

## The Implementation of Character Education in Madrasah

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**ABSTRACT.** This paper aims to describe the strengthening of character education in madrasahs. Character education is an essential theme in efforts to overcome social problems that often plague this nation. Character education is an alternative solution considered the most appropriate and must be applied in everyday life, including in madrasahs. Madrasahs are seen as an influential place in efforts to form a child's positive personality after the family. Strengthening character education is a process of forming, transmitting, transforming, and developing students' abilities to think, behave, and behave according to Pancasila values. Character education in madrasahs has the function of selecting and sorting Indonesian culture and foreign cultures that are more civilized and respectable. As a manifestation of the National Movement for Mental Revolution (GNRM), namely changing patterns of thinking (mindset), attitude, and better behavior, religious, nationalist, independent, mutual cooperation, and high integrity we must instill it through strengthening character education, especially in madrasahs so that all students know, understand, and apply to all aspects of life whenever and wherever they are. All of this can be realized if all stakeholders are involved in overseeing, running, supervising and evaluating all of these processes so that it becomes a positive culture in madrasahs.

**Keywords:** *Strengthening, Character education, Madrasah*

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## INTRODUCTION

Character education has an important role in social life (Jaf, 2019). Importance of character education is an entity from the diversity of values that are upheld in the life of Indonesian society. The impact of character education is on the goal of building national civilization (Ana, 2020; Musdalifah, 2021; Setiawati, 2020). Character education is closely related to moral development. According to Lickona, character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (Chemerys, 2019; Zurqoni, 2018). Good character is supported by knowledge of goodness, the desire to do good, and do good deeds.

Character is inherent in every individual which is reflected in behavior patterns in everyday life. A person's character is influenced by environmental factors (nurture) and innate factors (nature) (Jin, 2020; Kawahara, 2019; Sandler, 2020). In the context of environmental factors as external factors that shape character, education becomes very important. This is in line with what was stated by Ki Hajar Dewantara (1962) as an Indonesian education figure that the essence of

education is an effort to advance the growth of character (inner strength, character), mind (intellect), and the child's body in the framework of the perfection of life and harmony in his world (Bonnett, 2017; Infante-Moro, 2020; Ruiz-López, 2019). Education aims to form human beings who are virtuous, intelligent-minded and healthy-bodied. Education is directed at improving the image of people in Indonesia to be adamant in taking sides with the values of truth, Indonesian people who are advanced in their minds (smart), Indonesian people who are advanced at the physical or body level, namely those who are not only physically healthy but have correct knowledge about the functions the functions of the body and understand the functions of the body in order to free oneself from all impulses towards evil (A'yun, 2017; Bartlett, 2017).

Today the Indonesian people are facing very fundamental problems in the life of the nation and state, namely the existence of people's behavior that is not in line with the national character imbued with the Pancasila philosophy such as religious, humanist, nationalist, democratic and integrity (Hartini, 2018). This is as a result of several influencing factors such as rapid technological advances, globalization flows, and the bad influence of foreign values that enter Indonesian territory without going through a filtering process (Halkis, 2021; Komalasari, 2021; Zebua, 2021). If problems like this are left unchecked, it will certainly damage the morals and morals of the younger generation, especially students and at a broader level will become a threat to the existence of the nation. For that we need character education (Deely, 2017; Jumat, 2020; Pramono, 2021; Richardson, 2020).

Character education is value education, character education, moral education, and character education which aims to develop the ability of students to make good and bad decisions, maintain what is good and realize that goodness in everyday life wholeheartedly (Dorn, 2017; Jeong, 2017; Rahmawati, 2017). Character education is a habit, so the formation of one's character requires communities of character consisting of family, schools, religious institutions, media, government and various parties that influence students' values. All of these communities of character should provide an example, intervention, and habituation that is carried out consistently, and reinforcement. In other words, character building requires the development of exemplary behavior which is transmitted, intervention through learning, training, consistent long-term habituation and reinforcement (Al-Yateem, 2017; Shakeel, 2018).

