Management Of Strengthening Character Education Activities for Students at State Islamic Religious College in Indonesia (Study On PTKIN In Java and Sumatra)

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ABSTRACT

This study aims to explore the implementation of the management of character education strengthening activities (PPK) for students at state Islamic religious universities (PTKIN) in Indonesia. This type of research is qualitative with a phenomenological approach. The instruments used in the study were observation, interviews, documentation studies and Focus Group Discussion (FGD). The research locations are IAIN Padangsidimpuan and IAIN Syekh Nurjati Cirebon. The analysis of the data used includes two steps, namely reviewing the data based on the research topic and observing repeated meanings as the main theme or pattern of research. The results of this study indicate that: First, planning for PPK activities is carried out by coordinating various activities with the leadership, study programs to lecturers in the form of deliberation to determine things that need to be done in KDP. Second, the division of labor is carried out in accordance with the organizational structure that exists in the PPK formation institution at Ma'had Al-Jami'ah, at the study program and faculty level. Third, the implementation of PPK is carried out synergistically between Ma'had al-Jami'ah activities and lecture activities in the form of coordination between the managers of Ma'had Al-Jami'ah and all study programs in each faculty at PTKIN under study. Fourth, the assessment in KDP activities is carried out in stages and coordinated according to a predetermined time.
Keyword: Students, Management, Strengthening Character Education.

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi pelaksanaan manajemen kegiatan penguatan pendidikan karakter (PPK) bagi mahasiswa pada perguruan tinggi keagamaan Islam negeri (PTKIN) di Indonesia. Jenis penelitian ini adalah kualitatif dengan pendekatan fenomenologi. Instrumen yang digunakan dalam penelitian adalah observasi, wawancara, studi dokumentasi dan *Focus Group Discussion* (FGD). Lokasi penelitian di IAIN Padangsidimpuan dan IAIN Syekh Nurjati Cirebon. Analisis data yang digunakan meliputi dua langkah, yaitu tinjauan data berdasarkan topik penelitian dan mencermati makna-makna yang berulang sebagai tema atau pola utama penelitian. Hasil penelitian ini menunjukkan bahwa: Pertama, perencanaan kegiatan PPK dilakukan dengan berbagai kegiatan koordinasi bersama pihak pimpinan, prodi sampai ke dosen dalam bentuk musyawarah untuk menentukan hal-hal yang perlu dilakukan dalam PPK. Kedua, proses pembagian kerja dilakukan sesuai dengan struktur organisasi yang ada di lembaga pembentukan PPK di Ma'had Al-Jami'ah, di tingkat Program studi dan Fakultas. Ketiga, pelaksanaan PPK dilakukan secara sinergis antara kegiatan Ma'had al-Jami'ah dengan kegiatan perkuliahan dalam bentuk koordinasi antara pengelola Ma'had Al-Jami'ah dengan seluruh prodi yang berada di masing-masing fakultas di PTKIN yang diteliti. Keempat, Penilaian dalam kegiatan PPK dilaksanakan secara bertahap dan terkoordinir sesuai dengan waktu yang telah ditentukan.
Kata Kunci: Mahasiswa, Manajemen, Penguatan Pendidikan Karakter.

A. INTRODUCTION

Higher Education is an institution that seeks to shape students and prospective alumni in accordance with the hopes and ideals contained in the Tri Dharma of Higher Education. Student activities include education and teaching, research and community service. All of these activities certainly greatly affect the personality of each student in activities on campus, both when students are in lecture activities, intra and extra campus organizational activities, research activities and at the same time community service activities (Alfiansyah, *et.al.*, 2020).

Observing the many activities carried out by these students, it is a necessity that students must be able to appear with good character in themselves, especially when making relationships and communicating with other students on campus. In addition, the good character must be shown by students in behaving with lecturers and employees.

As a higher education institution, the campus must be able to properly implement and implement character education strengthening, especially for its students. This is because at this time, there are many negative phenomena that arise, especially related to moral depravity that actually comes from teenagers and students who should be able to function as "agents of change" for society, but instead create chaos and negative behavior in the midst of society. - in the middle of society.

