Cycle Model of Integrative-Interconnective Strategy within Character Learning

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Abstract

This paper describes the cycle model of integrative-interactive character learning strategies at 'MTs' (Islamic Junior High School) Islamic Boarding School. The data is focused on *MTs Al-Qodiri 1* and *Nuris 1* Jember. This study used a qualitative approach having a multi-site research principle. The findings of this study showed that the application of the cycle model of integrative-interactive character learning strategies in MTs Islamic Boarding School has its own characteristics and can be considered to be a successful model of student character development. Character learning materials, especially the character values are the integration of values within the formal curriculum and Sufi based Islamic Boarding School typical curriculum. The materials are organized through the process of determining the material, structuring the order, constructing analogy, and summarizing the contents of character learning. Various interactive, collaborative and learning media are used, so that the transfer process of character learning material is easily understood and practiced in daily life. In order to ensure that the organization and the process of learning provision are more optimal, the character learning regulation is carried out by a 24-hour scheduling process followed by a continuous process of monitoring, motivational management, and supervision.

INTRODUCTION

Learning is a process to develop students' potential. Learning is an effort to make students learn, and it is seen as the linkage of the recent knowledge to the cognitive structure that students already have (Degeng, 2013). Learning is a process that takes place within a person who changes his behavior, both in thinking, behaving, and doing (Gulo, 2003). Thus, learning is a process for students to always develop their potential, so that not only they can change their thinking patterns, but also they can shape their character in behaving and acting out while at school and outside the school environment.

Such kind of learning process is seen as a failure for the reality shows that there are many problems experienced by students. One of those problems is the character crises such as violence between students, promiscuity, free sex, drugs, and so on. The brawls between students is becoming more brutal and anarchist (Muhammad Tuwah & Solehun, 2012). Student violence is like a virulent virus, which is increasingly deadly. Rite of violence carried out by students is now not only it is seen as the common things in the world of education, but they also spread

fear, panic and threats to people's lives, especially when it happens amid society such as on the highway, the field and so on. Students' brawls which mostly take place in the public, is a kind of behavior that not only takes casualties, but also damages the public facilities. Besides, they also like to do other immoral acts such as drug parties, free sex, and pornography. This particular phenomenon is truly heartbreaking and tarnishes the face of the national education and, at the same time, confirms the accusations believed by people that the educational institutions have failed in realizing the goals of national education. All processes in educational institutions must be directed to develop abilities and established a dignified character which is nationally accepted, however some of these character crises have resulted failure in achieving educational goals (Izzati et al., 2019).

Various character crises committed by teenagers undertake worrying developments when they are seen from some of the research results. Among those results are: 1) the results of research conducted by Unicef in 2016 resulted in the conclusion that the character crisis that befell teenagers in Indonesia has reached 50 percent; 2) the research results from the UGM Population Study Center show that the delinquency rate of teenagers who are pregnant and having an abortion has reached 58 percent (Republika, 19 September 2019); 3) the results of Faracha Ciciek's research in seven cities, namely: Padang, Jakarta, Pandeglang, Jember, Cianjur, Cilacap, and Yogyakarta showed that Islamic religious teachers and students perform such religious intolerance. 13 percent of the students support religious radicalism and 14 percent of them support the teaching of Imam Samudra (Tempo. 6-12 June 2011); 3) KPAI research results or the Indonesian Child Protection Commission show that cases of brawl or violence between teenagers reached 14 percent in 2018. This case increased from last year which reached 12.9 percent (Tempo, 12 September 2018). In Jember District, brawls among adolescents also occur outside of schools, such as the brawl between students of MTs Wonorejo and the Junior High School of Wonorejo who were successfully prevented by the police (https://polresjember.id/, 11/19/2018), inter-brawl youth in the Bangsalsari Subdistrict field (Tribunnews, 5 March 2018) which repeatedly happened until 2020, and brawls between teenagers from Mumbulsari Village and Sumber Agung Village which was caught on camera (Jatim Inews, 12 February 2020). Thus, the data from research on the character crisis indicates that this crisis is still on the rise and has become problematic issues every year.

This situation must be a concern of all parties, especially educational institutions to solve the problem of this character crisis. Violence among youth is increasingly widespread, drugs and alcohol abuse are prevalent, and teenage pregnancy is common (Antoncic, L. S., 2014). These symptoms indicate a chronic crisis in the ethical education of the younger generation. Meanwhile, the chances for parents to educate their children have become very little, because of economic and social problems. Participation in educational institutions or schools through character or value-based learning programs can provide solutions to deal with this problem. This situation shows that currently character building through the learning process in schools is needed to solve moral decline (Umami et al., 2019). Character learning is an important process to be given to students because character learning is needed to be able to compete in the global market, uphold their morals and control themselves from the negative effects of current technological developments (Izzati

et al., 2019). Theodore Roosevelt (Megawangi, 2004) suggests that learning in schools should be oriented towards aspects of developing intelligence and moral intelligence. E. Tung (2005) suggests that the reason for character learning carried out in primary and secondary schools in Hong Kong is that character learning is part of the educational process concerning on self-attitudes, feelings, beliefs, and emotions of students which involve providing supporting facilities and guidance. Thus, character learning in schools has a very significant role to be applied in educational institutions, because character building through character learning will be one of the solutions to overcome the character crisis.

One of the educational institutions that have implemented character learning is MTs Al-Qodiri I and MTs Nuris 1 Jember. Both institutions are under the auspices of the *pesantren* (Islamic boarding school). Until now, *pesantren* is believed to be an alternative and effective educational institution in developing the character of students (*santri*), so that students will have various character values (Anam et al., 2019). Moreover, both institutions carry out character learning with a variety of character learning strategies that are identical and yet different in the aspect of the character itself. Both institutions implement character learning curricula by curriculum standards applied at the Ministry of Religion Affair of the Republic of Indonesia, but both continue to maintain and develop character learning curricula that have long existed in *pesantren* (Islamic Boarding School). The character learning curriculum that is in line with the Ministry of Religion curriculum is contained within the Subjects of *Akidah Akhlak*. Although both of them have similarities, their use and application are different. Whereas the *pesantren* curriculum used by the two institutions has similarities and differences. Meanwhile, the pesantren curriculum used by the two institutions originates from the teachings of Ahlussunnah wal Jamaah, especially in its Sufism teachings.