Strengthening character education in madrasas is the basis or foundation in forming the basic quality character of the nation which does not ignore social values such as tolerance, togetherness, mutual cooperation, mutual assistance and respect. The role of madrasas as communities of character is very important. Madrasas develop character education processes through learning, habituation, extra activities, and working with families and communities in their development (Bischetti, 2019; Gaspar, 2020; Khosravi, 2021; Wang, 2021; Zimmermann-Niefield, 2020). Madrasas become a bridge connecting character education in education units with families and communities through the contextualization of students' daily life values in learning, as well as empowering school community institutions as a vehicle for parental and community participation in improving the quality of character education (Chestnut, 2017).

As a program launched by the Ministry of Education and Culture, strengthening character education in madrasas in its implementation sometimes cannot be carried out as well as it should (Muhtar, 2019; Parker, 2018). This is marked by the prevalence of violent incidents such as bullying among students, brawls between students, online taxi robberies by students, circulation of pornographic videos played by students, the many drug cases that ensnare students, and the many cases of fraud. in the implementation of national exams conducted by students (Devianto, 2021; Prahmana, 2021; Purwanto, 2021; Rahardjanto, 2018; Ratnasari, 2022). This series of events indicates that the character of students is still weak as a result of not implementing character education in madrasas properly. There are several things that are inhibiting factors for the implementation of strengthening education in madrasas, such as 1). The character values developed in madrasas have not been translated into representative indicators. This causes difficulties in

measuring its achievement. 2). Madrasas have not been able to choose character values that are in accordance with their vision. The number of character values set by the Ministry of Education and Culture is too large so that madrasas have difficulty choosing which character values are in accordance with their vision. This has an impact on the character building movement in the community to be less focused and directed so that monitoring and evaluation are unclear. 3). Teachers' understanding of character education is still not comprehensive. 4). Teachers have not been able to choose character values that are in accordance with the subjects they teach. In addition to general character values in subjects, there are character values that need to be developed by supporting teachers. However, the character values of these subjects cannot be explored properly in the learning process. 5). Teachers do not yet have sufficient competence to integrate character values into the subjects they teach. 6). Teachers have not been able to become role models for the character values they choose (Anam, 2019).

From some of these problems it is necessary to find the right solution so that strengthening character education in madrasas can be carried out as expected. This of course requires support from various parties, not only teachers and the madrasa but also families and the community around students so that a community circle that synergizes and produces a community structure with character. Therefore, this research seeks to examine the urgency of character education in all elements of madrasah education in Indonesia in realizing students who are virtuous, moral, and become future leaders of Indonesia in the future.

## **METHOD**

This study uses a qualitative method. Qualitative research methods aim to explain a phenomenon in depth and are carried out by collecting data as deeply as possible. Qualitative methods prioritize observation of phenomena and examine more into the substance of the meaning of these phenomena. The analysis and evidence of qualitative research are greatly affected by the strength of the words and sentences used. Attention when a researcher conducts research with qualitative methods will focus more on human elements, objects, and institutions, as well as the relationships or interactions between these elements, in an effort to understand an event, behavior, or phenomenon. The data collection process was carried out through a literature review by finding, collecting, and categorizing literary sources in the form of books, journal articles, and information in the mass media about character education, especially in madrasas in Indonesia. After that, the process of generalization and drawing conclusions is carried out in accordance with the formulation of the main problems related to the process of character education in madrasas.

## **RESULT AND DISCUSSION**

### **Character Building**

When traced the word “character” comes from the Latin “karakter”, “kharassein”, “kharax”, in English “Character”, in Greek “character, from charassein which means to make sharp, make deep. Character is defined as character, character, psychological traits, morals or manners that distinguish one person from another. Very abstract things that exist in a person (Astra, 2018; Setyono, 2018). Character etymologically comes from Greek, which means “to mark” or to mark and focus on how to apply good values in the form of action or behavior, so that people who behave badly are said to have negative characters. Conversely, people whose behavior is in accordance with moral rules are called noble characters (Marini, 2018; Sarkadi, 2020).