In Indonesia, national character education has been a hot topic again since 2010. Development of national culture and character was proclaimed by the Government with the beginning of the 'Declaration of National Education Culture and Character' as a national movement in January 2010. This was reaffirmed in the President's Speech on the commemoration of National Education Day, May 2, 2010. Since then, character education has become a conversation at the national level. The emergence of the Declaration is allegedly due to the condition of our nation which shows anti-cultural and anti-character behavior. The nation's anti-cultural behavior is reflected in, among other things, the waning attitude of the Indonesian nation's diversity and mutual cooperation, in addition to the strong influence of foreign cultures in society. The anti- character behavior of the nation, among others, is shown by the loss of noble values inherent in the Indonesian nation, such as honesty, politeness, and togetherness, and is marked by the emergence of various criminal cases (Marzuki, 2013: 64-76).

Serious efforts are needed to make the noble values that have been known back into the culture and character of the nation. One of the efforts in that direction

is to improve the national education system by focusing on character education (Assingkily & Mesiono, 2019). In the National Policy for National Character Development, it is stated that the form of activities in the micro context national character education program can be divided into four, namely: teaching and learning activities; activities of daily life in the education unit; extracurricular activities; daily activities at home and in the community. Considering that students are an idealistic group with all their strengths and potentials, the provision of national character education to them requires a special strategy (Government of the Republic of Indonesia, 2010).

Responding to the government's policy, it is very necessary to carry out Character Education Strengthening Activities in every higher education institution. Strengthening character education activities at these universities really need good management. This is because students have a critical mindset, and behave critically, so that character education strengthening activities really need good managerial work.

Indeed, character building in universities, especially PTKIN, has been widely studied. Among them are research conducted by Siregar (2018) which analyzes construction and examines character building activities at ma'had al-

Jami'ah IAIN Padangsidimpuan. There is also another study conducted by Magdalena (2013) which analyzes efforts to increase the personality matriculation of the academic community of STAIN Padangsidimpuan (now IAIN). In fact, Magdalena (2020) examines efforts to strengthen clean and honest characters through videos. Another relevant research has also been conducted by Santoso (2018), which examines efforts to build the character of elementary school students through the medium of wisdom expression.

Based on the relevant research above, further research efforts are needed on character strengthening in universities, especially PTKIN. In this context, there are two PTKIN in Indonesia that are trying to implement it, namely IAIN Padangsidimpuan North Sumatra and IAIN Syekh Nurjati Cirebon West Java, because these two PTKIN carry out Strengthening Character Education (PPK) in the form of Ma'had Al-Jami'ah. According to Prayitno, character education is nothing new in the world of education. Character education needs to be reappointed because there are symptoms that cause the character of the education to decrease. This symptom can be seen from the number of teachers who teach by scolding students and cheating among students or students. "This is also what

triggers corruption," he explained, Friday (9/12). Dr. Afriva Khaidir, SH., M. Hum., MAPA who is a member of the team as well as the author of the book Points of Smart Character Values with Prayitno explained that the central policy divides the value of intelligent character into four concepts. The four concepts are honesty, intelligence, toughness, and caring.

Based on this phenomenon and supported by government regulations, researchers are interested in conducting research on how to manage character education strengthening activities carried out at PTKIN in Indonesia, with the title: "Management of Strengthening Character Education for Students at State Islamic Religious Universities in Indonesia (Study in PTKIN in Java and Sumatra).

This study aims to describe the management implementation of character education strengthening activities for students at State Islamic Religious Universities in Indonesia which includes four research focuses, namely: First, planning activities to strengthen character education for students at state Islamic religious universities in Indonesia. Second, Organizing activities to strengthen character education for students at state Islamic religious universities in Indonesia. Third, Implementation of Character Education Strengthening Activities for Students at state Islamic religious

universities in Indonesia. Fourth, Assessment of Character Education Strengthening Activities for Students at state Islamic religious universities in Indonesia.

B. STUDY ON THEORY
The Nature of Management and Management Functions in Educational Activities

Literally maneg (iare) means "handling" or "training the horse", while literally means "leading", guiding or managing". There are also those who argue that management comes from the English verb "to manage" which is synonymous with to hand, to control, and to guide (take care, check, and lead). Therefore, from the origin of this word, management can be interpreted as managing, controlling, leading or guiding (Mulyono, 2018: 16; Syafaruddin, *et.al.,* 2020: 32-45).

Next, Fattah (2001: 1) illustrates that the term management is the process of planning, organizing, leading, and controlling organizational efforts with all its aspects so that organizational goals are achieved effectively and efficiently. From this definition can be appointed a form of understanding that in management there is a process function starting from the initial stage, namely planning,

organizing, leading and controlling, and arrived at the stage of achieving the goal (the achievement of the goal.

