



## Character Education Management in Improving Madrasah Quality

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### ABSTRACT

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The purpose of this study is to describe and analyze in depth the management of character education in improving the quality of madrasas at MTsN 6 Jombang and MTsN 2 Kediri, two institutions that have both won national awards in the field of character education. As for the details, this study describes and analyzes in depth about a) character education management planning in improving the quality of madrasas, b) implementation of character education management in improving the quality of madrasas, c) evaluation of character education management in improving the quality of madrasas. This research uses a qualitative approach with a multi-site study type. Sources of informant data, events, locations and documents both primary and secondary. Data collection techniques with participant observation, in-depth interviews and documentation. Data analysis used Huberman's interactive data analysis technique. While checking the validity of the data is done through peer discussions, triangulation of data sources and triangulation of methods. The findings of this study are; 1) planning for improving the quality of madrasah is a process of determining strategic targets and programs in improving the quality of madrasah based on character education; 2) implementation of madrasah quality improvement management is an act of learning and habituation of curriculum-based characters, extra programs and madrasah programs; 3) evaluation using the achievement indicator approach of the madrasah vision and mission. The research results support Terry's opinion about the management function, Sallis' opinion that the quality improvement steps are identification of customer needs, product development with special features and system development. Also Sallis' opinion that quality madrasas are madrasas that have high moral/character values, excellent exam results, and concern and concern for students. The results of the study offer the concept of madrasah programs, such as child-friendly madrasa programs, literacy madrasas, adiwiyata madrasah and madrasah as character education approaches in improving the quality of madrasah.

### Keywords:

Management, Madrasah Quality, Character Education.

### 1. INTRODUCTION

The quality of education is an issue that is always attached to every educational program. As a measure of educational success, the quality of education is dynamic in accordance with the programmed educational goals so that each country has educational quality criteria that are aligned with the educational goals it sets. The quality standard of education itself is related to the development of a country's ability to carry out development. Quality education is education that is able to produce graduates who have abilities or competencies, both academic and non-academic competencies, which are based on personal and social

competencies, which as a whole are referred to as life skills (life skills) (Sudrajat, 2005).

The government as the person in charge of education through Law No. 19 of 2005 concerning National Education Standards tries to control and ensure standardization of the quality of schools or madrasas as education providers. Through 8 (eight) items that must be met, namely; a) content standards; b) graduate competency standards; c) process standards; d) financing standard; e) management standards; f) educational staff standards; g) infrastructure standards, and; h) educational assessment standards, quality or madrasah quality will be classified in the mediocre category (accreditation C), good category (accreditation B) or very good category (accreditation A). This accreditation symbol in its development is a general description of the quality of the madrasa concerned.

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Regarding the quality of madrasas or madrasahs, Mulyasa (2005) revealed indicators of quality educational institutions, namely; a safe and orderly school environment, the school has quality goals and targets to achieve, the school has strong leadership, there is continuous development of school staff in accordance with science and technology demands and there is continuous evaluation of various academic and administrative aspects as well as utilization the results for improving or improving the quality of education (Mulyasa, 2005). Meanwhile Sallis proposes indicators of high moral values, excellent exam results, support from parents, the business world and the local community, abundant resources, implementation of the latest technology, strong leadership and has goals (vision), care and concern for students, curriculum balanced and relevant (Sallis, 2005).

The study of the quality of education will ultimately lead to the determination of an educational model that is developed as an effective system as a forum for developing the quality of education. One way is through character education. Regarding the quality of education in a character perspective, Marthin Luther King as quoted by Lickona (2004) stated that the goal of true education is to form students who are intellectually intelligent and have the character "Intelligence plus character, that is the true education". Correct). Because morals are a foundation on which a country develops/rises/towards a peak. The collapse of the state, leaders, and individuals because they have left morals. George F. Kneller (in Lickona, 2004) reveals that in a broad sense education refers to an action or experience that has an influence related to the growth or development of the mind, character, or physical abilities of individuals (Dwi Siswoyo, 2008).