Character is the characteristic of each individual with regard to his identity (heart power) which is the essence of inner/spiritual quality, way of thinking, way of behaving, way of life working together in family, society and country (Hermino & Arifin, 2020; Truna, 2022). Character is the foundation for the creation of four relationships in humans, namely his relationship with Allah SWT, his relationship with nature, his relationship with fellow human beings, his relationship with the life of the world and the hereafter. Character is not born because of heredity but through a

character education process (Epardi, 2018; Khairuddin, 2022; Masduki, 2017; Nurani, 2022; Ramaditya, 2022).

Character has a higher meaning than morals, because character is not only related to right and wrong, but how to instill good habits in life, so that a person has high awareness and understanding, as well as concern and commitment to implement policies in everyday life (Irwandi, 2022; Prasetio, 2020; Tohri, 2022). Thus, character is a person's nature in responding to situations with morals, manifested in concrete actions through noble behaviors (Jubba, 2021; Rohman, 2022).

Ibnu Maskawai in his book *Tahdzib Al-Akhlaq* (1985: 25) defines *Khulk* as a state of mind or stability that encourages an action without thinking and considering it. Then, Imam Al-Ghazali in the book *Ihya 'ulumuddin* defines *Akhlaq* as a trait that is embedded in the soul that causes actions easily and easily, without requiring thought and consideration (Al-Ghazali, 2008). Morals are born from habits that grow into character. Therefore, one individual with another has a different character according to the individual himself and with differences in their readiness and potential.

Philips defines character as a set of values that lead to a system that underlies the thoughts, attitudes and behavior displayed (Abdulloh, 2022; Amien, 2022). Character is the character, character, morals or personality of a person which is formed from the results of internalizing various beliefs (Virtues) which are believed to be a way of seeing, thinking, behaving, and acting (Sarkadi, 2022).

From these various definitions, both etymologically and terminologically, character can be interpreted as a distinctively good value (knowing the value of kindness, willing to do good, actually having a good life and having a good impact on the environment that is imprinted within oneself and manifested in behavior. Character in this behavior marks and focuses on applying good values in the form of behavior or action. People who do not apply good values such as dishonesty, cruel, greedy, and other bad behaviors are said to be people with bad character, and conversely people whose behavior is in accordance with moral rules are called as a person of noble character. A person with noble character has knowledge of his own potential, and has the awareness to do the best or superior and is able to act according to his potential and awareness. A person with good character is someone who tries to do things both towards God Almighty, himself, fellow environment, nation, and State by optimizing his own potential accompanied by awareness, emotions, and feelings (Effendi, 2022; Suyanto, 2021).

In essence, education does not only provide knowledge that sharpens intellectually. Education must also create a generation of character that is reflected in one's good behavior in life. The government through the Ministry of Education and Culture. has launched character education in schools which is part of the National Mental Revolution Movement launched by President Joko Widodo. Character education is expected to be able to support the development of human resources as the foundation for nation-building, as well as to deal with conditions of moral, ethical or moral degradation (Nurhayati, 2020).

The implementation of education as an effort to foster and develop the human person from spiritual and physical aspects must take place in stages. Because a maturity that ends in optimizing development/growth, can only be achieved when it goes through process after process towards the ultimate goal of development or growth (Sukidin, 2022). More specifically, making education an effort, training and so on to develop all the potential that exists in humans both mentally, morally and physically to produce mature and responsible human beings as virtuous beings.

In other words, education is a planned effort in the process of mentoring and learning for individuals to develop and grow into human beings with noble character. Article I of the 2003 National Education System Law explains that among the goals of national education is to develop the potential of students to have intelligence, personality and noble character. The mandate of the 2003 National Education System Law intends that education not only forms intelligent Indonesian

people, but also has personality or character. Thus, a generation of nations was born that grew and developed with characters that breathe the noble values of the nation and religion (Muhammad, 2022).

