


Character Education Program Management to Improve Student's Religious Attitudes in Madrasah Aliyah

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Abstract

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This study aims to describe the management of character education programs to improve students' religious attitudes in the era of information disruption. The research method used is a qualitative research method with a phenomenological approach. Data collection techniques were carried out by interview, observation, documentation, and triangulation. The data analysis technique was carried out in several stages: data collection, condensation, data display, and conclusion. This study found that managing character education programs to improve students' religious attitudes was carried out through several stages. The first stage was planning which was documented in the madrasa curriculum document, madrasa work plan document, and madrasa context analysis document. The second stage is organizing, namely by forming a division of tasks and religious teams, providing facilities both in the form of facilities and non-facilities. The third stage is implementation through various program activities in the form of extracurricular activities, routine activities, and extracurricular activities. And the fourth stage is the supervision carried out by the religious team in coordination with subject teachers, homeroom teachers, and counseling guidance, as well as establishing communication with students' parents.

Kata kunci:

Manajemen,
Pendidikan Karakter,
Sikap Religius,
Disrupsi Informasi

Abstrak

Metode penelitian yang digunakan adalah metode penelitian kualitatif dengan pendekatan fenomenologi. Teknik pengumpulan data dilakukan dengan wawancara, observasi, dokumentasi dan triangulasi. Teknik analisis data dilakukan dengan beberapa tahapan yaitu, data collection, data condensation, data display, dan penarikan kesimpulan. Penelitian ini menghasilkan temuan bahwa manajemen program pendidikan karakter untuk meningkatkan sikap religius siswa dilakukan melalui beberapa tahap yaitu, tahap pertama adalah perencanaan yang terdokumentasi dalam dokumen kurikulum madrasa, dokumen rencana kerja madrasa, dan dokumen analisis konteks madrasa. Tahap kedua adalah pengorganisasian, yaitu dengan membentuk pembagian tugas dan tim keagamaan, memberika fasilitas baik berupa sarana maupun non sarana. Tahap ketiga adalah pelaksanaan melalui berbagai program kegiatan berupa kegiatan intrakurikuler, kegiatan rutin, dan kegiatan ekstrakurikuler. Dan tahap keempat adalah pengamatan yang dilakukan oleh tim keagamaan yang berkoordinasi dengan guru mata pelajaran, wali kelas, dan Bimbingan Konseling, serta menjalin komunikasi dengan orang tua siswa.

INTRODUCTION

The education process in formal institutions in Indonesia has not been able to balance the three aspects of education: affective, cognitive, and psychomotor. However, it mainly focuses on cognitive and psychomotor aspects, while affective aspects are still more textual (Panoyo, Riyanto, & Handyaningrum, 2019). So, the education process in Indonesia that has occurred so far has not been maximal in building a society with character. (Taufiqur Rahman & Siti Masyarafatul Manna Wassalwa, 2019). This is caused by the occurrence of character education malpractices in character education design which include: not touching the mindset aspect, strategic operational instructions, and character education approach that are more dominant in the realm of conscious thought, and impressing character education only as a student's needs (Prastowo, 2017). Therefore Madrasas, as formal educational institutions, must be able to prepare students to solve problems and deal with various situations according to the times (Mukhlisoh & Suwarno, 2019). In other words, the development of the affective domain in the educational process must be further improved so that the three aspects of education can be balanced and comprehensively to achieve national education goals as outlined in the National Education System Law number 20 of 2003.

Madrasa as formal educational institution is appropriate for fostering student character. According to Bambang Samsul Arifin and A. Rusdiana, madrasa also needs to implement management to improve the quality of graduates, especially in character education (Bambang Samsul Arifin & Rusdiana, 2019). Especially after Covid-19 where institutions need to re-adapt to character education programs. As also stated by Niken Sri Hartati et al. As a formal institution, madrasas must carry out their activities in developing student character appropriately, and adapt quickly according to existing conditions for adjustments to the management of character education programs in madrasas (Hartati, Thahir, & Fauzan, 2020). Management of character education programs in madrasa can be started by planning, organizing, implementing, monitoring, and evaluating character education programs (Suwarno, Durhan, & Muhaimin, 2021). Moreover, this can be done by optimally implementing and internalizing character education in madrasa programs by integrating learning activities, habituation activities, and extracurricular activities and strengthening relationships with family and society (Komara, 2018; Reneau, 2021; Rouzi, Afifah, Hendrianto, & Desmita, 2020). Strategic management of character education programs can help achieve school goals in developing their spiritual, social, and intellectual abilities optimally; according to Enika Vera Intania and Utama, these characters will influence religious, social, and human attitudes (Intania & Utama, 2020; Michaelson, Swinton, King, & Pickett, 2020)

According to Asmani in Suryanti and Feb, there are four types of character education applied in madrasa, namely: 1) based on religious values; 2) based on cultural values; 3) based on the environment; and 4) based on self-potential (Suryanti & Widayanti, 2018). In Indonesia, character education ranks first based on religious values or character. This is in line with the implementation of character education in Indonesia, which is based on the goal of national education, namely to develop the potential of students to become individuals who have strong faith, noble character, knowledge, creative and capable, healthy, independent, democratic and responsible personality (Presiden Republik Indonesia, 2003).