The quality of education as a behavior was also conveyed by John S. Brubacher who emphasized that education is a process in which human potentials, abilities, capacities that are easily influenced by habits are refined with good habits, with tools (media ) which are arranged in such a way, and used by humans to help other people or themselves in achieving the goals set (Dwi Siswoyo, 2008). Foerster also stated that the purpose of education is for the formation of character which is embodied in the essential unity of the subject with the behavior and attitude of life he has. This means that character education is very important in the world of education (Agus Wibowo, 2002).

Character education itself is not just an aspect of "good knowledge (moral knowing), but also "feeling well or loving good (moral feeling), and good behavior (moral action). Character education emphasizes habits or habits that are continuously practiced and carried out. Education that is capable of carrying out the process of maturing the quality of students is developed by freeing students from ignorance, incompetence, powerlessness, unrighteousness, and from bad morals and faith (Mulyasa, 2012).

Referring to the description of the quality of education, the quality of educational institutions and the existence of character education, an illustration can be drawn that the quality of madrasas is closely related to the character education contained therein. Especially when character is understood as a habit (habits) of madrasa residents in the educational behavior they hold. Both from an environmental perspective (adiwiyata madrasah), reading interest and writing creativity (literacy madrasah), madrasah behavior (child-friendly madrasah), as well as various other points of view.

This study took the locus at MTsN 6 Jombang and MTsN 2 Kediri. MTsN 6 Jombang is one of the madrasahs that received the 'Child Friendly Madrasah' award. The second locus of this research is MTsN 2 Kediri. This madrasa has won the Widya Pakarti Nugraha award at the SMP/MTs level in East Java. An award given to madrasahs that have the best standards in implementing character education. Referring to the description of character education and indicators of quality educational institutions as well as the profiles of MTsN 6 Jombang and MTsN 2 Kediri above, it can be concluded that the two institutions are quality madrasahs that pay serious attention to character education. Departing from this assumption, the authors conducted a study entitled Management of Character Education in Improving the Quality of Madrasahs.

## **II. LITERATURE REVIEW**

### **A. Education Management**

Management is the science of managing within an organization with the aim of achieving organizational goals effectively and efficiently (Burhanudin, 2002); an effort made in order to help the organization to achieve high performance through the utilization of all resources owned both human and material sources (Shermerhom, 1995); separate process consisting of planning, organizing, implementing, and evaluating (Terry, 1977). So it can be concluded that management is a series of activities involving planning, organizing, actuating, controlling and developing all efforts to regulate and utilize all available resources in order to achieve the stated organizational goals.

Education is a continuous process carried out by educational organizations through the functionalization of these management elements, in which there are efforts to influence, direct, and supervise each other so that all activities and performance of educational institutions can be achieved (Handoyo, 1999); a science that studies the management of resources to achieve predetermined goals productively and creates a good atmosphere for people involved in an organization (Engkoswara, 2001); management applied in the development of education, in the sense of being the art and science of managing educational resources to achieve goals effectively and efficiently (Muhaimin, 2009). In which there is planning, organizing, directing and controlling educational resources. So it can be

concluded that educational management is essentially related to educational goals (the goals of education), people who collaborate, systemic and systematic processes and the resources used. Robins & Coulter (2005) mentions that there are four management functions from which results will be achieved; achievement of goals stated by the organization;

- a. Planning, namely the act of planning in the form of action; define goals, establish strategies, and develop parts of the plan to coordinate a number of activities;
- b. Organizing, namely the act of organizing, in the form of determining what needs to be done, how to do it, and who should do it;
- c. Leading, namely the act of directing and motivating all parties involved and solving problems.
- d. Control, namely the act of monitoring activities to ensure that these activities are completed as planned.

Terry stated that there are 4 management functions known as POAC (planning, organizing, actuating, and controlling) (Mulyono, 2008)

a. *Planning*

Planning is the activity of selecting and connecting facts and using a number of assumptions about the future by describing and aligning the activities needed to achieve the desired results. Planning is also the process of determining the goals or objectives to be achieved and determining the paths and resources needed to achieve these goals as efficiently and effectively as possible (Nanang, 2004). Planning in Islamic education institutions is a systematic activity of designing institutional resources, covering what will be achieved (idealized), activities that need to be carried out to achieve goals and choosing the right executors of activities for efforts to achieve goals. In this case, in relation to Islamic education planning, several steps can be taken, including (Baharudin, 2011):