Education that aims to produce intelligent people with strong character is also emphasized by Martin Luther King, "Intelligence plus character, that is the goal of true education" (Intelligence with character is the true ultimate goal of education) (Wening, 2019). Law No. 20 of 2003 article 3 concerning the National Education System (Sisdiknas) emphasizes, "National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty." Almighty, having noble character, being healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen."

Character education is education aimed at inculcating morals through the process of knowing the good, loving the good, and acting on the good, namely an educational process that involves cognitive, emotional, and physical aspects so that noble character can be engraved into a habit of the mind, heart, and hands (Aneta, 2022). According to Purwani (in Susilaningih, 2021) character education is an attempt to educate children to be able to make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment.

Character education is developed through the stages of knowledge (knowing), acting, towards habit (habit). This means, character is not limited to knowledge. Character goes deeper, reaching the realm of emotions and self habits. Thus, three components of good character are needed, namely moral knowing, moral feeling, and moral action. This is necessary so that students are able to understand, feel, and practice virtues at the same time (Rais, 2022).

In the national policy on the formation of the nation's character, it is stated that character education is interpreted as a conscious and planned effort to create an atmosphere and process of empowering potential and civilizing students in order to build unique personal and/or group character, both as citizens. It is hoped that this will be able to make an optimal contribution in realizing a society that believes in one God, that is just and civilized humanity, has a spirit of Indonesian unity, has a populist spirit led by wisdom in deliberations/representation, social justice for all Indonesian people (Wintoro, 2022).

Character education has 3 main functions. First, the formation and development function. The potential for character education forms and develops the potential of students to think well, have a good heart, and behave according to the Pancasila philosophy. Second, the function of repair and strengthening. Character education improves and strengthens the role of the family, educational units, community and government to participate in and be responsible for developing the potential of citizens and building the nation towards an advanced, independent and prosperous nation. Third, the filter function. Character education sorts out the nation's own culture and filters out the culture of other nations that are inconsistent with the nation's cultural values and dignified national character (Jinen, 2022).

Character education must be in line with the direction of educational goals. The learning system is carried out by instilling certain moral values in children that are beneficial for their personal development as individual beings as well as social beings. Implementation of character education through learning is more focused on exemplary in real life, both at school and in the public area. Character education can be carried out through attitudes such as exemplary, instilling discipline, habituation, creating a conducive atmosphere, and integration and internalization (Puad, 2022). Character education can also be done by paying attention to the psychology of the person to be fostered. Specifically for external morality, it can be fostered by coercion which over time will become a habit (Nata, 2009). If it is related to the social environment, character building can be done by choosing good friends, getting closer to a guide ('alim person), getting closer to good

environments or places. "Building character can be from example, experience, education, environment, and evaluation" (Suwija, 2022).

Character education in Indonesia is a national movement to assist schools in nurturing ethical, responsible young people because character education emphasizes aspects of universal values. Character Education Quality (CEQ) is a standard used to recommend that education is an effective way to develop student character (Widyawati, 2022). Therefore character education must be based on the first principles, promoting basic ethical values as the basis of character. Both identify characters comprehensively. Third, using a sharp, proactive and effective approach to building character. Fourth, creating a caring school community. Fifth, provide opportunities for students to show good behavior. Sixth has coverage of a meaningful and challenging curriculum that values all students. Seventh, seek the growth of motivation in students. Eighth is to function all school staff as a moral community that shares responsibility for character education and adheres to the same basic values. The ninth is functioning family and community members as partners in efforts to build character. The tenth is evaluating school character, the function of school staff as character teachers and the manifestation of positive character in students' lives (Purwadi, 2022).

### **Strengthening Character Education**

A great nation is a nation that has strong character side by side with high competence, grows and develops from a pleasant education and an environment that applies good values in all aspects of national and state life (Meullemans, 2017). Only with strong character and high competence will national identity become stronger, collaboration and national competitiveness will increase so that it is able to respond to various challenges in the era of globalization. For this reason, national education must focus on strengthening character in addition to building competence.