The religious character of students in Indonesia is currently experiencing a decline, marked by the emergence of many cases of violence, and brawls, as revealed by Mahdiansyah in his research showing that there are acts of violence committed by students in the form of group

violence in one school, violence between schools and friends or groups (deviant friendship groups)(Mahdiansyah, 2018). Which is in the form of psychological violence such as making fun of, bullying, insulting, and so on, and physical violence which usually occurs outside of school, such as brawls (Anderson et al., 2022; Oh & Kim, 2017; Pramono & Dwiyantri Hanandini, 2022; Rochmat, Yoranita, & Putri, 2022). In addition, immoral behavior and behavior deviates from other norms, such as sex; as revealed by Khalifah et al., there is deviant behavior in Gayamsari Elementary School (SD) students in the form of abnormal sex caused by peer influence (Kholifah Sa'idah, Fajriyah, & Cahyadi, 2019). Yuni, in her research, reveals lousy behavior in the form of courtship that exceeds the limit (Yuniati, 2017). So, applying religious character in madrasa is essential to face various problems that can damage human values. (Jannah, 2019) especially in the current era of information disruption, students' religious awareness has declined. Many students no longer care about their obligations to carry out their worship, such as praying, fasting Ramadan, and participating in religious activities in their neighborhood. They are more engrossed in playing with smartphones until they forget prayer times, recite the Qur'an (Ajun Purwanto, 2021), and are even willing to stay up late at night so that they wake up late the following day.

Religion and cultivating religious character are essential as the primary foundation and provision for students in living their lives. Religious character education must be carried out optimally so students' religious attitudes can grow and improve, as applied at Madrasa Aliyah Negeri (MAN) 6 Jombang. Based on the author's initial survey, at MAN 6 Jombang, character education is carried out through habituation activities, extracurricular activities, and good communication between the madrasa and the guardians of students regularly with the supervision of the madrasa committee. So from here, the author's interest arises to research the management of character education programs in improving students' religious attitudes, to know in-depth and describe the implementation of character education program management in enhancing students' religious attitudes. It is hoped that the results of this study can answer the problems of implementing character education, especially in the management of character education.

Research on the management of character education has been carried out by many previous researchers, such as the study by Mujahidatun Mukhlisoh and Suwarno entitled Implementation of Character Education Management in Schools with a multicase approach. This study resulted in the findings that the two institutions studied by the Islamic Elementary School (SDI) Al-hikmah Surabaya and SDI Raudlatul Jannah Sidoarjo both arranged character education by performing the stages of management functions effectively (Mukhlisoh & Suwarno, 2019). The similarity of this research with the author's research lies in character education management. In contrast, the difference lies in the method and focus of the research. The research method by Mujahidatun Mukhlisoh and Suwarno uses a multicase approach, while the research method that the author will carry out uses qualitative methods. The focus of research by Mujahidatun Mukhlisoh and Suwarno is the effectiveness of management functions, including planning, organizing, implementing, and evaluating. In contrast, the research direction the author will carry out is religious attitudes in the era of information disruption. From these differences, there is still an opportunity for the author to carry out this research.

RESEARCH METHODS

This research is descriptive qualitative research using a phenomenological approach with the type of field research (Field Research). According to Salim and Sahrum, research with a phenomenological approach is research that sees things from the point of view of research subjects, not as research objects.(Salim & Sahrum, 2012). The data sources in this study are primary data sources which are the main sources in research, and secondary data sources to support research discussions(R. Burke Johnson, 2014). Data collection techniques used four techniques, namely interviews, observation, documentation, and combination/triangulation. The method of determining respondents is carried out with a purposive system, namely choosing respondents according to the expected objectives of the study. The respondents who were interviewed were the head of the madrasa, the person appointed as the implementer of the character education program, as well as several students. The interview will be recorded and then the recorded results will be transcribed to be used as data. In the interviews, the researchers used guided interviews, with a series of questions based on variable indicators in the study. This type of observational data was obtained from observing organizing activities, implementing activities, and monitoring activities of character education programs. The type of documentation data in this study was taken from all documents related to the management of the character education program at Madrasah Aliyah Negeri 6 Jombang such as the SK (Decree) of the implementing team, schedule of character education program activities, all documentation related to madrasah character education, RKS documentation (School Work Plan) and RKAS (School Budget Activity Plan), the organizational structure of character education programs, madrasah policy guidelines on the implementation of character education programs, photo documentation of character education activities, and documentation of supervising the implementation of character education programs. The collection and interpretation of data were carried out by the researchers themselves as the main instrument, following the findings obtained by the researchers, without data manipulation and without being regulated by tests. As a characteristic of qualitative research, data collection in qualitative research is the result of studying natural social and cultural phenomena, and as the main instrument in the process of collecting and interpreting data is the researcher himself.(Creswell J., 2003). The data analysis technique used in this study is based on the theory developed by Miles and Huberman, namely an interactive model data analysis technique with four stages, namely 1) data collection, 2) data condensation, 3) data display, and 4) conclusion drawing/verifying (Matthew B. Miles, A Michael Huberman, 2014).