- 1) Reviewing relevant policies that in their development must not conflict with the policies that apply to both the central and regional governments.
- 2) Analyze the condition of the institution including the condition, strengths, weaknesses, weaknesses of the institution to find the right solution.
- 3) Formulate development goals both short term and long term.
- 4) Formulate and select alternative programs to achieve goals.
- 5) Determine the steps for implementing activities.

b. *Organizing*

Organizing is a process for designing formal structures, grouping and organizing and dividing tasks or work among members of the organization, so that organizational goals can be achieved efficiently (Daryanto, 2013). In the context of pesantren-based education, organizing as a process can be carried out in

several stages, namely: a) Determining what tasks must be carried out to achieve organizational goals, b) Dividing the entire workload into activities that can be carried out by individuals or groups. It should be noted that the people entrusted with the task must be based on qualifications, not burdened too heavy nor too light; c) Combining the work of members in a way that is rational, efficient, grouping tasks are interrelated, if the organization is large or complex. This unification of work is usually called departmentalization; d) Establish a work mechanism to coordinate work in a harmonious whole; e) Monitor and take adjustment steps to maintain and improve effectiveness. Because organizing is a continuous step.

c. *Actuating*

Mobilizing is the act of cultivating effective behavioral relationships between people, so that they can work together efficiently. Thus they can obtain personal satisfaction in carrying out certain tasks in certain environmental conditions in order to achieve certain goals or objectives (Abbas, 2009). In the world of education, especially education in Islamic institutions, several things need to be done to support all the activities that will be carried out. In the actuating process, what needs to be done is to choose a leader who will be responsible for all the activities to be carried out. Because in essence a leader is someone who has the ability to influence the behavior of others in his work by using power. So in this case the leadership in educational institutions has the power to regulate all activities that will take place to be carried out.

d. *Controlling*

Supervision is an act of observing and measuring conformity between implementation and work results with a predetermined plan (Abbas, 2009). In educational institutions, the stages of supervision carried out include: 1) Setting work implementation standards; 2) Stages of conducting an assessment; 3) Corrective action (Nanang Fatah, 2004).

## B. Character Education

According to Michael Novak (in Lickona, 2012) character is "a compatible mixture of all the goodness identified by religious traditions, literary stories, wise people, and a collection of common sense people that exist in history." Masnur Muslich stated that character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Masnur, 2011). While Muchlas Samani argues that character can be interpreted as a basic value that builds a person's personality, formed both due to heredity and environmental influences, which distinguishes him from other people, and is manifested in his attitude and

behavior in everyday life (Muchlas, 2011). And according to Suyanto character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state. It can be concluded that character is something that is found in individuals that characterizes individual personality that is different from other people in the form of attitudes, thoughts, and actions. The characteristics of each individual are useful for living and working together, both within the family, community, nation and state.

Furthermore, character education according to Suyanto is character education plus, which involves aspects of knowledge (cognitive), feelings (feeling), and action (action) (Jamal, 2012). Masnur Muslich (2011) states that character education is a system of understanding character values to school members which includes components of knowledge, awareness, will, and action to carry out these values, both towards God Almighty (YME), oneself, neighbors, environment, and nationality so that they become human beings. Furthermore, Bagus Mustakim (2011) states that character education can be interpreted as a process of internalizing the main characteristics that are special characteristics in a society into students so that they can grow and develop into mature human beings in accordance with the cultural values of the local community. From the opinions of the experts above, it can be concluded that character education is an effort to grow and develop noble values for students. This is done so that they know, internalize, and apply these noble values in their lives in their families, communities, nations, and country.

Mulyasa (2016) states that, character education aims to improve the quality of educational processes and outcomes that lead to the formation of the character and noble character of students as a whole, integrated and balanced, in accordance with graduate competency standards in each educational unit. According to Dharma Kesuma et al (2011), character education in school settings has the following objectives:

- a. Strengthen and develop life values that are considered and necessary so that they become the personality/ownership of students that are typical as the values developed;
- b. Correct student behavior that is inconsistent with the values developed by the school;
- c. Building harmonious connections with families and communities in carrying out shared responsibility for character education.

