

THE STRATEGY OF PRINCIPAL IN THE IMPLEMENTATION OF CHARACTER EDUCATION IN SMP MUHAMMADIYAH 1 MEDAN

Selamat Pohan¹
Frida Yanti Sirait²

¹Faculty Of Islamic Studies, University of Muhammadiyah Sumatera Utara, Indonesia.
(E-mail: selamat@umsu.ac.id)

²Faculty Of Islamic Studies, University of Muhammadiyah Sumatera Utara, Indonesia.
NPM: 1701270044
(E-mail: fridasirait9@gmail.com)

Abstract : *This study aims to analyze the principal's strategy in implementing character education for students at SMP Muhammadiyah 1 Medan, how the principal's strategy is to apply it. This study uses a descriptive qualitative approach. This research was conducted in 5-6-2020 . The subject of this research is the principal. Data collection was carried out through observation, used for data on students' Muhammadiyah values and morals, interviews were used for data related to efforts regarding strategies for implementing Muhammadiyah and moral education, while documentation was in the form of material programs to complement the results of observations and interviews. The results of this study are as follows. (1). The value of Muhammadiyah lessons and morals that can provide reinforcement to shape the character of students of SMP Muhammadiyah 1 Medan are the demands of the determination of the results of the conference. (2). The strategy taken by the principal in the context of implementing character education is through the application of Mabid (night of worship) once a month. (3). The implementation of character education at SMP Muhammadiyah Medan is something that is familiar for the purpose of managing educational institutions in the Muhammadiyah organization.*

Keywords: *Principal, Character Education, Muhammadiyah Junior High School.*

Introduction

The purpose of education at Muhammadiyah is inseparable from the purpose of human life in Islamic education, namely to create personal servants of Allah who are always fearful of Him, in order to have characters that can achieve a happy life in the world and the hereafter (QS. Al-Dzariat: 56 dan QS. Ali Imran: 102). So the goal of education that was initiated by KH Ahmad Dahlan was the birth of new humans, who appeared as "intellectual ulama" or "ulama intellect", that is, a Muslim who has a firm faith and knowledge that is broad, physically and spiritually strong. Thus, it can be attributed that environmental dominance has a strong influence on character education. On the other hand, character will be formed by various existing factors, and among them are principles, designs, strategies, and learning models that are influenced by the environment (Ramdhani, 2014). Likewise, the importance of communication in leadership, the principal and subordinates based on research results (Mavianti, 2018).

Literature review

The theory about character above, is in line with what Sudrajat has put forward, the indicator of the success of character education is if someone already knows something good (cognitive in nature), then loves the good. (affective), and then do good (acting the good) (psychomotor in nature) (Sudrajat, 2011). Meanwhile, efforts that can be made to maximize learning in schools, to strengthen character education, for students of SMP Muhammadiyah 1 Medan need to be studied in depth. There are several things that must be done to strengthen character education, including according to Ainiyah, namely: 1) professional teachers who have knowledge, character and are able to be role models are needed, 2) learning is not only in the classroom but added with religious extracurricular activities, 3) requires students carry out certain services at school with the guidance of teachers with character, 4) provide a place of worship that is appropriate for religious activities, 5) accustom good morals in the school environment (for example the greeting, greeting and smile program), 6) all teachers should be able implementing character education in the entire material taught as a form of overall character education (Ainiyah, 2013).

Integrated character education at SMP Muhammadiyah is carried out through the learning process, school management, and student development activities. In general, teaching and learning activities are inseparable from one another. Because education is very important. Pohan (2016) argues that education has essentially existed since the existence of humans on earth, even though it is still in a simple form, so that the education process exists and develops simultaneously with the ongoing process of human life and life.

Khiyai Haji Ahmad Dahlan, in his original idea related to Muhammadiyah educational goals, has emphasized education with character, namely, through moral and moral education, namely as an effort to instill good human character based on the Al-Quran and Sunnah (Arifin, 1987). Character education for Muhammadiyah is not something new but has become Muhammadiyah's identity and self-image. Cultural and religious values are the core material in Muhammadiyah and morals are transformed to students in order to maintain the identity and image of Muhammadiyah from time to time (Zamroni, 2014).