Strengthening national character is one of the Nawacita points proclaimed by President Joko Widodo through the National Mental Revolution Movement (GNRM). This commitment was followed up by the president's direction to the Minister of Education and Culture to prioritize and cultivate character education in the world of education. On this basis, the Ministry of Education and Culture has launched a gradual strengthening of character education starting in 2016 (Indrayani, 2017).

The movement to strengthen character education apart from being a continuation and continuation of the National Movement for National Character Education launched in 2010 is also an integral part of nawacita (Maarif, 2018). In this case the eighth point of Nawacita is the revolution of the nation's character and the mental revolution movement in education which wants to encourage all stakeholders to make a paradigm shift, namely a change in mindset and ways of acting in managing educational institutions. For this reason, the movement to strengthen character education places character values as the deepest dimension of education that cultivates and enhances the civilization of educational actors (Fakhrudin, 2018).

Strengthening character education is actually not a new policy at all because since 2010 character education in madrasahs has become a national movement. Madrasahs are a strategic tool for the formation of students' character because they have systems, infrastructure, and support for the existence of education that is spread throughout Indonesia, from urban to rural areas (Indriwati, 2018). There have been many good practices developed by madrasahs, but there is still a lot of homework to be completed to ensure that the cultivation of character values runs and is sustainable. In addition, policies that are more comprehensive and based on local wisdom are urgently needed to respond to the challenges of an increasingly complex era, starting from issues that threaten the integrity and future of the nation, to global competition. This policy will be the basis for formulation and more concrete steps so that the seeding and cultivating of the main values of character building of students can be carried out effectively and thoroughly (Surjanti, 2018).

Strengthening character education is a process of forming, transforming, transmitting and developing the potential of students so that they think well, have a good heart and behave well in accordance with the Pancasila philosophy of life. (Ministry of Education and Culture, 2017b). The child's character is the result of the interaction between nature and the environment, so that in strengthening character education the emphasis is on the interaction between nature and its cultural environment (Suprayitno, 2019).

The aim of strengthening character education is to instill massive and effective character building values in students through the implementation of the main values of the National Mental Revolution Movement (religious, nationalist, independent, mutual cooperation and integrity) which will become the focus of learning, habituation and acculturation so that the character education of participants Students can really change the behavior, way of thinking and acting of all students to be better and have integrity (Sukidin, 2019).

Strengthening character education is a continuation and revitalization of the National Movement for Character Education which began in 2010 (Sejati, 2019). The Movement for Strengthening Character Education is increasingly being prioritized because of various issues that threaten the integrity and future of the nation, such as rampant acts of intolerance and violence in the name of religion which threaten the diversity and integrity of the Unitary State of the Republic of Indonesia, the emergence of separatist movements, violent behavior in the educational environment and in society, sexual crimes, students' fights, free association, and students' tendency to drugs (Ramadhanu, 2019). In addition to issues that threaten the integrity and future of the nation, Indonesia also faces challenges of competition on the global stage such as Indonesia's low human development index threatening the nation's competitiveness, the physical weakness of Indonesian children due to lack of sports, low sense of art and aesthetics and an inadequate understanding of ethics. formed during the educational period. These various reasons have become a strong basis for the Ministry of Education and Culture to re-strengthen national identity and identity through the National Education Movement by launching the Strengthening Character Education Movement which will be carried out thoroughly and systematically at the primary and secondary education levels (Kamus, 2019).