Meanwhile, according to Aisyah (2018) character education has 3 functions, including:

- a. Developing the basic potential of students to have a good heart, good thinking, and good behavior;
- b. Strengthen and build the behavior of a multicultural nation;
- c. Improving the civilization of competitive national behavior in world relations. Character education is

carried out through various media which include the family, educational units, civil society, political society, government, the business world, and the mass media.

In particular, the Directorate of Higher Education, states that character education has three main functions, namely:

- a. Formation and development of potential. Character education functions to form and develop the potential of humans or the Indonesian state so that they think well, have a good heart, and behave well in accordance with the Pancasila philosophy of life.
- b. Repair and strengthening. Character education functions to improve the character of humans and Indonesian citizens who are negative and strengthen the role of the family, educational units, society and government to participate in and be responsible for developing the potential of humans or citizens towards a nation with character, advanced, independent and prosperous.
- c. Filtering. National character education functions to sort out the nation's own cultural values and filter the positive cultural values of other nations to become the character of humans and Indonesian citizens so that they become a nation with dignity.

From the description above, we can see that in instilling character education the role of formal and non-formal education alone is not enough. So, it needs to be supported by the education provided both within the family and in the community environment. Because, the purpose of education is a goal that must be achieved together so that it becomes a responsibility that must be shared together so that a quality generation is realized.

As for the character of a student in an Islamic educational institution according to Azzarjuny (2007), namely

- a. Respect for knowledge: learning will not gain knowledge and will not reap the benefits of knowledge other than by appreciating knowledge and respecting knowledge experts (teachers), respecting teachers and glorifying them.
- b. Respect the teacher: one way to glorify knowledge is that a student must glorify the teacher, as Sayyidina Ali bin Abi Talib said: "I am a servant to someone who teaches me a letter of knowledge; it's up to him to sell me, set me free or keep me as a servant".
- c. Honoring books/books: one form of respect for knowledge is glorifying books; because it is recommended for students of knowledge not to take the book except in a state of purity. Among the respects for the book is not to stick your feet towards the book, you should put a book of commentaries on top of another book with the intention of glorifying it, and don't put anything on top of the book. This includes glorifying the book, namely writing it as

well as possible, not scribbling and not making notes that obscure the book, except under circumstances.

- d. Respect friends: one way to glorify knowledge is to respect study partners and teachers who teach, because of that students are encouraged to be affectionate with teachers and their fellow students so that they can easily get knowledge from them.
- e. Solemn attitude (respect): it is recommended to the student of knowledge to pay attention to all knowledge and wisdom with full ta'dhim (respect), even though he has heard the same information and wisdom a thousand times.
- f. Selection of field of study: it is recommended for students of knowledge not to choose their own field of study, but to leave it entirely up to the teacher; this is because teachers have often conducted trials so they know better about what is good for their students according to their talents.
- g. Seating position: it is recommended for the student of knowledge not to sit too close while studying but should take the distance between the two as far as an arrow, because such a position is more respectful.
- h. Avoiding despicable morals: it is recommended that seekers of knowledge should avoid despicable morals, such as arrogance.

According to Mawardi Lubis (2005) there are five phases in the process of cultivating character values that must be carried out by students. First, knowing, namely knowing the values. Second, comprehending, namely understanding values. Third, accepting, namely accepting values. Fourth, internalizing, namely making values into attitudes and beliefs. Fifth, implementing is practicing the values. Meanwhile, according to Krathwohl, Bloom & Masia (1964) the process of forming values in children occurs through 5 stages, namely: (1) Receiving is being aware of or sensitive to the existence of certain ideas, material, or phenomena and being willing to tolerate them. Examples include: to differentiate, to accept, to listen (for), to respond to. (2) Responding is committed in some small measure to the ideas, materials, or phenomena involved by actively responding to them. Examples are: to comply with, to follow, to commend, to volunteer, to spend leisure time in, to acclaim. (3) Valuating is willing to be perceived by others as valuing certain ideas, materials, or phenomena. Examples include: to increase measured proficiency in, to relinquish, to subsidize, to support, to debate. (4) Organization is to relate the value to those already held and ring it into a harmonious and internally consistent philosophy. Examples are: to discuss, to theorize, to formulate, to balance, to examine. (5) Characterization by value or value set is to act consistently in accordance with the values he or she has internalized. Examples include: to revise, to require, to be rated high in the value, to avoid, to resist, to manage, to resolve.

