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Analysis of The Implementation of Character Education at Madrasah Tsanawiyah Muhammadiyah Gedongtengen Yogyakarta

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ABSTRACT

This study aims to analyze the management of the implementation of character education at MTs Muhammadiyah Gedongtengen Yogyakarta. This program is motivated by institutional anxiety about the negative impact of social media, such as the rise of extreme thinking, and the need to fortify students' character in line with the vision of the madrasah. This study uses a qualitative approach with a case study design. Primary data were collected through semi-structured in-depth interviews with Madrasah Heads, Vice Heads, and PAI teachers, and validated through observation and documentation. The results of the study show that implementation runs as a holistic management cycle. Planning is participatory by involving cross-disciplinary teachers. The implementation of a unique service culture pressure, namely "caring, compassion, and diligence", is manifested through the example of teachers (e.g. congregational prayers) and proactive home visits. Evaluation is carried out consistently through monthly observation meetings and daily observations. This study concludes that this model works effectively. The most significant result was an increase in students' critical thinking skills in filtering information on social media, which fortified them from extreme understanding while strengthening their daily worship practices.

1. Introduction

National education is faced with great challenges along with the development of an increasingly sophisticated era. Technological advancements, instead of only bringing positive impacts, have also contributed to the fading of the values of decency among the younger generation. Many students today tend to adopt the new trend of the internet without a filtering process, which results in the thinning of noble character (Ahmad 2022). This reality is exacerbated by the fact that there are still many bad behaviors among students, such as daring to speak dirty and

committing uncommendable acts in the school environment (Maulidiyah, Muhammad, and Syahrin 2022).

Faced with this crisis of character, educational institutions, especially madrasas, bear a responsibility that goes beyond the transfer of knowledge. In the Islamic view, education is an essential process for forming character and civilization, which demands an example (*qudwah*) from educators (Apiyani 2022). Madrasah Tsanawiyah (MTs) as an Islamic educational institution, it is expected to be at the forefront of internalizing religious and national values in order to form the noble character of students (Rifai, Jamali, and Juanda 2024). The central role in this process is held by the subject of Islamic Religious Education, which fundamentally aims to develop the spiritual potential, intelligence, and noble character of students in accordance with the mandate of the law (Husaini 2024).

The success of character education does not lie in the ideal concept, but in the effectiveness of its implementation in the field. This implementation includes a complete managerial cycle, starting from how the program is planned, to how the program is realized in various activities (Sholeh, Hakim, and Mubarak 2023). This supporting program can be in the form of integrating values in learning, extracurricular activities, and school culture habituation (Prasetyo 2020). For example, habituation activities such as congregational Dhuha prayers are a form of madrasah culture that is supportive to instill the character of discipline and religiosity of students (Darmana, Haq, and Sulistiono 2019).

This research aims to "Analyze the Implementation of Character Education in Madrasah Tsanawiyah Muhammadiyah Gedongtengen Yogyakarta". The focus of the research is to dissect how madrasahs design, organize, implement, and evaluate character education programs, as well as their relationship with strengthening religious moderation in Islamic religious education learning. To gain an in-depth understanding of this phenomenon, this study uses a qualitative approach with a case study design (Faelasup and Handayani 2025). In line with this approach, the main data collection technique used is in-depth interview. The interview method was chosen for its ability to dig into rich, descriptive, and subjective data regarding the perceptions, strategies, motivations, and experiences of key informants. Interviews are conducted in a semi structured manner with the Head of the Madrasah to understand the background and policies; Deputy Head of Curriculum and Student Affairs to explore planning and organizational data; and PAI teachers as the main implementers in the classroom. Interviews were also conducted with student representatives to capture perceptions and results that were felt directly. To ensure the validity and reliability of the data, the findings obtained from the interviews will be cross-validated (triangulated) with data from participatory observation and curriculum documentation studies and madrasah archives (Raharja 2023).

Character education has again become a central discourse in the world of national education in response to the challenges of the times. The flow of globalization and rapid technological advancement, on the one hand, brings convenience, but on the other hand it is accused of contributing to a decline in the spirit of learning, worship,

and moral degradation of students (Hariyani and Rafik 2021). Many people observe that students today are beginning to be permissive towards norms that are contrary to the nation's culture and religious teachings (Monalisa et al., n.d.). This phenomenon can be seen from the prevalence of cases such as student cheating, brawls, and drug abuse, which indicates that Indonesia's human resources have not fully reflected the ideals of national education (Tsauri 2015).