RESULTS AND DISCUSSION

RESULTS

MAN 6 Jombang has implemented a program to strengthen religious character education as an Islamic-based formal education institution. This can be seen in the Madrasa Vision, "Islamic Achievement with a Culture of Environment," which is then contained in the madrasa curriculum document and the madrasa work plan. To realize the vision and mission of the madrasa, MAN 6 Jombang implements character education program management to improve the religious attitudes of students at MAN 6 Jombang and is described in short-term goals, among others, about teaching students' religious philosophies, namely building a person who likes worship by getting used to the Qur'an., congregational prayer, obligatory fasting and sunnah, dhikr, istighasah, yasinan, tahlilan, and dibaiyah. Madrasa also tries to form a person with good morals by getting used to being polite, courteous, and obedient to teachers and madrasa

rules, respecting differences, and not committing disgraceful acts. Based on the research that has been done, the management of the religious character education program at MAN 6 Jombang starts from the planning stage to the supervision stage (Ula, 2022).

The planning process carried out by the madrasa is integrated and documented in the preparation of madrasa documents contained in the curriculum and work plan documents for MAN 6 Jombang. as said by wadlihah in an interview with the author the following: "*Program planning related to the religious character was designed at the beginning, along with review and revision of the madrasa curriculum, in which there was also an analysis of the curriculum context*" (Wadlihah Nawaningsih, 2022b).

Based on the results of the interview, the planning process for the management of religious character education programs begins with reviewing and revising the madrasa curriculum and analyzing the curriculum context. As conveyed by the following wadlihah

"The analysis of the context of the madrasa curriculum, the indicators of the madrasa vision are mentioned. Before the revision of the curriculum, religious character education was carried out by integrating a learning process that was oriented toward inculcating religious, cultural, ethical, and aesthetic values. However, this method was less successful in instilling students' religious attitudes. This is marked by the lack of awareness of students to carry out worship, especially the noon prayer at school. More than 50% of students do not pray in congregation at school. So that the school arranges a program to instill Islamic values that must be carried out by students. Islamic indicators include: 1) noble character towards parents, madrasa residents, and the community; 2) performing the Dhuha and Dzuhur prayers in congregation in the madrasa; 3) carrying out Islamic boarding schools for Ramadan and other holidays; 4) carrying out recite al-Qur'an and majlis ta'lim; 5) take lessons from Islamic boarding schools for Ramadan and other holidays; and 6) implement zakat, infaq, and sadaqah."(Wadlihah Nawaningsih, 2022b).

In the madrasah curriculum document, there is also a characteristic curriculum content for madrasahs to improve students' religious attitudes, namely the content of the Diniyah curriculum or SKUA (Ubudiyah and Amaliyah Ketchup Requirements), including memorizing short surahs of at least 25 surahs, which has reached 94% of students memorizing 25 short surahs. Leading tahlil, leading istighasah, has reached 97% of students capable of leading tahlil and istighasah. Memorization of surah al-waqiah and memorization of surah Yasin only reached 32%. Daily prayer practice has reached 100%. Leading dibaiah, reaching 76%. the practice of the eclipse prayer, the practice of the jama' and qashar prayers, reached 91%. and the practice of caring for the corpse. reached 64%. In addition, there are self-development programs in the form of routine madrasa activities, namely worship, prayer, Dhuha, and Dzuhur prayers in congregation, exemplary activities. To carry out the designed programs, MAN 6 Jombang also conducts socialization with all madrasa residents, including parents of students.

Wadlihah said, "The socialization of the religious character education program is socialized along with the socialization of the madrasa program as a whole, which is carried out through a student guardian meeting held at the beginning of the school year, this is because many guardians of students come from outside the region, while incidental activities are carried out through notification letters.(Wadlihah Nawaningsih, 2022b).