### C. Madrasah Quality

Quality is defined as the suitability of product use to meet customer needs and satisfaction, according to what is required or standardized, according to market needs (Edward, 2010). Meanwhile, related to the quality of education, Sagala (2007) states that the quality of education is an overview and overall characteristics of educational services internally and externally that show their ability to satisfy the expected needs, or implied include the input, process and output of education. According to Dzaujak (1996), the quality of education is the ability of schools to manage operationally and efficiently components related to schools, resulting in added value to these components according to applicable norms/standards. A similar opinion was also expressed by Sudrajat (2005), that quality education is education that is able to produce graduates who have abilities or competencies, both academic and non-academic competencies, which are based on personal and social competencies, which as a whole are referred to as life skills.

Referring to the explanation about the quality of education or quality education above, it can be interpreted that quality educational institutions are educational institutions that are able to organize education capable of producing graduates who have abilities or competencies, both academic and non-academic competencies, which are based on personal competence. and social skills, which are collectively referred to as life skills. According to Edward Sallis as quoted by Sudarwan (2006), quality schools or educational institutions have the following characteristics:

- a. The school focuses on customers, both internal and external customers. The school's customers consist of three components. First, primary customers are students or parties who receive educational services directly. Second, secondary customers are parties who have an interest in the quality of educational services. Parties that fall into this category of secondary customers include parents of students, agencies or funders/scholarships, the government that bears education costs, education managers at the educational institution concerned, academic staff, and school administrative staff. Third, tertiary customers, are customers who are not directly related to educational services, but have an interest in the quality of educational services because they take advantage of the results of the services.
- b. The school focuses on efforts to prevent problems from arising, in the sense that there is a commitment to work right from the start.
- c. The school has an investment in its human capital.
- d. Schools have a strategy to achieve quality, both at the leadership, academic staff, and administrative staff levels.

- e. The school manages or treats complaints as feedback to achieve quality and positions mistakes as an instrument to do right in the next event or incident.
- f. Schools have policies in planning to achieve quality, both short, medium term and long term planning.
- g. The school strives for an improvement process by involving everyone in accordance with the main tasks, functions and responsibilities.
- h. Schools encourage people who are seen to have creativity, are able to create quality, and stimulate others to work with quality.
- i. The school clarifies the roles and responsibilities of each person, including clear vertical and horizontal work directions.
- j. The school has a clear evaluation strategy and criteria.
- k. The school views or places the quality that has been achieved as a way to further improve the quality of services.
- l. The school views quality as an integral part of the work culture.
- m. The school places continuous quality improvement as a must.

Meanwhile, according to Jerome S. Arcaro (2007) quality schools or educational institutions have 5 characteristics, namely: (1) focus on customers; (2) total engagement. (3) measurement of (4) commitment and (5) continuous improvement. In particular, school customers are students and their families. Besides that, the school also has internal and external customers. Internal customers are parents, students, teachers, administrators, staff (Edwar, 2006) and school boards who are in the education system. External customers are communities, companies, families, military and universities that are outside the organization, but utilize the output of the educational process. Edward Sallis (2006) divides education customers into three, first the main customers are students who directly receive services. Second customers, namely parents, governors or student sponsors who have direct interests individually or institutionally, and third customers, parties who have an important role, although not directly such as the government and society as a whole. (2) total engagement. (3) measurement of (4) commitment and (5) continuous improvement.

### III. RESULTS

#### A. Character education management planning in improving the quality of madrasah

1. The goals of character education in improving the quality of madrasahs are; a) students who have religious character, are competitive and care about the environment; b) teachers and education staff who have religious character and are child-friendly; c) madrasa programs that support religious character

education, are competitive, care for the environment and are child-friendly; d) infrastructure that supports the cultivation of religious character, is competitive, cares for the environment and is child-friendly.