In this context, character education is positioned as the foundation and the main spirit of the implementation of education (Nur Agus Salim et al. 2022). The goal is not only to form academically intelligent individuals, but also individuals who have a complete personality (*insan kamil*), who have faith, piety, and noble character (Handika and Darmiyati 2022). Character education is basically a conscious and planned effort to instill noble values that come from religion, Pancasila, and the nation's culture, which are manifested in thoughts, attitudes, and actions (Kebudayaan 2012). The success of character education does not occur automatically, but is highly dependent on the effectiveness of its implementation in educational institutions. This research views implementation not just as an application, but as a planned and measurable management system. The concept of character education management refers to the pattern of character formation of students supported by various elements, such as madrasah activities, regulations, and learning strategies (Farida and Kamalia 2020).

Previous studies have identified crucial components in this implementation management. Wibowo, Trisnantari, & Hairunisya (2020). emphasized that to form character (in their studies, caring for the environment), the implementation of programs in madrasahs must go through three managerial stages, namely planning, implementation, and evaluation (Wibowo, Eva Trisnantari, and Hairunisya 2020). This planning stage is crucial, where Hamidah, Warisno, & Hidayah (2021) emphasizing the importance of curriculum management. The vision and mission of the madrasah must be translated concretely into planning documents such as the syllabus and the Learning Implementation Plan as a framework for the implementation of religious character values (Hamidah 2021).

Furthermore, optimal implementation requires the integration of values in the three pillars of activities in madrasahs. Muslim (2021) Identify that character education management must include intracurricular (in the classroom), co-curricular, and extracurricular activities. Implementation failures are often caused by management functions in these three domains that do not run optimally (Muslim 2021). Various studies have documented the specific strategies used by madrasahs in implementing character education. The most common strategy found is through habituation. Hariyani & Rafik (2021) found that the habit of Dhuha prayer, dhikr, and infaq was effective in shaping the religious character and discipline of students (Hariyani and Rafik 2021). Similar to that, Monalisa et al. (2022) also researching the use of special momentum such as activities in the holy month of Ramadan as an effort to foster students' religious character (Monalisa et al., n.d.).

While the above studies for example, Hariyani & Rafik (2021) and Monalisa et al., (2022) has provided an important overview of the forms of activities

(implementation strategies), but there is still room to analyze the managerial processes behind them more comprehensively. Often, the focus of research is on the "what" (the activities), and not in depth on the "how" (planning, organizing, and evaluation) of the program is designed and managed by the madrasah leadership.

Therefore, this study, "Analysis of the Implementation of Character Education in Madrasah Tsanawiyah Muhammadiyah Gedongtengen Yogyakarta", will focus on the analysis of the implementation management cycle as a whole (planning, organization, implementation, evaluation, and results). To unpack and understand the processes, policies, and thought backgrounds of stakeholders (Madrasah Heads, Curriculum Officers, Student Officers, and PAI Teachers), this study uses in-depth interviews as a primary data collection technique. The use of interviews is essential to obtain rich descriptive data on how the programs are formulated and evaluated, complementing observational data and documentation (Wibowo, Eva Trisnantari, and Hairunisya 2020).

2. Methodology

This study uses a qualitative approach with a descriptive-analytical case study design (Sugiyono 2013). This approach was chosen because it aims to understand deeply and thoroughly the phenomenon of the implementation of character education in its natural context in MTs Muhammadiyah Gedongtengen Yogyakarta. As a qualitative research, the key instrument is the researcher himself. The primary data collection technique that is prioritized in this study is in-depth interview. Interviews were conducted in a semi-structured manner with a number of key informants who were selected purposively, namely the Head of the Madrasah (to explore policy and background data), the Deputy Head of Curriculum and Student Affairs (related to planning and organization), as well as PAI Teachers and student representatives (related to implementation and perceived results). The purpose of using interviews is to obtain rich, in-depth, and descriptive data regarding the entire program management cycle.

3. Results and Discussion

This research was carried out at Madrasah Tsanawiyah Muhammadiyah Gedongtengen Yogyakarta City located near shopping centers. This madrasah was established on April 21, 1978. Alhamdulillah, for the expertise of Muhammadiyah Gedongtengen branch, Madrasah Tsanawiyah has become developed, following the times, so that it is in accordance with the Vision and Mission of Madrasah Tsanawiyah Muhammadiyah Yogyakarta City. The purpose of the establishment of the Muhammadiyah Gedongtengen Muhammadiyah Tsanawiyah Madrasah in Yogyakarta City is to create an Islamic, cultured and moral madrasah environment in accordance with the guidance of the Islamic religion as well as to achieve discipline and order in the madrasah environment and also the realization of independent graduates. This madrasah operates with a clear vision and is the main foundation of its programs, namely: "Realizing a disciplined, skilled and

accomplished Islamic generation with the character of *akhlaqul karimah*". This vision was formulated as a direct response to the objective conditions of students. The mission of this madrasah is to provide conducive education with Islamic nuances and to organize student skill development activities in accordance with local wisdom and develop the competence and performance of educators in carrying out the learning process and also improve the academic and non-academic achievements of students continuously.