The movement to strengthen character education launched by the Ministry of Education and Culture identified five main character values that are interrelated to form a value network that needs to be developed as a priority, namely 1). Religious, reflects the faith in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding tolerance towards other worship practices and beliefs, living in harmony and peace with adherents of other religions. 2). Nationalism, is a way of thinking, behaving, and acting that shows loyalty, care and high appreciation for the nation, the physical environment, social culture, economy, national politics, prioritizing the interests of the nation above self and group interests. 3). Independent, is the attitude and behavior of not depending on other people and using all the energy, thoughts and time to realize hopes, dreams and aspirations. 4). Gotong royong reflects the act of appreciating the spirit of cooperation and hand in hand solving common problems, establishing communication and friendship, providing assistance and assistance to people in need. 5). Integrity, which is the value that underlies behavior based on efforts to make oneself a person who can always be trusted, in attention, action, work, has commitment and loyalty to human and moral values (Nugroho, 2019; Teh, 2019).

### **Strengthening Character Education in Madrasas**

Strengthening character education in madrasah is very important as an effort to improve the quality of students who have character and respect the noble values of the nation and religion. Strengthening character education is carried out to prevent the erosion of the character of students. Madrasas are formal educational institutions that generally carry out mentoring, learning and training program activities in order to help students develop their potential, both related to moral,

spiritual, intellectual, emotional and social aspects. Madrasahs as learning centers function to foster abilities, values, attitudes, character and behavior (Budiwan, 2020; Situmorang, 2020; Wibowo, 2019).

Strengthening character education in madrasahs must be based on the principles of developing character education as a whole and comprehensively (Drajat, 2020). There are ten principles of strengthening character education, namely 1). Universal moral values. Strengthening character education focuses on strengthening universal moral values whose principles can be supported by all individuals from various religious, belief, social and cultural backgrounds. 2). Integral approach. Strengthening character education is carried out by integrating physical (sport), intellectual (thought), social moral (intentional), aesthetic and spiritual aspects of the individual (heart and taste). 3). Comprehensive approach. Strengthening character education is carried out by integrating the values of character education in the teaching and learning process, developing madrasah culture, and collaborating with communities outside the educational environment. 4). Measurable and objective. The community defines core moral values which are development priorities in a behavior that can be observed objectively as an indicator. 5). Public engagement. Strengthening character education involves the public. The madrasah community (teachers, staff, parents, community) agree on the priority of the core values and characteristics of the madrasah which are fought for in strengthening character education. 6). Local wisdom. Strengthening character education strengthens and develops local wisdom which characterizes the cultural wealth of the archipelago. 7). 21st century skills. Strengthening character education develops the skills needed by students to live in the 21st century (critical and creative thinking skills, language acquisition, communication skills, ability to cooperate and work together, and ICT literacy). 8). Respect the difference. Strengthening character education fosters a spirit of tolerance, respect for differences, increases integrity and encourages hard work to strengthen love for the nation, the integrity of the Unitary State of the Republic of Indonesia and diversity. 9). Fair and inclusive. Strengthening character education is carried out based on the principles of justice, non-discrimination, non-sectarianism, inclusiveness, and respect for human dignity. 10). Program evaluation. Strengthening character education measures the design of madrasah character education strengthening programs, the functioning of madrasah managers and staff (madrasah heads, teachers, education staff) as character educators and the development of students' good behavior (Syabuddin, 2020).

We realize that the National Movement for Mental Revolution (GNRM) which strengthens character education should be implemented by all madrasahs, not just limited to fostered madrasahs so that an increase in the quality of fair and equitable education can occur immediately. Strengthening character education in madrasahs is expected to strengthen the talents, potential and talents of all students. So far, our education actually misses or ignores several important dimensions in education, namely sports (kinesthetic), exercise (art) and heart (ethics and spirituality). What we have been doing so far has only been limited to thinking that fosters academic intelligence. This thought is not yet deep enough to develop high-level thinking, but is only limited to developing low-level thinking. This problem needs to be overcome with sustainable synergy between the government, schools, parents and the community through strengthening character education to create a nation that is dignified, cultured and has character (Rahmawati, 2020; Suparno, 2020).