The use of such curriculum is supported by maximizing the students' interaction with various learning media such as people, messages, materials, tools, techniques, and settings. The application and interaction with people is not only done with teachers but also with boarding school Principal, the Principal's whole family, Imam *Manaqib*, *aswaja scholars*, all teachers in the men's and the women's dormitory, and parents of students. In addition, the two institutions use the same material, but there are different materials to extend and expand the material on the character learning process.

Character learning in both institutions is carried out with an integrated school system or boarding schools, such as Islamic Boarding Schools. This system is very supportive towards the students' character building. The two institutions conduct character learning processes for 24 hours at school and in the dormitory. During these 24 hours, students are under the guidance and direction of the teacher. The boarding school system is an education system that is carried out for 24 hours in schools and boarding schools (Syafril and Zelhendri Zen, 2019). Students, teachers, and the school supervisor live in a dormitory within the school environment for a certain period of time (Zahra, 2008). In other words, MTs Al-Qodiri I and Nuris 1 Jember applied a combination of typical *pesantren* and *madrasa* education. Such educational institutions are not only activating and make the development of students' potentials effectively in the

aspects of intellectual and skills, but it can also optimize the instilling process of moral values and the students' character building, so that students have a great personality.

The Islamic Boarding School system in both institutions has become a dream of parents, especially those who have a lot of work, parents who do not have time to give attention and supervise their children after school. From this point of view the *pesantren* system is more trusted by parents than the formal education system, especially for those who have a high commitment to instill values and shape the character of their children. This Islamic school system is considered to be capable of shielding students from the negative influences of the current globalization lifestyle which bestows Western culture in the midst of our culture. For character learning to work well, both MTs have scheduled the time for the students to be in and out of school. In schools, especially in the classroom, teachers have realized that character learning is not only implemented in the classroom context and in the development of students' cognitive domains. The teacher makes various efforts so that students can have the liberty to carry out the character excitedly and monitor as well as motivate students so that the goal of the character learning is achieved.

The whole thing done by MTs Al-Qodiri I and Nuris 1 Jember are strategic stages that have been carried out systematically. Those strategic stages have passed through various systematic stages such as organizing, provision, and managing the two institutions so that character learning runs well and has the same or different characteristics or uniqueness. Therefore, to have more comprehensive insight about the character learning strategies used by the two institutions applying the Islamic Boarding School system, the efforts that can be implemented are conducting in-depth and holistic research, so that the results of this study can be a model of character learning implementation in schools.

METHODS

Research Design

This research is focused on exploring the implementation of character learning strategies at MTs Islamic Boarding School Jember. This study uses a qualitative method implementing a multisite research principle. This type of research is used, because in this study the two sites have the same character, namely MTs Al-Qodiri I and MTs Nuris 1 Jember. Multisite study is one type of qualitative research that can be used primarily to develop theories based on similar research backgrounds or having the same character (Bogdan and Biklen, 1982). For this reason, the researchers took the subject of *madrasas* which are both from Islamic educational institutions in Jember district with the same characteristics:

 a. Both of them are MTs institutions that are under the auspices of the *pesantren* and have a typical *pesantren* curriculum.
 b. Both of them are MTs institutions under the auspices of the ministry of religion and have the same curriculum, the one prepared by the ministry of religion.

c. Both of them are MTs institutions that implement Islamic Boarding School learning. Not all of the MTs institutions under the auspices of the *pesantren* applying the Islamic Boarding School system. Most *pesantren* in Indonesia implement a formal education system (MI, MTs, MA, SMA, and SMK) and the *diniyah* education system. The two systems have different institutional organizations and the timing period of the lessons learned. Meanwhile, institutions that apply the Islamic Boarding School system combine the two systems in the institutional system, both in the institutional organizational system and during the implementation of the lessons.

Although both are identical, the two MTs have unique ways in the implementation of character learning. One of them is that the values and the character learning materials studied have certain characteristics outside the curriculum set by the ministry of religion. Moreover, their directing and management strategy also has its own particularities between the two.

The application of the multisite study design was started from a single site (as the first site), then continued at the second site. The multi-featured steps to be taken in this study are as follows:

1. Collecting data on the first site, which is MTs Al-Qodiri I Jember. The research was conducted to the level of data saturation, and during that time, categorization was carried out in themes to find temporary conclusions regarding character learning strategies at MTs Islamic Boarding School Jember.

2. Conducting observations on the second site, which is at MTs Nuris I Jember, the aim is to obtain findings regarding character learning strategies at MTs Islamic Boarding School Jember.

Although the research design will be carried out in stages, in certain events of the observations stage, they were done simultaneously. For example during the implementation of the character learning. In this case, the researchers took advantage of this time to dig up data. Based on the findings of the data from the two *madrasas*, a comparative analysis, and conceptual development were then carried out, to get an overview of the character learning strategies at MTs Islamic Boarding School Jember.

Participants

Participants in this research are informants who understand and can provide in-depth explanations about the implementation of character learning strategies both in the aspects of organizing strategies, directing, and the aspects of character learning management at MTs Islamic Boarding School Jember. In selecting and determining informants, researchers used a purposive sampling technique which is choosing the sampling purposively by applying snowball sampling techniques. The use of purposive sampling technique is intended to conduct a cross-check on different informants, so that it is expected the accurate information will be obtained and its validity can be justified. Meanwhile, the use of snowball sampling is likened to a rolling snowball, getting bigger and bigger. So that the research process stopped

after the information obtained from one informant had something in common. The informants in the study were the Principal, curriculum staff, teachers, and students at MTs Islamic Boarding School Jember.