As for the interview data collection technique, the researcher uses primary data collection techniques, and in his research uses qualitative which is carried out using in-depth interview techniques. The researcher selected the resource persons by purposive sampling, namely selecting individuals who were seen as the most understanding, responsible, and directly involved in the policy and implementation of character education and religious moderation programs in madrasahs. Key speakers involved in this study include the Head of Madrasah, Deputy Head of Curriculum and Student Affairs, and representatives of Islamic Religious Education Teachers (PAI). The interview process was carried out in a semi-structured manner, where the researcher has developed interview guidelines (as attached in Table 1) that focus on six managerial aspects. This guideline is used as a guide to keep the interview focused, but the researcher remains flexible to probe (deepen) the answers of the sources that are considered interesting and relevant. Each interview session is recorded using an audio recording device with the permission of the interviewees, which is then transcribed verbatim for explanation.

The following table 1 contains a list of key questions used during the interview process, the focus of the problem you want to answer, and the main target person for each question.

Table 1. Research Guidelines

	Focus (Paraphrasing Questions)	Problem	Key Questions (Transcript Appropriate)	Target Persons	Resource Persons
1.	Program Background and Reasons		What is the background of this madrasah specifically developing character education programs? Are there any specific issues or needs that you would like to answer?	Head of Madrasah	
2.	Program Process	Planning	What is the planning process for this program? Who is involved in determining the goals, activities, and targets? What theory or model is the reference for?	Curriculum Supervisor / PAI Teacher	
3.	Implementing Organization Structure		What is the organizational system of the Madrasah/School to carry out the planning program?	Head of Madrasah / Vice President of Student Affairs	
4.	Implementation and Implementation		How are the Character Education/Religious Moderation programs implemented? (Included in class and habituation)	PAI Teacher / Waka Student	
5.	Evaluation and Excellence Program		What is the evaluation system for the implementation of educational programs? What are the advantages of the program that has been implemented?	Head of Madrasah	

6. Program Outcomes and Impacts	What is the relationship between the final results of program implementation and PAI Learning? Are there any significant changes seen in students?	PAI Teacher / Head of Madrasah
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This section presents the findings of the research obtained through in-depth interviews regarding the implementation of character education at MTs Muhammadiyah Gedongtengen. The discussion focused on the background aspects of the character education program, the educational program planning model, the organizational system implementing the program, the implementation of character education programs, the evaluation system and program excellence, and the final results of program implementation in the context of Islamic religious education.

Background of Character Education Program

Based on the results of the interview, it was found that the character education program at Madrasah Tsanawiyah Muhammadiyah Gedongtengen was motivated by two main anxieties. First, there is a moral responsibility of institutions to respond to the conditions of the times, especially the rapid flow of information on social media which is feared to drag students to extreme thinking. Second, this program is designed as an answer to the specific needs of madrasas, considering that students come from diverse family backgrounds and surrounding environments whose religious understanding is considered to still need to be strengthened. This program is a concrete effort to fortify students' faith as well as translate the vision of the madrasah, namely "Realizing a disciplined, skilled, and accomplished generation of Islam with the character of akhlaqul karimah."

Educational Program Planning Model

Regarding the planning model, the interview revealed that madrasas apply a participatory approach and are not top-down. The informant explained that the process of formulating the program took "quite a long time". This process is designed to involve various internal stakeholders from the initial stage, to ensure that the designed program is truly in line with the real needs of the madrasah and the characteristics of the students.

Program Implementing Organization System

In terms of organizational systems, the implementation of character education is not imposed on only one field or Islamic religious education teachers. The results of the interviews show that there is a holistic collaborative involvement. Since the planning stage, madrasas have actively involved all teachers of Islamic religious education (Aqidah, Fiqh, Islamic Cultural History, Al-Qur'an and Hadith), Muhammadiyah teachers, Pancasila Citizenship Education teachers, Arabic teachers, and Counseling Guidance Teachers. This cross-disciplinary organizational structure is designed so that the cultivation of character values can be integrated comprehensively, both in classroom learning and in student guidance services.