2. Learning and habituating 18 characters in daily activities;
3. Implementation of the Healthy Madrasah Program (UKS);
4. Organizing the Madrasah Adiwiyata Program;
5. Implementation of the madrasa ma'had program
6. Teacher professionalism improvement program;
7. Program for improving infrastructure supporting character education

#### B. Implementation of character education management in improving the quality of madrasah

1. Learning and habituation of 18 characters in students' daily activities;
2. Implementation of the superior class program as a place for cultivating 18 characters;
3. Character education-based curriculum learning
4. organizing extracurricular programs as a forum for developing talents and interests as well as character building;
5. Implementation of a literacy madrasah program as a forum for fostering the character of being passionate about reading, being creative and having the enthusiasm to add insight;
6. The UKS madrasah program as a place for learning and the habit of living healthy and caring for the health of others and the environment;
7. The Madrasah Adiwiyata program collaborates with various institutions in the Kediri region as a forum for learning and habituating the character of caring for the madrasah environment and the community;
8. Madrasah program with ma'had by establishing dormitories as students' cottages as a place for learning and habituation of religious character.
9. Child-friendly madrasa program
10. Increasing the professionalism of teachers and education staff is the awareness and development of the skills of teachers and educational staff in accordance with the vision, mission and objectives of the madrasah;
11. Improving madrasa infrastructure supporting character education is carried out by collaborating with madrasah committees.

#### C. Evaluation of character education management in improving the quality of madrasah

1. Assessment of improving the quality of madrasahs is based on the achievement of indicators of the vision, mission and objectives of the madrasa
2. The assessment of improving the quality of madrasahs is seen from the achievements of madrasahs
3. The evaluation is carried out on an individual basis, namely the evaluation is carried out by the teacher at

the end of each lesson with the evaluation material for student character achievements

4. Evaluation is carried out based on meetings related to program achievements in one semester or one academic year
5. The evaluation includes student character models, student achievements and madrasah achievements
6. The following is a table of cross-site findings;

#### IV. DISCUSSION

The research findings found that the objectives of character education in improving the quality of madrasas were; a) students who have religious character, are competitive and care about the environment; b) teachers and education staff who have religious character and are child-friendly; c) madrasa programs that support religious character education, are competitive, care for the environment and are child-friendly; d) infrastructure that supports the cultivation of religious character, is competitive, cares for the environment and is child-friendly.

Quality planning is the initial process in a quality management cycle (Tsalis, 2008). These actions include efforts to determine customer needs, determine the characteristics of the results which are a response to the process of customer needs, set quality objectives, develop processes that can produce products or services that match certain characteristics, and improve or improve process capabilities. This is as conveyed by Fattah (2004) that planning is the activity of selecting and connecting facts and using a number of assumptions about the future by describing and aligning the activities needed to achieve the desired results. Planning is also the process of determining the goals or objectives to be achieved and determining the paths and resources needed to achieve these goals as efficiently and effectively as possible (Abbas, 2009).

The research findings found that the programs developed in character education efforts to improve the quality of madrasas were learning and habituating the 18 characters in daily activities; Implementation of the Healthy Madrasah Program (UKS); Implementation of the Adiwiyata Madrasah Program; Implementation of the madrasa ma'had program; teacher professionalism improvement program; program for improving infrastructure supporting character education (Fattah, 2004). The quality planning steps as disclosed by Sallis are: a) Determining who is the customer; b) Identify the needs of customers; c) Develop products with features that can meet customer needs; d) Develop systems and processes that enable the organization to deliver excellence; and e) Disseminate the plan to the operational level (Baharudin, 2011).

The research findings found that the implementation stage of character education in improving the quality of madrasas is an action; a) Learning and habituation of 18 characters in students' daily activities; Implementation of the superior class program as a place for

planting 18 characters; b) Character education-based curriculum learning organizing extracurricular programs as a forum for developing talents and interests as well as character building; c) Organizing literacy madrasah programs as a forum for fostering the character of being passionate about reading, being creative and having the enthusiasm to add insight; d) UKS madrasah program as a place for learning and habituation of healthy living and caring for the health of others and the environment; e) The Madrasah Adiwiyata program collaborates with various institutions in the Kediri region as a forum for learning and habituating the character of caring for the madrasah environment and the community; f) Madrasah program with ma'had by establishing dormitories as students' cottages as a place for learning and habituation of religious characters; g) Child-friendly madrasa program; h) Increasing the professionalism of teachers and education personnel is the awareness and development of the skills of teachers and education staff in accordance with the vision, mission and objectives of the madrasah; i) Improving madrasa infrastructure supporting character education is carried out by collaborating with madrasah committees.