Data Collection

The data obtained in this research are: 1) the implementation of the strategy for organizing character learning at MTs Islamic Boarding School Jember; 2) implementation of directing character learning strategies at MTs Islamic Boarding School Jember; and 3) implementation of character learning management strategies at MTs Islamic Boarding School Jember. These data were obtained through in-depth interview techniques using structured interview guidelines, so that researchers could easily get some primary data which became the focus of this study. Besides, the techniques used are direct observation, documentation techniques, and literature study. Direct observation was carried out by seeing and observing yourself, then the researcher recorded the behavior and events related to the implementation of the strategy of organizing, directing, and managing character learning at MTs Islamic Boarding School Jember. Documentation techniques are used to complement the data obtained from in-depth interviews and direct observation. This documentation technique is used to strengthen the data and compare it with the data obtained through interviews and observations. The data obtained are in the form of documents related to the implementation of character learning strategies at MTs Islamic Boarding School Jember, such as books, syllabus, lesson plans, magazines, and character learning schedules. Literature studies were also used to strengthen the data that had been obtained by searching for research articles related to the implementation of character learning strategies at *MTs* Islamic Boarding School Jember.

Data Analysis

The data analysis used in the study was carried out in two ways: individual site data analysis and cross-site analysis (Yin, 2008). Individual site data analysis was carried out to analyze research data on the first site (MTs Al-Qodiri 1 Jember) and the second site (MTs Nuris 1 Jember). Data analysis was carried out by combining interview data with observations, documentation, and literature studies, so that this analysis process resulted in a strong interpretation of the data from each site. The results of this analysis obtained were served as the research findings on the implementation of the strategy of organizing, directing, and managing character learning at the first site (MTs Al-Qodiri 1 Jember) and the second site (MTs Nuris 1 Jember). From the research findings at each site, the next analysis process is cross-site data analysis. This analysis is intended as a process of comparing the findings obtained from each site as well as a process of integrating between sites. The steps in cross-site data analysis are as follows:

1. In the findings obtained from MTs Al-Qodiri I Jember, categories and themes were arranged, conceptually inductive analysis, and narrative explanations were made into certain propositions which were further developed into substantive findings I.

2. In the findings collected from MTs Nuris I Jember, categories and themes were arranged, conceptually inductive analysis, and narrative explanations were made which were arranged into certain propositions which were then developed into substantive findings II.

3. The findings of research I were then analyzed by comparing it with the propositions and substantive of findings II (findings of the two *madrasas*) as well as to find differences in the characteristics of each site as a theoretical conception based on differences.

4. In the final stage, a simultaneous analysis was carried out to systematically reconstruct and compile the concept of site I and site II equations. This final analysis was intended to compile a systematic conception based on the results of data analysis and theoretical interpretation which was narrative in the form of cross-site propositions which were then used as material to develop substantive findings in general according to the focus of the research.

The results of this cross-site analysis process resulted in research findings on the Cycle Model of Character Learning Strategy at MTs Islamic Boarding School Jember. To find out more about the flow of cross-site analysis, the following figure 1 presents the Cross Site Data Analysis Design.
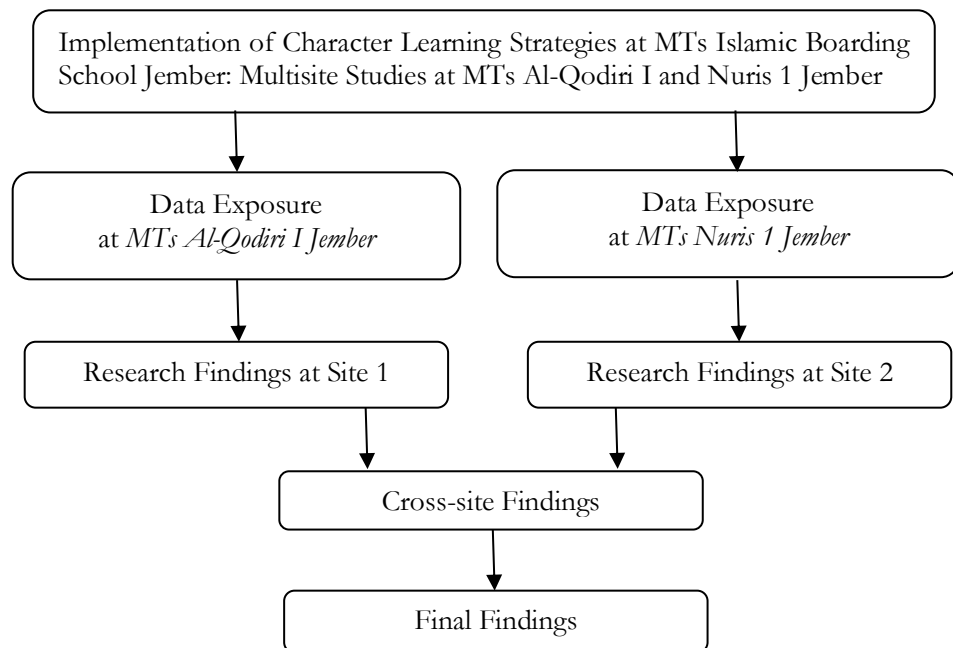

Figure 1. Cross Site Data Analysis Design (source: Bogdan dan Biklen, 2003; Yin, 2008; Lincoln & Guba, 1995)

RESULTS & DISCUSSION

The application of character learning can achieve the learning objectives when it uses learning strategies. Learning strategies are part of learning variables