The term character is linked and exchanged with the term ethics, morality, and / or values and is related to moral strength, with the connotation of "positive" not neutral (Kemdiknas, 2010). Ramdhani argues that the function of the environment in implementing character education is an important factor in the teaching and learning process (Ramdhani, 2014). Furthermore, every educator must improve the enrichment of learning methods so that the goals are achieved (Pinem, 2019). In Law Number 20 of 2003 concerning the national education system, character education actually occupies an important position, this can be seen from the objectives of national education which state that: "National education functions to develop capabilities and shape the character and civilization of a nation with dignity in order to educate. the life of the nation, aims to develop the potential of students to become human beings who believe and fear one God, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Pohan&Zailani, 2016).).

The principal's strategy in implementing Character Education at SMP Muhammadiyah 1 Medan is something that is familiar, why? because in the Muhammadiyah Organization there is a guideline that has been set, which is known as PHI-WM. PHI-WM stands for Islamic Life Guidelines for Muhamadiyah Citizens. This guideline is certainly a big house that regulates

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Muhammadiyah members of the organization to have character, including their charitable efforts in the field of education. The Muhammadiyah Organization environment, in the Islamic life guideline states that, Islamic Life Guidelines for Muhammadiyah members, must be the main target that wants to realize Muhammadiyah education (Yusuf, 2005). Then the learning habit begins with greetings, asking students to read prayers (Amini, Naimi, & Lubis, 2019). The results of character education that are expected by all managers of educational institutions are of course something very ideal, in the discussion and results of research on moral behavior, that requires habituation in various ways to be improved (Nasution & Rini, 2016). The habituation provisions must be practiced and habituated so that the results can be successful (Masitah & Setiawan, 2018). Then it does not conflict with morals and finally, in the implementation of educational outfoot. This is in line with what was stated by Pohan (2016), namely that the ideal character education is education in accordance with the person of the Prophet Muhammad Rasulullah saw. This is stated in the word of Allah swt in QS. Al-Azhab: 21).

Method

The approach used in this research is qualitative research. Qualitative research is data collection naturally with the intention of interpreting the phenomena that occur where the researcher is the key, data collection is done purposeful and snowball, the collection technique is triangulation (combined), data analysis is inductive / qualitative, and the results of qualitative research emphasize the meaning of on generalizations (Anggito & Setiawan, 2018). The data are collected with careful observation, including descriptions in a detailed context accompanied by in-depth interview notes and the results of document analysis and notes (Hamdi & Baharruddin, 2014). This research focuses on the study or subject matter to be researched. Data collection techniques in this study used interviews and observations (Juliandi, Irfan, & Manurung, 2014). In this study, checking the validity of the data using triangulation, through in-depth interview techniques with data or information obtained through participant observation techniques, and / or information obtained through documentation techniques.

Results and Discussion

Interview activities that have been carried out, the results obtained about the principal's strategy in implementing character education at SMP Muhammadiyah 1 Medan, according to the opinion of researchers, are clearly visible, have carried out strategies in implementing character education. Among these are the school principals carrying out al-Islamic and Muhammadiyah educational activities. The application made by the principal, namely to change the character of students, is not only the responsibility of al-Islam and Muhammadiyah teachers, but all teachers who teach at SMP Muhammadiyah 1 Medan, starting from the principal, vice principal, and even down to Administrative, hygiene, security employees also carry out character education, but there is a bigger responsibility, namely teachers of al-Islam and kemuhammadiyah, because the most people who convey messages of character change to students are teachers of al-Islam and Muhammadiyah, then The two subjects must continuously or continuously implement the character education, especially at SMP Muhammadiyah 1 Medan, which is a priority element of building the character of religious students, in accordance with tarjih guidance. This is in accordance with religious education which can be used as a means of shaping the character of students, because religious education contains life values that can be used as guidelines in carrying out a moral life in daily life (Daradjat, 1995).

The principal's strategy is that students are required to take part in the character education program, because character education is a program of the minister of education, students must be required to take part in the program, considering that Islam teaches its adherents to have a character that is in accordance with Rasullullah SAW, because the Prophet was sent to the surface of this earth. to improve human character without exception, especially as a people. Islamic education should be an education that moves "from the inside out", that is, education that is based on character building for each individual who will dynamically move to form the character of the group, congregation and people. This education in Islam is called moral education. The success of Islamic education does not depend on whether or not one of the components of education is good but rather interrelated and inseparable.