The planning of religious character education programs at MAN 6 Jombang is implemented through several activities. First, it is done through habituation activities every day. Habituation activities include reading prayers, the Qur'an, and Asmaul Husna. For this reciting habituation activity, verses or letters are read alternately, Monday to Wednesday recite al-Qur'an, Thursday reading Yasin's surah, Saturday reading Waqiah's surah, and Friday recite al-Qur'an is replaced with istighasah. The second is done by integrating it into the curriculum structure, adding local religious content called local content diniyah (special religious education) and SKUA. Local content diniyah is focused on reading the Qur'an for students in grades X and XI; students are grouped by ability and guided by a recitation team of 8 teachers. Meanwhile, SKUA is focused on class XII with memorizing material and ubudiyah practicum.(Ula, 2022)

The distribution was carried out during the Pandemic period, which should have been carried out in full at every level. The third is carried out in classroom learning activities by subject teachers, which are designed in the lesson plans that have been made previously. The fourth is by providing exemplary and conditioning madrasa such as getting used to saying greetings, 5S (greeting, smile, greeting, polite, polite) culture, and other forms of exemplary from teachers. The religious character values developed by MAN 6 Jombang include obedience in carrying out spiritual teachings, tolerance, and living in harmony (MAN 6 Jombang, 2021). All these activities are documented in the madrasa document and the SK (decree) for the division of tasks and are attached with a schedule of activities. In connection with the era of information disruption to support the implementation of the religious character education program for MAN 6 Jombang students, the use of mobile phones and social media or social networks has also been designed.

As Wahyuni Rahayu's statement follows: "Students are allowed to bring cellphones (HP) during the learning process while at school, bring cellphones during learning, related to the cultivation of religious characters, students can use cellphones to search for materials on the internet that are used for cults which are carried out after the Duha prayer. and Dzuhur, but during tadarrus activities students are not allowed to use the digital Koran, they must use the printed Koran provided by the madrasa or bring their own from home" (Wahyuni Rahayu, 2022).

Programs related to the religious character are carried out at 0, including habituation from Monday to Wednesday to pray, recite the Qu'ran, Asmaul Husna, every day, change the Qur'an, Thursday, pray, Yasin, Asmaul Husna, Friday, pray, istighasah, Asmaul Husna, pray, Waqi'ah, Asmaul Husna. In addition, it is also integrated into the curriculum structure, namely local content (mulok) diniyah and SKUA; this diniyah classifies the ability to read the Qur'an in collaboration with the recitation team from Jombang; there are 8 teachers. But this pandemic period is still limited, Diniyah cannot be done every day, only a few days after Teaching and Learning Process (PBM), and adjusts to the existing budget. Diniyah focuses only on classes X and XI, while SKUA concentrates on class XII. It is also carried out during the PBM in the classroom as designed in the Learning Implementation Plan (RPP). Also, getting used to greetings, 5S (greeting, smile, greeting, polite, polite) culture, and giving examples.(Wadlihah Nawaningsih, 2022a)..

Then the organizing stage is carried out by dividing the tasks of those in charge of students' religious activities, which are documented in the decree on the division of tasks and teaching hours. In the distribution decree, a spiritual team has been formed as the person in charge of religious activities.(MAN 6 Jombang, 2021). The activities carried out in the madrasa are programmed in the Madrasa Work Plan (RKM), Medium Term Work Plan (RKJM), Madrasa

Annual Work Plan (RKTm), and Madrasa Budget Work Plan (RKAM). However, the design related to the cultivation of religious attitudes is still general and has not been stated in detail in the RKM, RKJM, RKTm, and RKAM documents. This can be seen in the record that only available programs from 8 national education standards (SNP) are written, especially on process standards.(Madrasah, 2022). Regarding the budget,

Wadlihah said, "According to the RKM if there is a lack of budget to carry out any madrasa activities, in large numbers, it will be closed with the committee."(Wadlihah Nawaningsih, 2022b).

Based on the interview results, madrasa budgeting to support the growth of students' religious attitudes still refers to the RKAM. If there is a significant budget shortfall, it will be communicated with the madrasa committee to find a solution. Meanwhile, the time management of the implementation of the growth of students' religious attitudes at MAN 6 Jombang is arranged so effectively without having to reduce the mandatory curriculum structure set by the government. The curriculum structure of MAN 6 Jombang can be seen in table 2 below.