which contain different ways to achieve different learning outcomes (Degeng, 2013). In the learning perspective, there are three learning strategies to achieve predetermined learning outcomes, namely the organizing, directing and managing learning strategy (Reigeluth and Merril, 1978; 1979; Reigeluth, 1979a; 1983a; Degeng, 2013). Likewise, it also happens in the context of the application of character learning at MTs Islamic Boarding School Jember. Both of the MTs apply these three learning strategies. The three-character learning strategies above are components of an integrative-interconnective cycle that are interrelated and have an impact between one strategy and another. Below is a picture of the character learning strategy cycle, which is as follows:
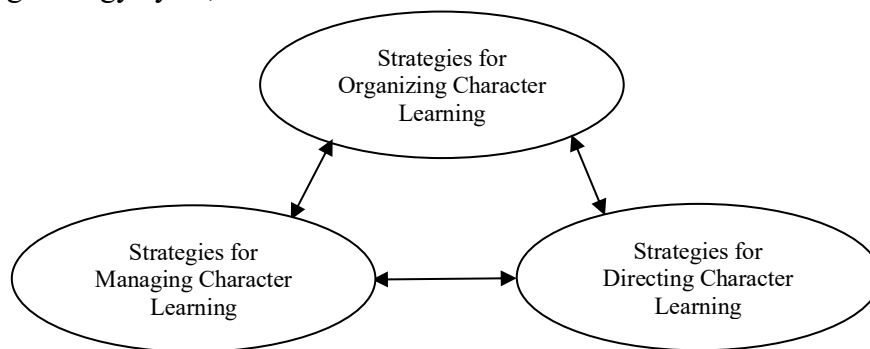
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          ┌─────────────────┐
          │   Strategies for │
          │ Organizing Character │
          │     Learning     │
          └─────────────────┘
         ↗                    ↘
┌─────────────────┐    ┌─────────────────┐
│  Strategies for │    │  Strategies for │
│ Managing Character │←→│ Directing Character │
│     Learning     │    │     Learning     │
└─────────────────┘    └─────────────────┘
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Figure 2. The Integrative-Interconnective Character Learning Strategy Cycle

The arrows connecting each domain of the character learning strategy are intended to emphasize the interrelated nature of each of the character's learning strategies. Strategies for organizing, transferring, and managing character learning do not function as separate parts, but they do mutually penetrate and influence each other in any way. When these three strategies run optimally, the character learning objectives will be effectively achieved.

The cycle pattern of character learning strategies has similarities and differences with the component cycle of Thomas Lickona's character learning strategy. The similarities, among others, lies in the pattern of arrows from one component to another. Three components which mutually influence each other, namely moral knowing, moral feeling, and moral acting (Thomas Lickona, 2012), as you can see in the following Figure 3:
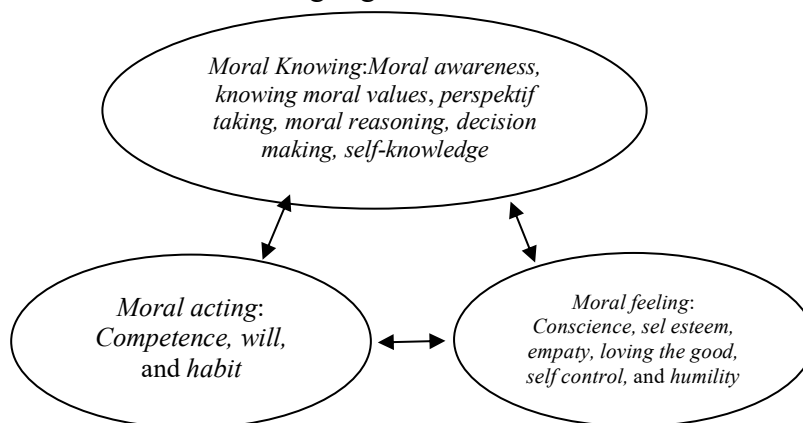
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          ┌─────────────────────────────┐
          │ Moral Knowing:Moral awareness, │
          │  knowing moral values, perspektif │
          │  taking, moral reasoning, decision │
          │    making, self-knowledge    │
          └─────────────────────────────┘
         ↗                              ↘
┌─────────────────┐         ┌─────────────────────────┐
│  Moral acting:  │         │     Moral feeling:      │
│ Competence, will, │ ←─────→ │ Conscience, sel esteem, │
│   and habit     │         │ empaty, loving the good,│
└─────────────────┘         │ self control, and humility │
                            └─────────────────────────┘
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Figure 3. Thomas Lickona's Character Learning Strategy Cycle

The difference lies in the focus of character learning strategies contained in the three-component elements. In this study, the focus of character learning strategies is broader than the focus of Thomas Lickona's character learning strategies. The focus of the character learning strategy as the results of this study includes the process which takes place before the learning begins, the process within learning activities, and after the learning process. While the focus of Thomas Lickona's character learning strategy lies in the process of character learning activities. Thus, the focus of the Thomas Lickona character learning strategy is narrower than the focus of the character learning strategy of this study. A detail explanation of the components contained in the character learning strategy will be described as follows:

Strategies for Organizing Character Learning

One of the important things in strategies for organizing character learning is to carry out various strategic steps. There are four steps in character learning strategies, namely: content selection, content arrangement, giving analogies, and giving summaries. First, content selection. The selection process requires the ability to analyze the content of each subject which then connects through one particular material. The results showed that the curriculum used at MTs Al-Qodiri 1 and MTs Nuris 1 Jember Islamic Boarding School is the 2013 curriculum. The curriculum comprised the content standards set by the government, in this case, the Indonesian Ministry of Religion Affair. The contents of this curriculum apply to all subject matter, including the subject related to the characters teaching in the Subject of *Akidah Akhlak*. These subjects are contained in core competencies and basic competencies. The contents of the subject for character teaching in the curriculum have been poured into the book of *Akidah Akhlak* Subject which is the main reference for students in the school. Content or material learning for character teaching the book of *Akidah Akhlak* Subject is related to the good and bad habits in life, manners in worshipping God, morals and immoral acts to yourself, manners to Parents and Teachers, morals and immoral act to fellow, morals to the neighbor, morals in adolescence and morals to the environment. In addition, there are materials related to modeling sample of moral applications such as the life model of the prophets, friends of *Ashabul Kahf*, and Companions of the Prophet.