Hamalik (2010: 16) defines management as a social process that deals with the overall human effort with the help of other humans and other resources, using efficient and effective methods to achieve predetermined goals.

Based on some of the opinions above, the terminology of Islamic education management is a process of managing Islamic educational institutions that involve Muslim and non-Muslim resources in influencing and moving them to achieve the goals of Islamic education effectively and efficiently based on the Qur'an and Hadith, maqolah, and the history of the Prophet Muhammad and his companions. So, this definition contains several elements, namely the resources of Islamic educational institutions, leadership of Islamic education, the foundation of Islamic education, the goals of Islamic education, all of which end in a business goal, namely the goal of Islamic education.

There are several management functions in organizational activities, namely planning, organizing, actuating and controlling. The relationship between these managerial functions is a unity as a continuous process.

1. Islamic Education Planning

In essence, planning is a decision-making activity regarding what goals will be achieved, what actions will be taken in order to achieve the goals or objectives and who will carry out their duties. That is, in this framework planning is the activity of thinking about and choosing a series of actions aimed at achieving educational goals and objectives (Purwanto, 2002: 16). There are also scientists who interpret planning as a number of predetermined activities to be carried out at a certain period in order to achieve predetermined goals (Usman, 2002: 48).

Planning becomes the handle of every leader and implementation to be implemented in real terms. Thus, through planning, common views, attitudes and actions can be united in the implementation in the field. It can also be said that the leader must know for sure the long-term, medium-term and short-term goals. This short-term planning must be detailed based on the priority scale, which one must be done first and gradually and planned to carry out the following stages until the short-term goal can be fully achieved, it is necessary to conduct an evaluation to perfect the next step (Manullang, 1987: 67).

Planning can also be interpreted as the efforts made in determining the goals and targets of an activity through collecting data and analyzing them to then

formulate methods and procedures to realize them as optimally as possible. That is, without planning, the implementation of an activity will experience difficulties and even failure in achieving the desired goals. In this case, a plan must fulfill three main elements of a plan, namely data collection, fact analysis and the preparation of a concrete plan (Syafaruddin, 2005: 62).

Based on all definitions of planning for the development of Islamic educational institutions described by several scientists above, it can be concluded that planning for the development of Islamic educational institutions is a systematic activity of designing institutional resources, covering what will be achieved, formulating methods and procedures to realize it optimally. as well as the activities that need to be carried out to achieve the goals and choose the right executor of activities for the effort to achieve the goals of Islamic education.

2. Islamic Education Organization

Organizing as the whole process of grouping people, tools, tasks, responsibilities or authorities in such a way as to create an organization that can be moved as a unit in order to achieve the goals that have been set (Syaefuddin, 2005: 46)

In essence, the function of organizing Islamic education is a regulatory activity on Human Resources (HR) and other physical resources owned by Islamic educational organizations to carry out the plans that have been set and achieve the goals of Islamic education. This means that organizing in Islamic educational institutions is the process of compiling the organizational structure of Islamic educational institutions in accordance with the goals of the organization of Islamic educational institutions, the resources they have, and the environment that surrounds them.

Two main aspects in the process of arranging the organizational structure of Islamic educational institutions are departmentalization and division of labor. Departmentalization is the grouping of work activities of Islamic educational institutions so that similar activities can be carried out together. This will be reflected in the formal structure of an organization and visible or indicated by the chart of an organization. While the division of labor is the breakdown of work tasks so that each individual in the organization is responsible for carrying out a set of activities. These two aspects are the basis of the process of organizing an organization to achieve the goals that have been set effectively and efficiently.

Furthermore, Fattah (2001: 71) explained that the term organizing has two general meanings. First, organizing is defined as an institution or functional

group. Second, it refers to the organizing process, namely how work is organized and allocated among members, so that organizational goals can be achieved effectively. While the organization can also be interpreted as a collection of people with a system of cooperation to achieve common goals and the cooperation system has been clearly regulated, who runs, who is responsible, flows of communication and focuses resources on goals. The characteristics of the work system can be seen from: (1) there is communication between people who work together, (2) individuals in the organization have the ability to work together, and (3) cooperation is aimed at achieving goals.

Meanwhile, Sagala (2008: 49) explained that organizing can be interpreted as an activity to divide tasks among people involved in educational collaboration. Because these tasks are so many and cannot be completed by one person alone, these tasks are divided to be carried out by each organization. Organizing activities are to determine who will carry out the tasks in accordance with the organizing principle.