Table 1
Curriculum Structure of MAN 6 Jombang Academic Year 2021-2022

Num	Subjects	Time Allocation/Week								
		Class X			Class XI			Class XII		
		IIK	MIPA	IIS	IIK	MIPA	IIS	IIK	MIPA	IIS
Group A (Mandatory)										
1	Pendidikan Agama Islam									
	a. Al-Qur'an Hadits	4	2	2	4	2	2	4	2	2
	b. Aqidah Akhlak	4	2	2	4	2	2	4	2	2
	c. Fiqih	2	2	2	2	2	2	2	2	2
	d. SKI	2	2	2	2	2	2	2	2	2
2	PPKn	2	2	2	2	2	2	2	2	2
3	Bahasa Indonesia	4	4	4	4	4	4	4	4	4
4	Bahasa Arab	4	4	4	2	2	2	2	2	2
5	Matematika	4	4	4	4	4	4	4	4	4
6	Sejarah Indonesia	2	2	2	2	2	2	2	2	2
7	Bahasa Inggris	3	3	3	3	3	3	3	3	3
Group B (Mandatory)										
1	Seni Budaya	2	2	2	2	2	2	2	2	2
2	Penjas Orkes	2	2	2	2	2	2	2	2	2
3	Prakarya dan Kewirausahaan	2	2	2	2	2	2	2	2	2
4	Muatan Lokal									
	a. Riset bidang keagamaan	2		2	2		2	2		2
	b. Riset bidang humaniora			2			2			2
	c. Riset bidang sains		2			2			2	
	d. Riset bidang teknologi	2	2		2	2		2	2	
	e. Riset bidang rekayasa	2	2	2	2	2	2	2	2	2
Group C (IIK Specialization)										
1	Ilmu Tafsir	2			2			2		
2	Ilmu Hadits	2			3			3		
3	Ushul Fiqih	2			3			3		
4	Bahasa Arab	2			3			3		

Group C (MIPA Specialist)									
1	Matematika		3		4			4	
2	Biology		3		4			4	
3	Fisika		3		4			4	
4	Kimia		3		4			4	
Group C (IIS Specialization)									
1	Geografi			3			4		4
2	Sejarah			3			4		4
3	Sosiologi			3			4		4
4	Ekonomi			3			4		4
Choice of cross-interest and deepening of IIK interests									
1	Bahasa dan sastra Inggris	2			2	2	2	2	2
2	Informatika	2			2			2	
Skills		2	2	2	2	2	2	2	2
Total hours/week		57	57	57	57	57	57	57	57

(MAN 6 Jombang, 2021)

Based on the table above, it can be seen that the religious character education program is organized and integrated into intra-curricular activities in the content of the local curriculum for spiritual research. Various adequate facilities have been provided to support the implementation of the religious character education program at MAN 6 Jombang. Based on the observations that have been made, the availability of adequate worship facilities, namely a prayer room that can accommodate all students of MAN 6 Jombang, the availability of the Qur'an, although the number is not sufficient for the number of existing students, but can be circumvented by students bringing their own Qur'an, the availability of teaching aids for corpse care, and so on.(Ula, 2022)..

Furthermore, at the implementation stage of the character education program to improve students' religious attitudes, it is documented in various madrasa activities, namely, extracurricular activities. In this activity, the addition of religious mulok in the curriculum structure with an allocation of 2 hours of lessons for each level in the Department of Religion and Social Affairs.(Ula, 2022). This religious mulok is focused on the requirements for ubudiyah and amaliyah (SKUA) or diniyah skills and recitation of the Qur'an. In addition, it is also implemented in every learning process, namely praying at the beginning and end of learning, documented in the lesson plans for each subject.(Ula, 2022). In the existing RPP document, it has not been written in detail the cultivation of religious attitudes that are expected after the learning process is carried out, but they appear in the assessment rubric. Second, regular madrasa activities, namely performing Dhuha and Dzuhur prayers in congregation, reading the Qur'an, religious Friday activities, commemoration of Religious Holidays, 5S culture, teacher's example in speech, attitude, and behavior.(Ula, 2022). The schedule of routine activities can be seen in the following table:

Table 2. Schedule of Religious Habituation Activities for MAN 6 Jombang Students

Num	Day	O'clock	Activity
1	Monday – Wednesday	06.40 –	Dhuha prayer in the congregation
		07.00	
		07.00 –	Reading Asmaul Husna, reading Qur'an,
		07.15	and praying
2	Thursday	12.35 –	Dzuhur prayer in congregation
		finish	
		06.40 –	Dhuha prayer in the congregation
		07.00	
3	Friday	07.00 –	Reading Asmaul Husna, QS. Yasin, and
		07.15	pray
		12.35 –	Dzuhur prayer in congregation
		finish	
4	Saturday	06.40 –	Dhuha prayer in the congregation
		07.00	
		07.00 –	Reading Asmaul Husna, QS. Waqiah, and
		07.15	pray
		12.35 –	Dzuhur prayer in congregation
		finish	

(MAN 6 Jombang, 2021)

Dhuha prayer activities are carried out daily, led by male students, followed by a cult by female students. The Dzuhur prayer activities are guided by the teacher or male students, followed by a cult by male students. The Youth Mushalla arranges the prayer and cult priest officers under the guidance of the religious team. As for the habituation activities, namely reading Asmaul Husna, reading Qur'an, and reading QS. Yasin, Waqi'ah, and Istighasah are led by students appointed by the Religious Team through loudspeakers centrally.(Ula, 2022). Third, extracurricular activities, including Al-Qur'an Reading Guidance (BBQ), Al Banjari, and mobile sermons. (MAN 6 Jombang, 2021). The particular schedule for extracurricular activities can be seen in the following table.