The character book itself is not the only guidebook to be studied, but there are some other handbooks derived from the characteristics of pesantren that have been studied and developed. Those books are *Aswaja* books, student's *amaliyah* books, honest pocketbooks, and other books related to moral or character values. The content or material in the *Aswaja* book related to character learning material focusing on the values of *al-tawassuth*, *al-tawazun*, *al-iidal*, and *al-tasamuh*. All of these character values are applied in several aspects, namely *akidah*, *shari'ah*, Sufism or morals, social life among society, national life, culture, and preaching. The contents of the student *amaliyah* book contained character learning material is based on character values formulated by KH. Muhyiddin Abdusshomad and sourced from *Aswaja's* teachings, namely the values summarized in the 6S designation covering the act of smiling, greetings, being polite, being courteous, and complimenting. The 6S is derived from the Sufistic teachings of Ahlussunnah wal Jamaah Nahdlatul Ulama. This book is used inside

and outside of the school. While the content or material in an honest pocketbook is about the philosophy of Islamic based school, educational orientation, educational values, educational methods, assessment for students' daily routines, violation rules, classification of sanctions, records of types of violations, and teacher notes. The values in an honest pocketbook that must be understood and carried out by students are the values of discipline, sincerity, independence, simplicity and *ukhuwah Islamiyah*. The values contained in this honest pocketbook are sourced from the teachings of Sufi Sheikh Abdul Qodir Al-Jailani, practiced by K. Muzakky.

The character values in students' *amaliyah* books and honest pocketbooks that come from *Sufistic* teachings have a significant effect on students who can internalize and implement them in everyday life. Character values that come from *Sufistic* teachings will have an influence on life to control humans towards the right path, so that humans can avoid moral decadence, moral supremacist and so on (Gani, 2019). Nowadays, reinterpretation and re-contextualization of spiritual-Sufistic values is needed to adequately face challenges, in order to build upright rituals and social personalities.

These findings indicate that the main content or material learning character that must be learned is about the values that must be taught to students. The content or material that can be applied in character learning at school contains values (Lickona, 2012). Values are learned in character learning such as honesty, responsibility, fairness, discipline, caring, and so on. These moral values are required for all students to be carried out even though they do not want to. Moral values can be divided into two categories, universal and non-universal. Universal moral values such as treating others well, and respecting life choices, independence, and equality can unite all people wherever they are because humans naturally uphold the basic values of humanity and self-respect. Humans have the right and obligation to be held so that all human beings can act by moral values that apply universally. Whereas moral values that are non-universal do not carry moral demands as it is in the universal one. These are values attached to certain religions in the form of obligation (observance, fasting, and commemoration of religious holidays) which individually become a significant demand. However, this is not necessarily meant that other individuals would feel the same. So, these moral values are significant content or material to be taught to students.

If the character values learned at MTs Islamic Boarding School with the values formulated by Lickona, then there are several values related to the universal and non-universal values. The universal values in MTs consist of honesty, discipline, independence, simplicity, trustworthiness, patience, endeavor, gratitude, *qanaah*, obedience, sincerity, hard work, creative, productive, and innovative, expressing, intelligent, *husnudzan, tawaduk, tasamuh, ta'awun, al-tawassuth, al-tawazun, al-i'tidal*, smiling, greetings, being polite, and applauding. While the non-universal values are monotheism, repentance, *Tawakal*, and *ukhuwah Islamiyah*. However, when the division of those values is specified further, then there is some more division of values known. First, individual values. This value has a lot to do with the maturity of one's personality. These values are honesty, discipline, independence, simplicity, trustworthiness, patience, endeavor, gratitude, *qanaah*, obedience, sincerity, hard work, creative, productive, and innovative, expressing, and intelligent. Second, social value. This value has a lot to

do with one's behavior towards others. These values are *husnudzan, tawaduk, tasamuh, ta'awun, al-tawassuth, al-tawazun, al-i'tidal,* smiling, greetings, being polite, and applauding. Specifically for some values identified as the 6S values mentioned previously, this value is related to the attitude of people who interact or communicate directly with others.

Second, content arrangement. The research findings suggest that the arrangement of the content of the character learning material is adjusted to the arrangement of the materials presented within the book of the Akidah Akhlak Subjects. Basically, the sequence starts from general matters to more detailed ones or starts from more tangible material and some role modeling acts or examples. This strategy is inseparable from the elaboration theory (Reigeluth and Stein, 1983). The reason why teachers abide by this sequence is because it is in accordance with the content standards that must be followed by the school. In addition, by sorting out the content, it is a huge help for the teacher because they do not have to make the sorting by themselves. The teacher's job is to abide by the sequence of content that already exists and develop it following the conditions of students and schools. The content arrangement is as follows:

a. *Tilawah* (let's read verses of the Qur'an related to the character values);
b. *Tafakur* (let's contemplate on the contents of the Qur'an and the reflections before starting the lesson so that students can raise questions about something to be learned);
c. *Mulahazah* (let's observe the picture and students give their opinions, so that students appear to be critical towards a place or event);
d. *Tafahum* (let's understand the concepts or materials that are in accordance with the core competencies and basic competencies which contain the values and examples of their application in daily life;
e. *Wazifah* (students' assignments as the evaluation material for students' understanding of character learning materials that have been learned;
f. *Khulasah* (let's conclude the material to make it easier for students to remember the character lesson material);
g. *Muzaharah* (showing the ability of students in the form of activities so that they can perform their abilities both individually and in groups related to the material that has been learned;
h. Attitude assessment (students fill in an evaluation column of student attitudes and make some notes about the characters carried out every day;
i. *Tamrinat* (let's practice to solve a collection of questions in one chapter that has been learned;
j. *Mahfuzat* (some quotes that are presented and learned with).

Third, giving an analogy. The results of this study show that the analogy conducted by the teacher in the learning process is in the form of pictures and stories/role modeling acts of prophets, the principal of *pesantren*, and so on. The objective of this particular matter is that students can easily understand the knowledge or the new material learned. This is in line with Reigeluth (1983) who

says that the analogy is very important because it can facilitate the understanding of new knowledge by comparing it with the knowledge possessed by the student. Concerning this issue, The closer the similarity between the knowledge that is made into an analogy, the more effective the analogy is (Degeng, 2013). Analogy should be given before the latest knowledge is taught or presented. Likewise, some analogies can be used to explain a concept, or procedure, or also a principle, especially if the individual differences between the learners are very visible. In the context of character learning, giving analogies is a significant aspect. The analogy is given by the teacher so that the contents or material of character learning can be understood by students. Teachers must provide material about the values of life obtained through examples, or role modeling act taught through direct learning (Lickona, 2012). Besides, the teacher also tells stories about morals, because such stories are a much-loved teaching instrument. Thus, giving an analogy in character learning is an effective effort so that students understand the material within the character learning that they have learned.