Based on all the definitions put forward by scientists about organizing, it can be understood that organizing is a step towards implementing the strategic plans that have been prepared previously, or in other words an effort to implement the activities that have been planned at the previous stage . So, organizing activities are the second organic function in Islamic education management after the planning function. In the organizing function there is a group of people who want to cooperate cooperatively, there are Islamic educational goals to be achieved, there is work to be done in an orderly manner, there is a clear division of tasks, grouping activities according to their fields , providing the tools or facilities needed for activities. organization in Islamic educational institutions, the delegation of authority between superiors and subordinates as a delegation of authority, and the creation of the organizational structure of Islamic educational institutions to support effective and efficient performance.

3. Islamic Education Actuating

Movement or direction is a human relationship as a component of Islamic education organizations in leadership that binds subordinates to be willing to understand and contribute their energy effectively and efficiently in achieving the goals of an Islamic educational organization. In the management of Islamic education, this direction is very complex because in addition to involving humans, it also involves the behavior of the humans themselves. Humans with

various different behaviors will be able to give color to the process of Islamic education with different development patterns.

Terry in Baharuddin, *et.al.*, (2010: 105) defines actuating as an action to make sure that all group members like to try to achieve goals, so that they are in accordance with managerial planning and organizational efforts. Meanwhile, Koontz and Cyrill O'Donnel also said that directing and leading are the interpersonal aspect of managing by which subordinates are lead to understand and contribute affectively and effectively to attainment of enterprise objectives.

This means that mobilization is a form of effort that stimulates group members to carry out tasks with enthusiasm and good will. The task of mobilizing is carried out by the leader, therefore the leadership of Islamic education has a very important role in moving its personnel to carry out the work program of Islamic educational institutions. Mobilizing is the task of the leader of Islamic educational institutions and the leadership of Islamic education.

Mobilization is the relationship between individual aspects caused by the relationship with subordinates to be able to understand and understand the division of work that is effective and efficient for the stated goals. Therefore, actuating is a very important part in the Islamic education management process. In contrast to the other three functions: planning, organizing, and controlling. The actuating function is considered as the core function of Islamic education management because it is specifically related to people who will actualize Islamic education activities. In this framework, Wibowo (2001: 13) states that actuating is the implementation of what is planned in the planning function by utilizing the preparations that have been made in organizing.

The actuating function will be successful in Islamic education management if most of it has been influenced by among others: (a) getting people who are capable and have high skills to carry out Islamic education activities, (b) explain in detail the goals of Islamic education to be achieved to the public, all components of Islamic educational institutions, (c) providing broad space, especially full authority to all components of Islamic educational institutions, (d) providing strong inspiration and confidence to components of Islamic educational institutions to achieve success in achieving the goals and objectives of Islamic educational institutions (Ilyasin, *et.al.*, 2021: 142-144).

4. Islamic Education Controlling

Controlling is often called control, which is one of the management functions

in the form of conducting an assessment, if necessary corrections so that what is done by the components of Islamic educational institutions can be directed to the right path with a view to achieving the goals of Islamic education that have been outlined earlier. Controlling (supervision) is the process of observing rather than implementing all organizational activities to ensure that all work being carried out goes according to a predetermined plan (Silalahi, 2002: 175).

In short, the nature of supervision in management is a systematic effort to set performance standards with planning objectives, design an information feedback system, compare actual performance with the established standards, determine whether there are deviations and measure their significance and take the necessary corrective actions. ensure that all company resources are being used as much as possible more efficiently and effectively in order to achieve company goals (Siswanto, 1991: 159).

Based on the opinion of the scientists above, it can be concluded that the supervision of Islamic education is the process of determining what is achieved, namely what standards are being used, what form is produced, in the form of implementation in accordance with standards, assessing implementation and when necessary taking corrective action so

that implementation can run according to standards. with a plan that is in accordance with standards to achieve the goals of Islamic educational institutions.

Character building

This character education has become the focus of attention of many countries in order to prepare a quality young generation, not only for the interests of individual citizens, but also important for society as a whole. Character education can be said to be a deliberate effort from all dimensions of school/madrasah life and even universities to help build character optimally for the progress of the nation and state.

Ryan & Bohlin dalam Nucci & Narvaez, (2008: 90) mengatakan bahwa karakter ini berkaitan dengan pengembangan kebaikan, pembiasaan yang baik dan yang memposisikan individu/siswa/mahasiswa menjadi bertanggung jawab dan dewasa. Kesulitannya terletak pada usaha untuk mendefinisikan karakter menjadi etika yang terefleksikan secara praktis yang dipelajari secara empirik. Narvaez (2006: 703) memberikan ulasan dari berbagai definisi dari praktek pendidikan karakter yang dilaksanakan dari berbagai aspek.