Table 3. Schedule of Extracurricular Activities at MAN 6 Jombang

Num	SELF- DEVELOPMENT	TIMETABLE	NAME OF CONSTRUCTOR
1	Boy Scouts	Thursday, 14.30 - 16.30	Ust Abdul Manaf
		Saturday, 15.00 - 17.00	UstNasrulloh
2	Boys Volley Ball	Thursday, 15.00 - 17.00	Ust Aziz
3	Women's Volleyball	Friday, 15.00 - 17.00	
4	CALLIGRAPHY	Friday, 13.30 - 16.00	Ust Iqbal
5	Red Cross Teen	Thursday, 14.45 - 16.15	Ust Iqbal
6	Chess	Thursday, 14.30 - 16.30	UstdzLilik
7	Athletics	Tuesday, 14.30 - 17.00	UstdZaki
8	Graphic Design	Friday, 14.00 - 16.00	UstdAsrofi

9	Futsal	Friday, 13.20 -16.30	UstdAdit
10	LILAVATI	Wednesday, 16.00 - 17.00	Ustdz Umi Nadhliroh
11	Badminton	Friday, 13.30 - 15.00	ustGozi
12	Arabic Study Club	Thursday, 14.30-16.30	Used Ida
13	English Study Club	Thursday, 14.30 - 16.00	Ustdz Ida Rukmana
14	BANJARI	Thursday, 14.30 - 16.30	Used Riza
15	PAGAR NUSA	Monday, 16.00 - 17.00 Thursday, 15.00 - 17.00 Friday, 15.30 - 17.00	UstdMuklisin
16	PASKIBRAKA	Kamis, 13.00 - 15.00 Thursday, 13.00 - 15.00	UstdAdit
17	KARATE	Thursday, 14.30 - 16.30	UstdUdin

(MAN 6 Jombang, 2021)

Extracurriculars related to the cultivation of religious characters are Tilawati and Banjari. For the Tilawati activity, there was a change in the schedule, initially held in the afternoon, replaced after the lesson was finished. The Friday sermon was replaced with a kultum (seven-minute lectures) activity born after the Dhuha and Dzuhur prayers. In connection with the era of information disruption, MAN 6 Jombang seeks to divert students' use of cell phones and various electronic media by increasing the number of activities. Positive, including religious activities. However, when you are at home, it is your parents' responsibility." The activities carried out are not regulated in detail in the operational standards for implementing religious activities but are still general, as contained in the curriculum document. (Ula, 2022).

The spiritual team carries out the stage of supervision of the character education program, especially those related to religious attitudes. Activities integrated into classroom learning are carried out by subject teachers. At the end of the semester, they are forwarded to Islamic education (PAI) teachers, or they're cognate as material for assessing spiritual attitudes. For routine monitoring activities, the homeroom teacher coordinates with the religious team. homeroom teacher, counseling guidance (BK), and the religious group coach once a month. For extracurricular activities carried out by the respective coaches.(Ula, 2022). Based on the interview above, the supervision of the character education program to improve students' religious attitudes is generally the responsibility of the Religious Team. Intracurricular religious activities and control are carried out by each supporting teacher, which is then forwarded to PAI teachers, and their cohorts become spiritual values in report cards. Supervision is carried out directly and periodically for routine and incidental activities, namely once a month by the Religious Team, homeroom teacher, and BK, including guiding students who need special attention. Meanwhile, extracurricular activities are carried out by the respective coaches/trainers under the coordination of the students. The following are madrasah activities in improving students' religious attitudes.



Figure 1
Kultum Activities (Seven Minute Lecture)



Figure 2
Reading Surah Yasin and Waq'ah



Figure:3
Jama'ah Prayer Activities

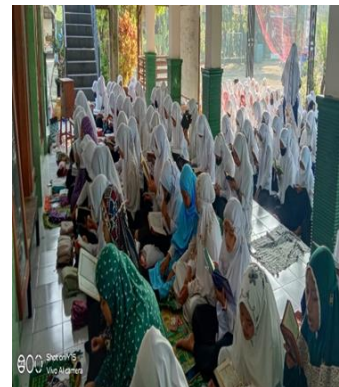


Figure:4
Al-Qur'an Reading Guidance Activities

The achievement of implementing the character education program at MAN 6 Jombang can be seen from the acquisition of student attitude scores recorded in the report card. In assessing students' religious attitudes, they must be guided by the attitude assessment guidelines set by the madrasa concerning Permendikbud number 23 of 2016 by looking at the supporting documents stored in the BK and homeroom teacher. The following is the attitude assessment guideline, as shown in Table 4.