Fourth, making a summary. This strategic step is an effort to review the material that has been learned. This is important for the teacher to maintain retention by giving a brief statement about the content/subject matter that has been learned. The findings of this study indicate that: a) summary has been made by the author of the *Akidah Ahklak* Subject book; b) at the end of the learning process, students read the summary; and c) students and teachers sometimes make a summary in the middle of the learning session and at the end of the learning session. The summary making in the middle of the learning process is taken after learning about one character value and right after the end of the discussion. There are two types of summaries introduced by the elaboration theory, internal summaries (internal summarized), and external summaries (within-set summarized) (According to (Degeng, 2013). Thus the findings of this study on the summarizing model in the character learning adopted from the elaboration model of summary making. The making summaries process done by the teacher and students is delivered when the subject matter has been taught. This is done by the teacher so that students can gain complete knowledge of the material learned by students. Thus, these findings also show that in an attempt to make a summary, the teacher tries to involve students (inviting, guiding, liking, or pointing students) in the summary. This shows that teachers carry out interactive learning with students actively. This method is very important because principally students are the ones who learn and teachers function as facilitators, motivators, and mentors for their students in the learning process.

Strategy for Directing Character Learning

The directing strategy in the learning process refers to the method used to convey or direct the learning itself to students, as well as receiving and responding to the inputs or feedback from students. Degeng (2013) explains that after all, the directing strategy that is chosen and will be implemented must consider some of the variables such as time, media, personnel, and money. The following is a discussion related to the elements of directing strategy in character learning. *First*, the use of learning media. Research findings at MTs Islamic Boarding School Jember suggest that there are six elements of media used in character learning:

a. Persons (human resources). This media has a very big role as a medium for character learning in the research findings in which it is related to the role of the teacher. At *MTs* Islamic Boarding School Jember, in addition to the teachers who are arranged as learning media, several people are also considered to 'the teachers', such as the principal and principal's family, *Imam manaqib*, all teachers, *ustadz* in boy's dormitories, *ustadzah* in girls' dormitories, boarders and parents of students. They all have a very big role in shaping the character of students. They all have a very big role in shaping the character of students. All of them have almost the same functions as the *Akidah Akhlak* teachers in schools, except in terms of the assessing process or control which focus only on the oral and written aspects of the honest pocketbooks. For their existence, the learning can be more meaningful because it comes from competent people.

At MTs Islamic Boarding School Jember, teachers as a medium for character learning have several roles. One of the roles that the teacher has, namely: a) manager or organizer of learning ranging from learning instruments to learning activities such as from the academic calendar process to the final evaluation process; b) learning designers to design the planning process, implementation, and evaluation of character learning. This role is performed before learning takes place; c) teachers who direct the character learning materials so that character values are embedded in students, because teachers have the capacity, experience, and interest in learning; d) facilitators or media to facilitate students in independent or group learning activities, answering student's questions and re-explain material that has not been understood, as well as facilitate various learning instrument students need; e) motivators or motivating students who have low learning motivation such as students who are sluggish, sleepy, or less enthusiastic in learning. Teachers must always provide encouragement or support to always have and carry out praiseworthy or good character values in the daily basis; f) evaluators or evaluating character learning to determine the level of knowledge, understanding, and success in delivering character learning in everyday life. The teacher assesses the character-building process of students in written and oral form, from the beginning of the process up to the end of the process, inside or outside of school environment; g) teacher need to be the role model to be looked up to. Teachers must show good examples in pedagogical, social, personal and professional aspects, because this is in accordance with the demands of the law as a professional teacher; and h) parents who always nurture, guide, educate and love the students to become morally and smart children. At the moment when the parents of the students give their children to the boarding school or dormitory, it means that the burden of responsibility as parents must also be acted out by the teacher. In other words, teachers must consider the students as their children.

The role of teachers in character learning was also conveyed by Thomas Lickona. The role of teachers in character learning into three, namely (Lickona, 2012): a) caregiver (giving compassion). Teachers must treat students with

respect and compassion. The basic form of moral learning is the treatment we receive. Peter McPhail as a moral teacher from England explained that children will feel pleasure when they are treated with kindness and warmth. Their main source of happiness is being treated as such. Furthermore, when children are supported with such treatment, they will be happy to treat other people, animals, and even inanimate objects with kindness and warmth; b) role model. It is often said that "the values of life are gained not taught." this is not entirely true. The truth is that the values of life are obtained through good examples and taught through direct explanation; and c) mentors. A professor of psychiatry for youth at Einstein College of Health Dr. Harvey Greenberg explained that youth nowadays are faced with a hopeless culture with no life values that fence them off, so they act as they please. They need a mentor or advisor. It is usually the teachers who advise them, but the teachers rarely do this now because they get angry more often or such a matter just tire them out.

b. Message. The message conveyed in character learning is under the 2013 curriculum standards. Character learning messages are sourced in the *Akidah Akhlak* Subject book which contains learning material in the form of facts, concepts, values or principles, and procedures. Besides, character learning messages are also in honest pocketbooks, *aswaja* books, student *amaliyah* books containing the 6S values that have been formulated and always delivered by Principals, the *Ta'lim Muta'aalim* Book, *Adabul 'Alim*, *Tanbihul Ghafilin* and *Taysirul Khallaq*.

c. Material. The materials used by teachers in character learning are the *Akidah Akhlak* book published by AQILA Publisher in 2016, honest pocketbooks, *aswaja* books, and values formulated by the Principals in student manuals at the dormitory. Meanwhile, other materials are also used such as books, newspapers, articles, or even material from the internet. Lickona (2012: 259) states that at all levels of education, literature, or character learning materials are getting more attention again because they have become teacher assets. At college and high schools, Susan Resneck Parr's excellent book, "The Moral Message from Stories," tells a teacher on how to make students to be more sensitive to ethical questions and the care that certain novels raise. So, novels about morals are widely used as literature or character learning materials in tertiary education institutions and secondary schools.