This is in accordance with the opinion of George R. Terry, that implementation is an attempt to move members. The group is such that they want and try to achieve the company's goals and the goals of the company's members - because the members also have something certain they want to achieve too (Suhardi, 2018). Added by Prim Masrokan Mutohar, that the implementation (actuating) is an effort to make planning a reality with various directions and motivation so that each employee can carry out activities optimally in accordance with their roles, duties and responsibilities (Prim, 2014).

The research findings found that the evaluation of character education in improving the quality of madrasas used the approach; a) Assessment of improving the quality of madrasas based on achievement indicators of the vision, mission and objectives of madrasas Assessment of improving the quality of madrasas is seen from the achievements achieved by madrasas; b) The evaluation is carried out on an individual basis, namely the evaluation is carried out by the teacher at the end of each lesson with the evaluation material for student character achievements; c) The evaluation is carried out based on meetings related to program achievements in one semester or one academic year. The evaluation includes student character models, student achievements and madrasah achievements.

Evaluation is the final stage of the program/activity planning and implementation cycle. In carrying out a program that has been planned, a madrasa head can make evaluation a research to collect, analyze, and present useful information about the evaluation object, make judgments and then compare it with evaluation indicators and the madrasa head utilizes the results of the evaluation for

decision making and follow-up on the evaluation object (Cloud, 2019).

## V. CONCLUSION [SIZE 10 UPPERCASE]

1. Planning for character education in improving the quality of madrasahs is a process of determining strategic targets and programs in improving the quality of character education-based madrasahs. The goals of character education in improving the quality of madrasahs are; a) students who have religious character, are competitive and care about the environment; b) teachers and education staff who have religious character and are child-friendly; c) madrasah programs that support religious character education, are competitive, care for the environment and are child-friendly; d) infrastructure that supports the cultivation of religious character, is competitive, cares for the environment and is child-friendly. The strategic program is; Learning and habituation of 18 characters in daily activities; Implementation of the Healthy Madrasah Program (UKS); Implementation of the Adiwiyata Madrasah Program; Implementation of the madrasah ma'had program; teacher professionalism improvement program; program for improving infrastructure supporting character education.
2. The implementation of character education in improving the quality of madrasahs is; a) Learning and habituation of 18 characters in students' daily activities; Implementation of the superior class program as a place for planting 18 characters; b) Character education-based curriculum learning organizing extracurricular programs as a forum for developing talents and interests as well as character building; c) Organizing literacy madrasah programs as a forum for fostering the character of being passionate about reading, being creative and having the enthusiasm to add insight; d) UKS madrasah program as a place for learning and habituation of healthy living and caring for the health of others and the environment; e) The Madrasah Adiwiyata program collaborates with various institutions in the Kediri region as a forum for learning and habituating the character of caring for the madrasah environment and the community; f) Madrasah program with ma'had by establishing dormitories as students' cottages as a place for learning and habituation of religious characters; g) Child-friendly madrasah program; h) Increasing the professionalism of teachers and education personnel is the awareness and development of the skills of teachers and education staff in accordance with the vision, mission and objectives of the madrasah; i) Improving madrasah infrastructure supporting character education

is carried out by collaborating with madrasah committees.

3. Evaluation of character education in improving the quality of madrasahs using the approach; a) Assessment of improving the quality of madrasahs based on achievement indicators of the vision, mission and objectives of madrasahs Assessment of improving the quality of madrasahs is seen from the achievements achieved by madrasahs; b) The evaluation is carried out on an individual basis, namely the evaluation is carried out by the teacher at the end of each lesson with the evaluation material for student character achievements; c) The evaluation is carried out based on meetings related to program achievements in one semester or one academic year. The evaluation includes student character models, student achievements and madrasah achievement

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