Table 4. Attitude Competency Value Range

Num	Score	Predicate	Information
1	1	Not enough (K)	The assessment in the report card is determined by the Mode, which is the value that appears the most.
(Setyaningrum, 2013)2	2	Enough(C)	
3	3	Good (B)	
4	4	Excellent (SB)	

(MAN 6 Jombang, 2021)

The assessment is then described in qualitative statements, namely Not yet Visible (BT), Starting to Be Visible (MT), Starting to Develop (MB), and Cultivating (MK).

The results of the research show that the evaluation stage is carried out by assessing the attitudes of students which are documented in the report cards. Meanwhile, the evaluation of the character education program is carried out by compiling activity reports at the end of the school year by the person in charge of the activity, homeroom teacher, PAI teacher, and counseling. Then the activity report is used to improve which programs are less effective.

To find out the success of the character education management program in shaping students' religious attitudes, the authors conducted interviews with several students, regarding what religious attitudes had been achieved. As conveyed by Ahmad Yunus below

"Before I entered MAN 6 Jombang, I didn't memorize surah Yasin, I didn't memorize tahlil. Thank God, thanks to the habituation program in MAN 6 Jombang, I now memorize Yasin surahs and memorize tahlil. Every Thursday afternoon now I always go to the graves of my grandparents to send tahlil, and at night after the evening prayer I read Yasin by rote"(Ahmad Yunus, 2022).

Likewise according to Dian Dwi Jayanti who said that:

"Before I was at MAN 6 Jombang, I didn't know the virtues of reading sura al waqiah and after MAN 6 I could understand why it was important to read surah al waqiah after prayer and I memorized the surah little by little and got used to reading it after every prayer. Likewise with tahlil who initially did not memorize at all and now memorize a little even though not all of them"(Dian Dwi Jayanti, 2022).

From the interview above it can be seen that the management of the character education program at MAN Jombang has increased the religious attitude of students of MAN 6 Jombang.

DISCUSSION

Implementation of the management of character education programs at MAN 6 Jombang, especially those related to religious attitudes in the era of information disruption, starting from the planning stage to supervision. The theory developed by George R. Terry, quoted by Herujito, that the process of activities in management includes four steps, popularly known as POAC, namely planning, organizing, actuating, and controlling (M.Herujito, 2014). Based on these findings, it can be seen that the planning process carried out by MAN 6 Jombang regarding implementing character education programs to improve students' religious attitudes has been carried out well. The strategy in planning madrasa activities, namely identifying the activities to be carried out, how to make them happen, who will implement them, and providing the facilities needed. Character education program planning is designed at the beginning of the new school year as well as revising the previous curriculum (Ihsan, Pabbajah, Abdullah, & Hidayati, 2021; Lafrarchi, 2020; Pollitt, Cohrsen, & Seah, 2020). This strengthens the results of Taufirurrahman's research, which states that character education planning for students involves stakeholders, committees, village heads, religious leaders, and local communities who are interested in determining the character values contained in school rules (Taufiqur Rahman & Siti Masyarafatul Manna Wassalwa, 2019).

At the organizing stage described above it is known that MAN 6 Jombang held a division of labor meeting and division of tasks for those in charge of character education program activities. To facilitate coordination, expedite supervision and cost savings. This finding also supports research from mukhlisoh, which states that the organization of character education at SDI Raudlatul Jannah Sidoarjo and SDI Al-Hikmah Surabaya is carried out by coordinating all school members (Mukhlisoh & Suwarno, 2019). And also strengthens the research results from Panoyo, that the organization in strengthening character education in schools is done with four

things. First, the organization is carried out by dividing the tasks and responsibilities of all school members to strengthen character education. Second, the organization is carried out with coordination and communication between the implementers and the person in charge of the task. Third, organizing is done by developing the quality of human resources, namely teachers and education personnel in schools. Fourth, organizing is done by organizing facilities and infrastructure resources (Panoyo et al., 2019).