Bohlin, E. Karen in Fitri (2005: 160) said that etymologically, the term character comes from the Latin character,

which means character, character, psychological traits, character, personality and morals. The term character is also adopted from the Latin kharakter, kharessian, and xharaz which means tool for marking, to engrave, and pointed stake. In English, translated into character. Character means character, character, character.

Based on the above understanding, character is a psychological, moral, moral, character trait that is reflected in behavior and becomes a characteristic of a person or group in a particular community.

In line with the above, Muhyidin (2012: 44-45) said that, character is the same as or identical to morality in the sense put forward by Imam Ghazali as a condition in the soul, where activities or actions will arise or emit automatically without any orders from thoughts or deep understanding. Morals themselves consist of two kinds, namely noble morals or morals and despicable morals or morals of mazmumah. Noble morals are good characters that are embedded in the individual soul, where good habits will appear or reflexively arise, while despicable morals are bad characters or traits that are embedded in the individual soul where bad habits will arise reflexively. Similar to morality, character is a neutral trait. That is, character is a hidden potential, where this character will appear to be a positive or negative potential according to or depending on the factors that influence it.

Puskurbuk (2018) states that the values of character education developed in Indonesia are sourced from four aspects, namely religion, Pancasila, culture, and national education goals, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, spirit of nationality, love for the homeland, respect for achievements, friendly/communicative, love peace, love to read, care for the environment, care about social, and responsibility.

Based on the opinion above, it turns out that there are many character values that can be developed based on the values extracted from religion, the basis of the state, the culture of the community and the nation itself where these values were previously held and implemented by our predecessors as local wisdom that made the nation Indonesia is known to foreign countries as a country that has a friendly society and dares to defend truth and justice.

Objectives, Functions and Application of Character Education for Students

There are many goals and functions of character education, this depends on the taxonomy in which character education will be implemented, even though the universal values

contained in character education are universal so that they can be formulated more simply. Muslich (2011: 75) explains that the goals of character education are aimed at responding to the challenges of multi-dimensional crises, especially in the current era of disruption. Because with character education, intelligent and strong character will be formed so that they can face the challenges of an increasingly tough world. Basically character education cannot be separated from the national education system where education is expressed as a conscious and planned effort to create a learning atmosphere and learning process in which students/students actively develop their potential to have religious spiritual strength, self-control, intelligence, skills, and abilities. noble character and skills needed for himself, the nation and the state.

Based on this formulation, it means that character education aims to direct students/students to have the character aspects mentioned above to become kaffah human beings. Naim (2012: 55) explained that the role of character education functions for the development of knowledge and the formation of national character, where individuals try to do their best.

Students must have a strong character based on the nation's culture and local wisdom and can also adopt good values from foreign cultures such as curiosity, scientific culture, and others. This strong character is very much needed by students as the nation's hope to raise the dignity of the nation. So far, much of the wealth of the Indonesian nation has been controlled by other nations because one of them is the weak academic culture of students plus the lack of integrity of the leaders towards the progress and prosperity of the nation. They only think about the interests of individuals and groups without caring about others. "Culture" of corruption that is already very acute and at a dangerous level that afflicts the people of Indonesia. There is a motto "the rich get richer, the poor get poorer". There is also the motto "while I am in power" with a negative connotation.

Based on this very alarming condition, the implementation of character education is very urgent to be carried out, especially at the higher education level, especially in general higher education. This is because religious education as a bulwark of life they have learned very little. Students as a generation that is ready to become leaders must be equipped with strong characters so that they are committed to building the nation into a developed, prosperous, and prosperous country.

The application or implementation of character education must be managed or managed properly. So that the designed program can be implemented effectively and efficiently. This management is necessary because it includes planning, organizing, actuating and controlling. Modern management theory targets skills that can work with people and organizations and other resources to achieve organizational goals (Samuel & Certo, 2012).

Based on the above opinion, modern management really needs to be applied to an institution such as a university so that the established program can be achieved as expected. Character education implemented in higher education institutions must apply modern management such as the expert opinion above so that the major programs undertaken in higher education can be achieved by producing alumni who have superior characters.