Because the value of al-islam lessons of kemuhammadiyah is closely related in instilling character values as a mandate from the Congress. So character education must be taught to students with the aim of developing all the potential of students and students which is a potential development that builds self-concepts that support mental health. This is in accordance with what was put forward by Omeri, as a conclusion in his journal article, namely: Character Education through Multiple Intelligence (Multiple Talent Approach) This strategy aims to develop all the potential of students which is a potential development that builds self-concepts that support mental health (Omeri, 2015).

The strategy in strengthening character education at SMP Muhammadiyah 1 Medan is to emphasize the point through the implementation of Mabid (night of worship) Once a month it becomes a school program that is mandated by al-Islam and Muhammadiyah teachers. The strategy:

- 1) Each learning process or face to face, in the introduction as muqodimah about the importance of character that each student must have.
- 2) Every student must be fond of reading in order to have a character who likes reading.
- 3) Every student must have a national spirit, responsibility as a generation of people, nation and State. Every student must work hard, be independent, religious and others.
- 4) Each student is asked to always strengthen character education in the school or classroom environment, family and community. Evidence that at SMP Muhammadiyah 1 Medan has strengthened character education, a small sample that has been raised from the interview results is:
 - a) Honest , students or students if they find money or watches or objects of value, they take it and then they give it to the picket teacher.
 - b) Religious, students or students if they are going to pray in congregation at the mosque, such as Zuhr and Asr prayers, then students do not need to be convinced anymore, students are able to independently go to the mosque, even share fastabiqukhairat to get a seat in the front row.
 - c) Caring r, if among their friends who do not have pocket money, they share with each other.

This strategy is closely related to that put forward by Raharjo, namely: First in the family environment, parents in this case have a role to instill character values that become children's habits to behave well according to religious norms and behavioral norms that can respect themselves and others. Second, class-based character education. Teachers as educators and students as learners in the classroom. The context of character education is the relational process of the class community

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in the context of learning. The teacher-learner relationship is not a monologue, but a dialogue with many directions because the classroom community consists of teachers and students who both interact with the material. Providing understanding and understanding of the true values that occur in the context of this teaching, including non-instructional domains, such as class management, class consensus, etc., which help create a comfortable learning atmosphere. Third, character education based on school culture (Raharjo, 2010.).

This design tries to build a school culture that is able to shape the character of students with the help of school social institutions so that certain values are formed and internalized in students. To instill the value of honesty, it is not enough to provide moral messages to students but also this moral must be strengthened by the creation of a culture of honesty through making school rules that are firm and consistent against any dishonest behavior. Fourth, community-based character education. In educating, the school community does not struggle alone. Communities outside educational institutions, such as families, the general public, and the state, also have a moral responsibility to integrate character building in the context of their lives.

So in the opinion of researchers, the principal's strategy in implementing character education at SMP Muhammadiyah 1 Medan is maximal, although not yet 100%. This was stated by the principal of the school. As proof, that the Principal has made a character education development program. Because considering that they are still young people who must be continuously considered, the responsibility that lies with them is a process, which is still unstable. Hopefully in the future after they reach adulthood the character education that has been taught to them can be applied.

Conclusion

The conclusions of this article are:

- 1) The implementation of character education by the Principal at SMP Muhammadiyah 1 Medan has been very good.
- 2) The principal applies character education to students with the aim of developing student potential which is part of developing potential that builds self-concepts to support mental health.
- 3) The principal's strategy in implementing character education is his point of emphasis through al-Islam and Muhammadiyah teachers to ask students, by directly inviting the field or in an environment, to see real, contradictory life, with norms, values, culture, even those that are contrary to religious teachings. Then the students concluded what they had seen and observed so that it was avoided.
- 4) The strategy of the principal in character education at SMP Muhammadiyah 1 Medan is to emphasize the point through the Mabid activity (night of worship) Once a month it becomes a program that is mandated by al-Islam and Muhammadiyah teachers.

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