The implementation stage of the management of character education programs at MAN 6 Jombang, mainly to deal with the era of information disruption, is carried out using the habituation method, the exemplary method, integrated into intracurricular and extracurricular activities. Through habituation, it is hoped that the cultivation of religious attitudes can be entrenched in students to face the era of information disruption. Meanwhile, through the exemplary method of the teacher as a figure for his students (Dogra et al., 2021; Karim, Bakhtiar, Sahrodi, & Chang, 2022). So that the role of the teacher, in this case, is not only to transfer knowledge but rather as a figure who provides exemplary guidance to students in dealing with the current era of information disruption, it is essential to cultivate character as the findings of several previous researchers including Ali Fikri Cholil who stated that it is very Islamic values are needed so that information does not dim Islamic values. (Fikri, 2019). The character planting in question is how Islamic or religious and cultural values can be embedded and entrenched in students, not just carrying out religious teachings and traditions in society (Waruwu, Arifianto, & Suseno, 2020). To instill these characteristics, the teacher's role is vital. Needed because any technological sophistication will not replace it. According to the research results at MAN 6 Jombang, this character planting was carried out with various strategies, namely in extracurricular and extracurricular activities, as Tutuk's findings (Ningsih, 2019). Moreover, integrated into all subjects (Onde, Aswat, B, & Sari, 2020). As well as providing motivation, example, and habituation. (Wardati, 2019). The findings of this study at the same time strengthen the results of research from Miftahul Jannah, which states that the formation of religious character is instilled by example, environmental conditioning, and routine activities (Jannah, 2019).

Supervision of character education programs in improving students' religious attitudes at MAN 6 Jombang is carried out by involving homeroom teachers, PAI teachers, BK, those in charge of activities, and involve parents so that activities run well and the percentage of students implementing character education programs is truly maximized. this reinforces the research results of Mujahidatun Mukhlisoh and Suwarno that: to support the success of character building in the madrasa, the involvement of all stakeholders in the madrasa is essential (Mukhlisoh & Suwarno, 2019). This is also in line with Taufiqurrahman's opinion that the success of character education needs to involve all parties, namely committees, village heads, religious leaders, and local communities (Taufiqur Rahman & Siti Masyarafatul Manna Wassalwa, 2019). The role of parents, as the first and foremost teachers of a child, must instill character from an early age, one which exemplary parents (Intania & Sutarna, 2020). The role of the community, as the results of research from Suwardono and Kaukab, that the community must be able to communicate well and avoid the news and spread of hoaxes on social networks by doing a lot of religious studies in forums or study groups in the community (Surwandono & Kaukab, 2021). The head of the madrasa, the religious team, OSIS coaches, teachers, homeroom teachers, and BK are trying to provide solutions so that the madrasa program can still be carried out correctly and smoothly (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Eva, Robin, Sendjaya, van Dierendonck, & Liden, 2019; Hariri, Monypenny, & Prideaux, 2016). Good communication and coordination

between the madrasa and students, parents, and all stakeholders in the madrasa are essential to resolve these obstacles. Not only that, the commitment of madrasa principals, teachers, and education staff in carrying out the tasks and responsibilities that have been given also affects the achievement of the programs that have been designed (Izfanna & Hisyam, 2012; Johnsen, Watson, Erford, Crockett, & Byrd, 2021; Rachman, Kawakip, Fadhillah, Saputra, & Zulkifli, 2023; Reneau, 2021).

The evaluation stage, as the presentation of the research results, shows that the evaluation of character education is carried out by conducting a documented assessment of report card scores. while program evaluation is carried out by revising activities based on controls carried out by the homeroom teacher, PAI teacher, BK, and the person in charge of the activity. to make character education more effective (Was, Woltz, & Drew, 2016). evaluation of character education programs also needs to look at the gap between planning and implementation, so that the evaluation that is carried out is truly appropriate (Susatya, Santosa, Andriyani, & Ariyani, 2021).

CONCLUSION

The management of the character education program to improve the religious attitudes of Jombang 6 Madrasah Aliyah students in facing the era of disruption is carried out through four stages. The first stage is planning which is documented in the madrasah curriculum document, the madrasah work plan document, and the madrasah context analysis document. The second stage is organizing, namely by forming a division of tasks and religious teams, providing facilities in the form of facilities and non-facilities. The third stage is implementation through various activity programs in the form of extracurricular activities, routine activities, and extracurricular activities. Furthermore, the fourth stage is supervision carried out by the religious team in coordination with subject teachers, homeroom teachers, and guidance counselors, as well as establishing communication with students' parents. The character education program in improving students' religious attitudes at MAN 6 Jombang has shown improvement. based on the author's findings several students previously did not memorize waqi'ah and yasin, became memorized waqi'ah and yasin. Who had never prayed for his family before, now began to pray for his family who had died. The findings of this study are still limited to management aspects. so it is necessary to carry out further research to determine the effectiveness of character education programs in improving students' religious attitudes at MAN 6 Jombang.

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