C. METHOD

This study uses a qualitative method with a phenomenological approach. The selection of qualitative research is intended to examine in depth the management of character education strengthening activities for students at State Islamic Religious Colleges (PTKIN) in Indonesia. While the phenomenological approach is carried out to see the phenomenon of natural campus community behavior related to the management of character education strengthening activities for students at PTKIN in Indonesia. This research was conducted at State Islamic Religious Universities in Indonesia in North Sumatra and West Java, namely IAIN Padangsidimpuan and IAIN Sheikh Nurjati Cirebon, West Java.

In the process of determining research participants, the researchers used a purposive sampling technique, namely the purposed sample. The participants of this study were all leaders of higher education institutions consisting of the Rectorate, Dean, Study Programs, Managers of Ma'had Al-Jami'ah, and Lecturers at IAIN Padangsidimpuan, North Sumatra and IAIN Syekh Nurjati Cirebon, West Java.

The main strategy used in collecting research data is divided into 3 phases, namely: First, in the planning phase, the strategy used is document study or literature review. This strategy was used to obtain data related to the management of character education strengthening activities for students at State Islamic Religious Universities in Indonesia in North Sumatra and West Java, namely IAIN Padangsidimpuan and IAIN Syekh Nurjati. Second, in the main data

collection phase, the data collection strategies used are: (a) document study and literature review regarding the management of character education strengthening activities for students, and (b) interviews with leaders of state Islamic religious universities in Indonesia in Indonesia. North Sumatra and West Java, namely at IAIN Padangsidimpuan and IAIN Syekh Nurjati on the management of character education strengthening activities for students. Third, in the phase of completing the data, the data collection strategies used are: in-depth interviews with semi-structured techniques (semi-structured interviews) and Focus Group Discussions (FGD) by collecting all research participants and discussing research focuses that may still be the complete data has not been obtained, so that with this FGD, the quality of the research data will increase in accordance with the focus of the research.

In this analysis, the technique that the researcher uses is to adopt the strategy suggested by McMillan and Schumacher, namely: (1) reviewing all the data that has been collected related to the topic. The emphasis here is not on the meaning of the topic, but on gaining a global perspective on the range of data topics, (2) looking at recurring meanings that can serve as main themes or patterns. Furthermore, to ensure the validity of the data, several techniques

were used, namely: First, data credibility, namely the researchers' efforts to ensure the validity of the data by confirming the data obtained with the research object. The aim is to prove that what the researcher observes is in accordance with what actually exists and is in accordance with what actually happened to the object of research. Second, transferability is an attempt to build a basic understanding of research findings based on time and specific contexts. Third, dependability or data dependence, which is an attempt to re-check the research report. This is intended so that the dependence of the research can be justified scientifically and can be re-examined in accordance with the provisions of qualitative research. Fourth, confirmability (certainty). This criterion is used to assess the results of research conducted by checking data and information as well as interpretation of research results that are supported by existing materials.

D. RESULTS AND DISCUSSION

In accordance with the title of this research, namely Management of Character Education Strengthening Activities for Students at PTKIN in Indonesia, the scope of the results of this study includes: Planning, Organizing, Implementation and Assessment of

Character Education Strengthening Activities for Students.

1. Planning for Character Education Strengthening Activities for PTKIN Students in Indonesia

Research conducted in two PTKIN in Indonesia, namely IAIN Padangsidimpuan North Sumatra and IAIN Syekh Nurjati Cirebon, West Java, showed the same results in strengthening character education activities which were implemented through the existence of an institution that specifically formed the character of students (Mahasantri/ah), namely Ma'had Al-Jami'ah. The existence of Ma'had Al-Jami'ah begins with the nomenclature from the Government in the form of the Decree of the Director General of Islamic Education Number 2498 concerning Guidelines for the Implementation of the Integration of Science in Islamic Religious Universities. In addition, it refers to the Decree of the Director General of Islamic Education Number 1595 of 2021 concerning Guidelines for the Implementation of Ma'had Al-Jami'ah at State Islamic Religious Universities (PTKIN).

The planning carried out related to Strengthening Character Education (PPK) was carried out long before the government regulation regarding the importance of this PPK activity was carried out in universities in the form of

the establishment of Ma'had Al-Jami'ah. First, IAIN Padangsidimpuan conducted a comparative study with PTKIN in Java, namely UIN Maliki Malik Ibrahim Malang about strengthening character education activities carried out in Ma'had Al-Jami'ah. In addition, to develop student skills in language, a visit to IALF in Bali was held to develop students' skills in English and for Arabic to UIN Maulana Malik Ibrahim Malang. Furthermore, after completing preparations for the construction of Ma'had Al-Jami'ah at IAIN Padangsidimpuan, an institution for strengthening and forming character education was officially established in 2015.