d. Instrument. In carrying out character learning, the teacher uses several learning instruments in the form of netbooks, LCD projectors, power points, pictures, printed materials or photocopies, markers, blackboards, erasers, and ballpoints. The objectives of these instrument usage are: 1) to improve and facilitate students' understanding of the character learning material; 2) to make variations in the transferring of character learning materials so that students do not get bored.

e. Technique. The techniques/methods used in delivering the character learning are varied and collaborative which combine a number of methods in learning. This is since character learning requires various learning methods based on the material taught. Among the methods are discussion, groups, lectures, questions

and answers, stories, demonstrations, assignments for both groups and individuals, role-modeling, direction and guidance, habituation and training, environmental creation, and assignments. The techniques/methods used by the teacher are closely related to conditions (availability of media) and competencies to be achieved. For example, the teacher can use the assignment method by asking students to write down character value activities that are carried out in everyday life. Likewise, the teacher can do this if the expected competencies are in accordance with the assignment. These techniques are identical to the techniques or methods proposed by Thomas Lickona. In character learning, Lickona (2012) suggests that teachers use various methods, namely 1) using cooperative learning; 2) encouraging reflection in moral education; 3) increasing the level of moral discussion; 4) teaching controversial issues; and 5) teaching children to resolve conflicts. These five techniques will be very effectively applied in character learning.

f. Setting. The setting used in character learning is in the classroom, outside of the classroom, and outside of school such as around the boarding schools, dormitories, and mosques. The use of the setting is adjusted to the content/learning material. In practice, most of the settings used are classrooms, because generally learning content can still be carried out in the classroom. The use of a setting other than the classroom has its value for students, because it has a different nuance from what is generally occupied. Optimizing character learning is not only done in the classroom but also outside the classroom or school. Schools, including learning in the classroom, are increasingly being asked to provide more education with more serious moral education problems, but only receive insignificant support (Lickona, 2012). Therefore, schools, parents, and society must work together to realize the goals of character learning. Schools and parents as the main companion or partner in value education.

From the various uses of the learning media mentioned previously, it will influence the effectiveness of character learning. In particular, the distinct values of learning media that can encourage the importance of its use in learning are explained by Gerlach and Ely (1971), who said that the media has: a) fixative features, the ability to capture, store, and then display an object or event. With this capability, it is possible for an object to be photographed, drawn, or recorded, then stored, and when it is needed, it can be displayed again for observation purpose; b) manipulative privileges, the ability to reproduce an object or event in various ways as it is needed. An object or event can be displayed with various changes, sizes, speeds, and its appearance can be repeated over and over; and c) distributive features which deal with the appearance of an object or event that can reach a large audience, and even spread over a very wide area, such as the use of TV, radio, and newspapers. Additionally, to describe directing strategies, there are several categories found. At least five categories of instructional media that must be considered: a) the level of accuracy of the representation it creates, b) the level of interaction it can cause, c) the level of distinct abilities it has, d) the level of motivation it generated, and e) the level of cost it required (Degeng, 2013). Thus, five categories are needed to be described within directing strategies.

Second, student interaction with learning media. The essence of learning actually lies in how the student interacts with the learning media. Interaction refers to the activities carried out by students and how the role of the media in stimulating student learning activities. Learning activities carried out by students are a form of direct or indirect interaction with learning media. The interaction referred to is the interaction between students and people, materials, tools, techniques, and settings.

The findings of this study indicate that student interactions with learning media are carried out in a varied and collaborative manner. The state of this interaction is indicated as follows, namely: *first*, the interaction between students and people as a learning medium in character learning is the interaction of students with teachers, Principals, *ustadz*, and others. The interaction between students and teachers varies greatly with both direct and indirect forms of communication. *Second*, student's interaction with messages is characterized by the attention and actions of students in learning such as seeing, listening, taking notes, asking questions, answering character learning messages, and so on. *Third*, student's interactions with materials arise when students read and observe the contents of the book or doing the exercises in the character learning books within *Akidah Akhlak* Subject. *Fourth*, student's interaction with the instrument, one of which is: 1) student interaction with ballpoints and paper or books used when students are asked to work on assignments which to pay attention to pictures, making questions and giving comments; 2) student interaction with markers and the blackboard is used when students are asked by the teacher to write the results of their assignments on the blackboard; 3) student interactions with pictures are always used in every character lesson; and 4) students' interactions with printed and electronic media such as netbooks, LCD projectors, and power points are rarely used during character learning. *Fifth*, interaction with a variety of techniques used which are collaborative, namely lectures, questions and answers, telling stories, discussions, observations, problem-based learning, demonstrations and assignments for groups and individuals, modeling, direction and guidance, habituation and training, and creational environment related to character learning inside and outside of the school. *Sixth*, interaction between students and settings is carried out at school and outside of school.

Character learning is a subject that seeks to shape student behavior so that student interaction with the setting does not only take place at school in the classroom but the interaction also takes place outside of school. The interaction of students with this setting always requires a monitoring process, especially for activities carried out outside the classroom and outside of school so that learning runs effectively, either directly or indirectly, such as by using an honest pocketbook which is a tool for developing student character.

This varied and collaborative interaction with the media will affect the character learning outcomes. The media used in character learning can enrich and increase learning interactions and arouse students' enthusiasm and motivation (Degeng, 2013). Basically, learning events occur in students when they interact with the media, including from the sources of people, messages, materials, tools, techniques, and settings. Based on this opinion, the existence of learning media is an absolute requirement for learning to occur. Likewise, students as learners can get more benefits when they learn by using the appropriate media according to their

privileges. Thus, students can interact well in character learning when it is in accordance with the media used, so that students can make use of independent study or in groups.

Third, the form (structure) of learning. Research findings on the form of character learning show that there are three forms: classical, independent, and group (large and small). The form of classical lessons is usually at the beginning of learning activities such as in reading Al-Qur'an verses and explaining character learning materials. The form of independent learning is applied when all students are expected to work independently as if students are learning character learning materials themselves. The form of group learning is applied when students are expected to work together in groups or discuss both small and large groups. Group learning is carried out in large or small groups by considering, among other things, the amount of the character learning materials being learned. In this case, within the group learning, it is expected that a process of collaboration or discussion to understand character learning material or to complete the assignments asked by the teacher to take place.

