision and Mission of Islamic School

The school's vision and mission are two core organizations that reinforce each other. Vision refers to what the organization yearns for, while the mission is a goal or target to be achieved (Simano, 1998). Therefore, vision and mission are references for thinking, acting, and behaving of all elements (teachers, students, and other staff) in a school or organization. It also becomes the basis or foundation for schools in realizing character education in boarding schools as secondary-

level education institutions. On the fundamental finding, Wibisono, 2006 states that vision is a series of sentences that express an organization's or company's ideals or dreams to be achieved in the future. In the vision, there are also values, aspirations, and requisites of the organization as expressed by Kotler (2011) cited by Nawawi (2000); vision is a statement of the organization's goals which is manifested through products and services offered, the needs that can be addressed, the community groups served, the values obtained, and the aspirations. Meanwhile, a mission is a way to realize a vision. Saskhin and Molly (2011) disclose four steps in creating a powerful vision: expressing, explaining, executing, and expanding the vision. According to Mourgatroyd and Morgan (1994), a school's vision should be ownership and primary commitment to the organization that members and the wider community yearn for in the future.

Meanwhile, according to Tony Bush and Marianne Coleman (2006), the mission is another term often used to express organizational goals. Meanwhile, Wheelen (cited by Wibisono, 2006: 46) states that a mission is a string of sentences that contains the purpose and reason for the existence of an organization. Thus, it can be concluded that a mission is a method used to support the achievement of a vision. The vision and mission set and agreed upon by school members and stakeholders should be considered, believed, and integrated into various programs. The vision and mission also should be habituated carefully and continuously in realizing character education.

## 3.2 Developed basic values

School values and beliefs are an elaboration of the school's vision and mission that is agreed upon and embraced by school members to become habituation in daily life to realize character education. In realizing character education, the school used vision and mission as a reference in formulating and developing fundamental values. These basic values are religiosities, discipline, environmental and social care, honesty, togetherness, commitment, simplicity, independence, and nationalism. As elaborated by Mulyana (2004), this research agreed that value is a reference and confidence in making choices. According to Steeman (in Adisusilo, 2013:56), value is something meaningful in life with reference and purpose to live. Value, in the perspective of Rokeach (1998, in Djemari, 2008: 106), is a credence of improper actions and behavior. Meanwhile, Linda and Richard Eyre (1997, in Adisusilo, 2013: 57) agreed that values are the standards of deeds and attitudes that determine a person, how she/he lives, and how she/he treats others. Another definition of value is expressed by Tyler (1973:7, in Djemari, 2008: 106). It is exposed that value is an object, activity, or idea expressed by the individual to control and direct people's interests, attitudes, and satisfaction. People naturally learn to judge an object, activity, or idea that further enhances their interests, attitudes, and satisfactions. Due to this concept, it is essential to assist students in finding and strengthening their value for personal happiness and positive contribution to society.

## 3.3 The Innovation of Character Education Program in the Disruptive Era Planning Model Innovation

Planning is a decision-making activity regarding the objectives that will be achieved, actions that will be taken, and a person that will be in charge of achieving goals or objectives (Baharuddin and Moh. Makin (2010)). Planning is the entire thought process of determining all activities that will be achieved (George R. Terry, 1986). Meanwhile, according to Husaini, education planning management assists students in actively developing their potential in religious and spiritual power,

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self-control, personality, intelligence, and noble character. It also enhances the skills needed for themselves, society, and the nation (Usman Husaini, 2010: 9). Aligned with the prior definition, Tjokroamidjojo cited in Syafalevi (2011: 28) states that planning is a process of systematically preparing activities to achieve a particular goal. Equally, planning is an activity to effectively deploy or use limited resources to achieve predetermined goals (Novan Ardy Wiyani, 2012: 56). The research in three Islamic schools has been in line with George R. Terry's theory and exposes that specific processes implement character education planning. It started by establishing the vision and mission, incorporating character education programs, regulating yearly meetings to determine the systemic, explicit, and integrative character education programs, socializing the programs to school members (students, teachers, and staff), and designing a conducive environment to implement the program.  The complex systematic generates that planning is a series of decisions to implement specific activities to achieve a goal. It is also recognized as a process that needs to be carried out in a systemic-integrative and sequential manner. Schools/ Islamic Schools used as a sample in this research refer to strategic plans and national education units.

### 3.4 The Innovation of Implementation Model

The implementation stimulates teachers and other school personnel to carry out tasks enthusiastically to achieve goals vigorously. The implementation is not only the task of the principal but all teachers and stakeholders. According to Hanifah (Harsono, 2002: 67), implementation is a process of carrying out activities from politics to administration.  The function of execution, according to Kontz and O'Donnel, is the close relationship between individual aspects arising from the existence of arrangements towards subordinates in order to achieve absolute organizational goals (Harold Kontz and Cyril O'Donnel, 1990: 45). Meanwhile, according to Daniel A. Mazmanian and Paul A. Sabatier in Wahab (2005: 65) things that occurred before and after the program should be validly declared or formulated. According to Syaukani et al. (2004: 295), implementation is a series of activities to deliver policies to the community to gain the expected results. Another perspective of implementation given by Lineberry (in Putra 2003:81) is actions carried out individually and in groups to achieve priority goals and objectives.