To carry out all activities to strengthen character education, especially for students, it is necessary to carry out various plans. This planning is very important and aims to determine what activities will be carried out at Ma'had Al-Jami'ah in the future to achieve goals effectively and efficiently through existing media. Therefore, various coordination activities were held between IAIN leaders, faculty leaders, study program leaders and even the lecturers as lecturers with students. Coordination is carried out in the form of meetings to discuss activities that support KDP for students. The most basic planning is by making the Ma'had Al-Jami'ah Manual as a Guide in all KDP activities at Ma'had Al-Jami'ah.

Ma'had al-Jami'ah IAIN Padangsidimpuan is one of the technical implementing units for research and teaching support at IAIN Padangsidimpuan. Based on this, in accordance with the Instructions of the Director General of Islamic Education Number Dj.I/Dt.I.IV/PP.00.9/2374/2014 the ma'had al-Jami'ah program is focused on learning the Qur'an from the background Not all students who enter IAIN Padangsidimpuan are pesantren alumni. So, this activity was held in an effort to improve the students' reading and writing skills of the Qur'an.

In addition, ma'had is also present to foster the character / morals of students / ah. In ma'had, students will be given material as well as the habits of Islamic etiquette. So that with different cultural backgrounds can be uniformed. Then the student's personality is formed in a better direction. Furthermore, ma'had al-Jami'ah is also a place to train / get used to worship, both obligatory and sunnah. Because, in ma'had al-Jami'ah, female students are required to perform congregational prayers every time and it is also recommended to carry out sunnah practices.

Then, to respond to the rapid development of science and technology, as well as to respond to global dynamics, ma'had al-jami'ah IAIN Padangsidimpuan is also integrated with language development and boarding life. In this case, ma'had al-jami'ah functions as a natural laboratory for the application of the language that students learn in class. This program is the flagship program and at the same time the distinction of IAIN Padangsidimpuan. At the end of this program, students who achieve completeness are given a certificate by Ma'had al-Jami'ah as a sign of passing the program at Ma'had al-Jami'ah IAIN Padangsidimpuan. Meanwhile, for students who have not reached the minimum completeness limit, a special program will be given from the institution.

Second, at IAIN Sheikh Nurjati, this PPK activity has been carried out since the establishment of IAIN in accordance with the Vision and Mission of IAIN. The background is due to the need for the formation of positive and good characters among students in particular, so that students will be able to respect lecturers, leaders, employees, and their friends, especially in socialization related to college education. The characters that appear are not only verbally in speaking, but also in dress, behavior and also in writing in compiling scientific works. Ma'had al-Jami'ah is a system designed, built and implemented as a massive and systemic endeavor to support the realization of the grand vision of IAIN

Sheikh Nurjati. As a system, Ma'had al-Jami'ah does not only function as a building in which there are managers, staff and students who can be accommodated by the ability of the building, but functions as a system that can reach all students in participating in all programs designed by Ma'had. The planning carried out in KDP for students is recorded in the form of the Ma'had Al-Jamiah Guidebook regarding all regulations in the form of various activities carried out in the context of character building for students.

2. Organizing Character Education Strengthening Activities for PTKIN Students in Indonesia

Organizing activities were carried out in accordance with the existing organizational structure in Ma'had Al-Jami'ah at the two PTKIN locations studied. First, IAIN Padangsidimpuan made the organizational structure of Ma'had starting with the Chancellor in charge of coordinating the implementation of parenting activities, providing directions and instructions as well as plans for parenting activities and conducting evaluations of parenting activities. Furthermore, the Mudir or Director of Ma'had al-Jamiah who is in charge of leading the management, supervising the running of work programs and activities, planning work programs, activities and

even studying at ma'had al-Jami'ah IAIN Padangsidimpuan.

Then, the muwajjih/ah who served as educators and coaches at ma'had al-Jami'ah. Language coordinator who is responsible for conditioning linguistics and carrying out Arabic and English teaching. Coordinator of the Qira'ah field who is responsible for alleviating and improving the quality of reading and writing al-Qur'an students/ah. The language coordinator is responsible for enforcing student discipline and developing Islamic symbols and values in ma'had life. Administration is responsible for the quality of student data. Musyrif/ah serves as a mentor for female students at ma'had al-jamiah. Second, IAIN Syekhnurjati Cirebon, the organizational structure of ma'had al-jami'ah consists of the Chancellor as the main person in charge of managing ma'had. Furthermore, the Vice Chancellor III for Student Affairs, the Director of Ma'had, ma'had staff, ma'had al-Jami'ah tutors and students.