Strengthening character education in madrasahs does not change the existing curriculum but optimizes the curriculum in madrasahs (Sari, 2020). Strengthening character education in madrasahs is carried out in various ways according to the curriculum framework, namely the minimum time allocation stipulated in the basic framework and structure of the curriculum, and extracurricular activities managed by madrasahs in accordance with the interests and characteristics of students, local wisdom, the carrying capacity and wisdom of each madrasah. -respectively. Linking character education in madrasahs can be carried out based on existing curriculum structures and is firmly owned by madrasahs, namely class-based character education, school culture and community (N. R. Dewi, 2020; T. S. Dewi, 2020; Khuriyah, 2020).



Strengthening class-based character education is carried out by integrating the learning process in the classroom through curriculum content in subjects, both thematically and integrated in subjects, strengthening classroom management (choice of teaching methodology and evaluation, developing local content according to regional needs). Strengthening school culture-based character education is carried out by emphasizing the habituation of the main values in the daily life of the madrasa, creating exemplary adults in the madrasa environment, involving the entire educational ecosystem in the madrasa, developing and providing broad space for all potential students through co-curricular activities and extracurricular activities, empowering madrasah management and governance, taking into account madrasah norms, regulations and traditions (Sasmoko, 2020; Susanti, 2020; Tamatjita, 2019).

Strengthening community-based character education is carried out by 1). Strengthen the role of the madrasah committee and parents as the main education stakeholders. 2). Involve and empower the potential of the environment as a source of learning such as the presence and support of arts and culture activists, community leaders, the business world and the industrial world. 3). Synergize the implementation of strengthening character education with various existing programs in academia, education activists and NGOs. 4). Synchronizing programs and activities through collaboration with local governments, ministries, government agencies and society in general (Komalasari, 2020).

The application of strengthening character education can work well if the principal as a leader is able to become a trustworthy and visionary leader (Damayani, 2021). Being a person who can be trusted means that the principal is a person of integrity, able to become a manager who focuses on improving the quality of learning through character building. Visionary means that the principal of the madrasa has a far-reaching vision of the uniqueness, uniqueness and quality of the madrasa (school branding) that he will build. The managerial ability of the madrasa head to explore the potential of the environment as a source of learning and to develop collaboration with various stakeholders in the existing education ecosystem to support the required madrasa program (Darmayenti, 2021; Malla, 2021).

## **CONCLUSION**

Character education is one alternative solution that is considered the most appropriate for madrasas as an effort to overcome various crises or moral degradation that are happening today as a result of the influence of the influx of foreign cultural values that are less civilized and dignified, shifting social values prevailing in society. and as a result of the influence of information technology. Strengthening character education in madrasas must be adapted to the character education function itself, namely 1). Forming and developing the potential of students to think well, have a good heart and behave in accordance with the Pancasila philosophy 2). Improving and strengthening the role of the family, educational units, community and government to participate in and be responsible for developing the potential of citizens and building the nation towards an advanced, independent and prosperous nation 3). Sort the nation's own culture and filter out the culture of other nations that are inconsistent with the nation's cultural values and dignified national character. Strengthening character education in madrasas must be carried out based on the principles of developing character education as a whole and comprehensively, namely universal moral values, integral approach, comprehensive, measurable and objective approach, public involvement, local wisdom, 21st century skills, respecting differences, fair and inclusive, as well as program evaluation. Optimizing the strengthening of character education in madrasas can be carried out based on the existing curriculum structure and is firmly owned by madrasas, namely strengthening class-based character education, strengthening school culture-based character education, and strengthening community-based curriculum education. The realization of strengthening character education in madrasas if all stake holders are involved to oversee, run, supervise and evaluate all processes so that it becomes a positive culture in madrasas. In addition, this study suggests the importance of field studies related to the implementation of character

education in madrasahs in Indonesia from various perspectives. Moreover, the mainstreaming of the idea of religious moderation by the Ministry of Religion of the Republic of Indonesia, one of the focuses of which is religious moderation, is important to be associated with the study of the character of students in madrasahs.

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