Implementation of Character Education Programs

The implementation of programs in the field is characterized by a proactive and faithful service culture. The interview revealed that the implementation strategy is not only instructive, but also demands the role model and active participation of teachers. As a concrete example, teachers not only order, but participate directly in congregational prayers with students. In addition, madrasas have special mechanisms in handling student attendance; The student's guardian will be communicated immediately if the student is not present, and if it continues for up to a week, the homeroom teacher together with the Counseling Guidance Teacher will make a home visit or even "pick up" the student.

Program Evaluation and Excellence System

The evaluation system for this character education program is carried out through two mechanisms. Informally, teachers make direct observations of the interaction and daily behavior of students in various areas of the madrasah, such as the canteen and the field. Formally, madrasah leaders consisting of Madrasah Heads, Vice Heads, and Counseling Guidance Teachers, held a "Monthly Review Meeting" that specifically discussed the development and challenges of the program. The informant emphasized that the main advantage of the program, which was also recognized by the alumni, lies in its "caring, compassionate, and diligent" approach to mentoring students. The readiness of the "standby team" during exams for students who are constrained is also clear evidence of the excellence of madrasah services.

Final Results of Program Implementation in the Context of Islamic Religious Education

The final result of the implementation of this program was acknowledged by the informants as "very felt, albeit gradual." A significant impact is not only seen on the aspect of amaliyah (worship practice), but also on the mindset of students. The interview revealed an increase in critical thinking skills; Students are described as becoming more critical in responding to content on social media and no longer "swallowing raw information" from the internet. In relation to the learning of Islamic Religious Education and religious moderation, these results show the success of the program in fortifying students from extreme thinking, as well as a marked increase in the quantity of Qur'an memorization and daily prayers supported by the habituation program in madrassas (Ruroh, 2025).

Based on the results of the interview analysis, it can be concluded that the implementation of character education and religious moderation at MTs Muhammadiyah Gedongtengen Yogyakarta is carried out effectively because it is managed through systematic and integrated managerial functions. This program was born from institutional anxiety that is relevant to the challenges of the times, namely responding to the rush of "information on social media" which has the potential to give birth to "extreme thinking" and the condition of "lack of religious understanding (students)". The success of this program is supported by a

participatory planning model that involves the entire PAI teacher group; a clear teamwork-based organizational system; and an implementation model that combines the integration of learning (through case studies and discussions) with habituation (congregational prayer, infaq, and greeting culture). The key factor for the success of this program is a continuous qualitative evaluation system (attitude and observation journal) supported by a unique madrasah culture, namely "caring, compassionate, and diligent", which is manifested through pastoral care actions (visits to students' homes) as a form of institutional example. The final result achieved is the formation of students who not only improve in ritual aspects (increased "memorization of the Qur'an" and "memorization of daily prayers"), but also successfully develop "critical thinking skills" as the main fortress in facing the era of information disruption.

Referring to the findings that the main challenge faced is the "extreme thinking" of "social media", and that the program's greatest success is the improvement of students' "critical thinking skills", the relevant long-term planning for the future is to institutionalize critical digital literacy into the PAI curriculum. The "participatory" planning model that has been running involving teachers of Moral Faith, Fiqh, SKI, and Muhammadiyah must be encouraged to not only plan habituation programs, but proactively develop teaching modules based on "case studies" that are drawn directly from contemporary issues in the digital world. The goal is to escalate the current findings, where students "don't directly swallow raw information from the internet", into a core competency. Thus, in the future, madrasahs can systematically train students' critical reasoning as the main defense mechanism, ensuring that the vision of "akhlakul karimah" is relevant and adaptive to the challenges of the coming times.

4. Conclusion

This study concludes that the implementation of character education at Madrasah Tsanawiyah Muhammadiyah Gedongtengen Yogyakarta runs as a holistic and responsive management cycle. This program is not formulated top-down, but was born from the collective anxiety of leaders and teachers towards moral challenges in the digital era and the need to fortify students from extreme thinking, in line with the vision of the madrasah. The successful implementation of this program is supported by three main pillars: (1) a participatory planning and organizational process, involving collaboration across teachers (Islamic Religious Education, Muhammadiyah, Pancasila and Citizenship Education, and Counseling Guidance); (2) a unique implementation strategy, which focuses not only on instruction but on a "caring, compassionate, and diligent" culture of service, evidenced by the teacher's example in worship and proactive home visits; and (3) a consistent evaluation system through monthly review meetings and daily observations. As revealed by the informant, the most significant outcome of this cycle is the improvement of students' critical thinking skills in filtering information on social media, an important foundation of religious moderation and strengthening the practice of daily worship.

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