Through the collaboration of theories in findings, the implementation of character education has specific approaches, including the exemplary approach and the systems approach in developing character values. The approaches consist of habituation, an embodiment of character values in daily attitudes and behaviors, integration of extracurricular, intra- and co-curricular activities, and the formation of a conducive environment. The theories used correspond with schools' priority character education programs, such as habituation, exemplary models of one's behavior, and the integration of character education programs.

### 3.5 Innovation of Supervision System

Supervision is a form of attention and seriousness of schools in implementing character education. Supervision can be defined as a process to ensure that organizational and management goals can be achieved. (Yohannes Yahya, 2006: 133). According to Handoko (1986:359), supervision is a process to secure that organizational and management goal are achieved. Besides, Harahap (2001:14) declares that supervision is a whole system and technique that may be used to guarantee achievement. According to Ernie and Saefullah (2005:317), supervision is a process of establishing performance that can support the achievement of expected results. Supervising

activities needs to go along with specific steps: (1) establishing implementation standards, (2) measuring actual performance, (3) measuring and comparing the implementation with established standards, (4) taking necessary corrective actions if the implementation deviates from the standard (George R Terry, 1986: 37). From the perspective of Manullang (2002: 173), supervision is a process to determine, assess, and rectify particular works if necessary and in accordance with the original plan. Supervision uses internal control management through attitude books, regulations, and external management of schools (including Islamic schools) by cooperating with students' parents to control their attitudes at home through home visits. The results of this study are aligned with the management theory, where the purpose of character education supervision is to develop and improve the quality of education programs.
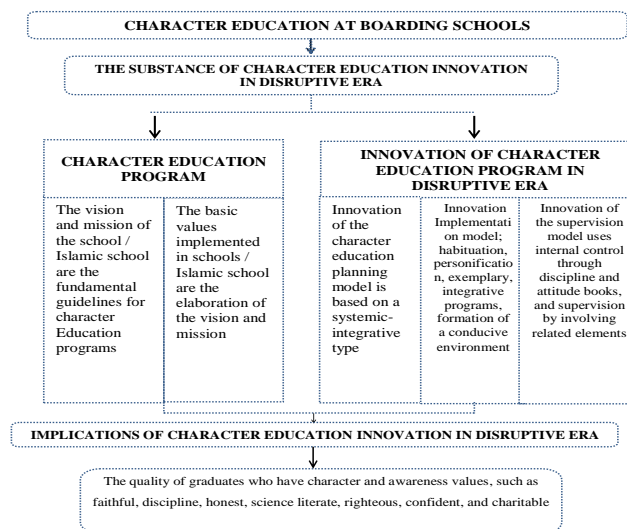
## 3.6 Implications of Character Education Strengthening Innovation Program in Boarding Schools in Disruptive Era.

Implementing character values in students generate positive result in academic and religious awareness, such as faithful, science literate, charitable, confident, and righteous. The research findings also reinforce the theory of Charles Hoy (2010) that supervision contributes a lot to the educational process, increases the need, develops talents, and raises the standards set by the foundation (Charles Hoy, 2010: 10). In Hoy and Miskel's theory, high-quality school is defined as an effective school which consist of input, output, and outcome (Charles Hoy & Cecil G. Miskel, 2008: 91). Likewise, Hanson & Owen's theory reinforce that:

*"Quality is intellectual and manual skills, powers of reason and analysis, values, attitudes and motivation, creativity, communication skills, sense of social responsibility and understanding of the world."*

Quality is related to intellectual aspects, manual skills, critical thinking, values, attitudes, motivation, creativity, communication skills, cultural appreciation, having social responsibility, and acknowledging the world's demands (Hanson & Owen in Oyibade, 1981: 38). This research also confirms Edward Sallis's theory that quality based on customers, has the following qualifications: (a) customer satisfaction, (b) exceeds customer expectations, and (c) enlightens customers (Edward Sallis, 2002: 54.

**Table 1** Conceptual Building of Research Findings

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## 4. CONCLUSION

The initial and foremost result of conducting this study is that the implementation of character education is realized through two aspects: the vision and mission of the school and the fundamental values. The character values implemented refer to the vision and mission designed by stakeholders to be utilized as a habituation process. On the subsequent result, the school innovates character values programs to describe the vision, mission, values, and implementation within three substances of educational management: (a) the innovation of character education planning models based on a systemic-integrative model; (b) the innovation of implementation model through habituation, exemplary model through behavior, and integration of character education programs in everyday life; and (c) the supervision model through internal control management by involving all relevant elements. The last influential result is that implementing education in schools/Islamic schools positively affects character, such as religious, science literate, independent, honest, nationalist, socially concerned, and righteous.

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