3. Implementation of Character Education Strengthening Activities for PTKIN Students in Indonesia

Strengthening character education activities for students were carried out at two PTKIN namely IAIN Padangsidimpuan, North Sumatra and IAIN Syekhnurjati Cirebon, West Java, as

evidenced by the coordination in a synergistic work mechanism between ma'had al-jamiah managers and IAIN leaders, faculty leaders, program leaders. studies, to lecturers who teach in lectures.

First, at IAIN Padangsidimpuan, all ma'had al-Jamiah activities received monitoring from lecturers who teach students because the educators who teach at ma'had are also lecturers who teach in lectures. In addition, to obtain quality English and Arabic skills, students who are sitting in semesters 1 and 2 are required to take 32 credits of language activities, both Arabic and English.

Furthermore, the implementation of PPK is also carried out in each faculty with various activities for developing language, arts, developing interests and talents of students and carried out on a predetermined schedule oriented to the vision, mission, goals, programs, and objectives of each faculty. The goal is to improve students' abilities and produce graduates who are able to compete with other universities and educate them to be able to play a role in society for a better future.

Second, IAIN Syekhnurjati Cirebon, West Java, carries out character education strengthening activities (PPK) for female students with various scientific development and character development activities, such as the yellow book Islamic boarding school culture, worship practices, *bi'ah lughowiyah, and tahsin al-Qira'ah.*

4. Assessment of Character Education Strengthening Activities for PTKIN Students in Indonesia

The assessment carried out in KDP activities at the two PTKIN studied, namely IAIN Padangsidimpuan, North Sumatra and IAIN Syekhnurjati Cirebon, West Java, is evidenced by the frequent meetings between IAIN leaders, faculty leaders, and study program leaders to discuss matters relating to the effectiveness of strengthening activities. character education or related to the problems that occurred in the two IAIN studied related to character violations or indications of bad/negative/bad characters.

To prevent bad behavior or character, ethical guidelines for lecturers and students are drawn up. If there are lecturers and students doing things that are not good, especially in character, they will be given sanctions or penalties. On the other hand, if there are lecturers and students who have good character, they will be given awards. This is evidenced by the application of sanctions at IAIN Padangsidimpuan to lecturers and students who were expelled from campus to be deactivated in lecture activities for showing bad behavior.

Likewise, at IAIN Syekhnurjati Cirebon, West Java, there are stages of

punishment for lecturers and students who violate the first campus rules, who have bad characters so that later with the punishment they will be able to change their character for the better.

E. CONCLUSION

Based on the description above, it can be concluded that the management of character education strengthening activities for students carried out at two PTKIN namely IAIN Padangsidimpuan and IAIN Syekhnurjati Cirebon was carried out through a character building institution, namely ma'had al-Jami'ah. There are forms of activities that include planning, organizing, implementing, and evaluating character education strengthening activities for students.

Planning is carried out with coordination between all leaders in the two PTKINs studied in the form of meetings discussing things to be done related to strengthening character education for students. The results are written in the form of a ma'had al-jami'ah guide book.

Organizing is evidenced by the arrangement of the organizational structure in accordance with the ma'had vision and mission and the IAIN's vision and mission under study, then accompanied by the duties and responsibilities of each individual contained in the organizational structure. Then, the implementation of

PPK activities was carried out with various activities both in ma'had and in each of the faculties in the two PTKIN, including: tahsin al-Qur'an activities, moral/character development, study of the yellow book, tahfiz al-Qur'an. Qur'an, development of interests and talents, as well as Arabic and English language development.

Lastly, the assessment is carried out on an ongoing basis by holding scheduled meetings to assess all activities that have been running in strengthening character education and at the same time discussing problems that occur during character education strengthening activities for students. The efforts made by the ma'had and PTKIN are in character reinforcement, namely making a code of ethics for lecturers, students and employees.

The implication of this research is that the management of character education strengthening activities in the two PTKINs studied can be used as a management model for KDP activities for students at other PTKINs in Indonesia, based on ma'had al-Jami'ah. Thus, it is hoped that character education strengthening activities can be managed effectively and efficiently in accordance with common goals.

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