The form of character learning that occurs within such a learning environment will become a medium for the development of students' character. Class meetings or learning places will provide experiences in democracy, making students partners in creating the best possible atmosphere in the classroom (Lickona, 2012). It changes dynamics and deepens the bond between teacher and class, increasing the influence of the teacher as a model and mentor, and at the same time expanding student roles and responsibilities. Within the process itself, it can help to increase the morality or character building within the group as well as individual members in the learning process.

Strategies for Organizing Character Learning

In achieving the basic competencies as it is stated in the curriculum, in managing thematic learning, the teacher must consider the amount of time and characteristics of students. Learning management discussed in this section, includes; scheduling the use of learning strategies, motivational management, recording student learning progress, and learning control.

First, arranging the schedule of character learning strategies routine. In this matter, it refers to the arrangement process about when and for how long students use each component of the learning strategy and use a type of media. The scheduling process of character learning strategies routine at MTs Islamic Boarding School Jember is different from other MTs, both for non-boarding and boarding schools. MTs Islamic Boarding School greatly facilitates the character learning process, because this it implements character learning for 24 hours systematically and integratively between learning in schools and *pesantren*. MTs Islamic Boarding School also generates a close partnership between students and teachers (Fawait et al., 2020). In addition, this system will also create a student-centered learning environment that is in line with cultural values existing in schools and Islamic boarding schools. Creating such a quality school environment is a preventive effort to reduce unwanted student's behavior and increase student's potential (Arsih et al., 2019).

Concerning this matter, research findings at MTs Islamic Boarding School show that the implementation of character learning is carried out for 24 hours because this school implements the Islamic Boarding School system, in which every learning activity in schools has been integrated with the learning process outside of school, they are also related and influence each other. Such a system will instill the Islamic character values more effective. In general, the scheduled 24-hour activities at MTs Al-Qodiri 1 and MTs Nuris 1 Jember are identical yet they are also different. What they have in common is that both MTs schedule student activities for 24 hours. Meanwhile, the difference lies in the several programs prepared by them. At MTs Al-Qodiri 1 Jember, the arrangement of the routine activity for 24 hours is: 1) getting up before dawn; 2) taking shower before dawn; 3) morning prayers in congregation; 4) 'the dawn program', learning Arabic and the *Kitab Kuning* (Islamic book). This program ends at 06.00 am. Then they carry out the *dhuha* prayer and after that they go to school; 5) the formal school starts from 07.15 am-4.30 pm. Students are given 4 breaking periods; 6) midday prayer in congregation. At 1.40 pm, students go to the formal school again; 7) Afternoon program, namely continuing formal schooling, resting, and praying together. At 16.30 WIB, the students returned to the dormitory for taking a rest and preparing for *maghrib* prayer; 8) *maghrib* prayer in congregation, central *majlis ta'lim*, and prayer *Isya* 'in congregation; 9) doing evening program up to 8:45 pm and taking a rest; and 10) midnight prayers in congregation, vocab/*mufrodat* deposits and rest. At MTs Nuris 1 Jember, the routine activities are: 1) at 07.00-15.00 am, students study at school; 2) at 3.00-5.30 pm, students perform *Asr* prayer in congregation, *ratibul haddad*, cleaning, doing some sports and so on; 3) at 5.30-7.00 pm, students perform *Maghrib* prayers in congregation and learn to recite the Qur'an; 4) at 7.00-8.30 pm, students carry out the *diniyah* school. In this case, there is also material on morals that comes from the *Akidah Akhlak* book; 5) at 8.30-10.00 pm, students review the lessons that have been learned; 6) at 22.00-03.00 pm, students taking a rest or sleep; and 7) at 03.00-07.00 am, students pray *sunnah tahajjud* and *subuh* in congregation, doing some exercises, and so on.

The schedule arrangement for specific character learning is arranged by the *Akidah Akhlak* Subject teacher before teaching in the classroom. The findings of the study indicated that the number of hours of character learning in the *Akidah Akhlak* Subject at both MTs was carried out for 2x40 minutes or to 80 minutes. The arrangements that have been carried out by the *Akidah Akhlak* Subject teachers are: 1) the initial activity period is about 5-10 minutes. The learning activities carried out such as; greetings, asking about the condition of students, taking students' attendance, reading verses of the Al-Quran related to the character values to be studied, translating and reflecting on the contents of these verses, instructing students to pay attention to the pictures in the manual and provide opinions, giving apperceptions and explaining learning objectives; 2) the period of core activity is around 60-70 minutes. The learning activities carried out such as providing introductory explanations for the material about values to be studied, asking students to study on their own, forming groups, explaining learning outcomes, giving a question and answer session, doing case assignments individually or in groups, giving demonstrations, giving exercises or answering questions, and so. So, there are many variations used; and 3) the period for closing activities is about 5-

10 minutes. The learning activities carried out are concluding learning outcomes, giving advice and motivation to students, giving homework when the time is insufficient, delivering the next material to be studied, and greetings.

Second, the learning progress documentation. The findings of this study indicate that the learning progress documentation has been implemented at MTs Islamic Boarding School. Monitoring student learning is carried out on a daily basis, but not everything is recorded in the teacher's diary. The documentation of student learning progress is carried out based on the results of daily tests, assignments, mid-semester and final test. This is done to determine student learning progress in the running semester. The results will be included in the educational report book. Moreover, inside and outside of school, if a student is known to have a bad character or violates regulations, his behavior will be reported verbally or in a written form through an honest pocketbook and he will be reported to 'BK' (counseling teacher). If he keeps on doing it or keep violating the rules, he will be reported to the vice principal for students' affair as well as to the principal himself. For teachers, when they find any cases related to characterless students, then those students will get a low score. Student learning progress documentation aims to find out the results of students' character learning learned, so that this document or record will be a reference for teachers to identify the effectiveness of the planning and designing stage that have been made by the teacher.

This learning progress documentation reflects that the assessment is optimally done by the teacher. Records of student progress are needed to make decisions whether or not certain students should be given further motivational strategies after passing certain learning activities. Besides that, it can also be used to assess the effectiveness of a learning strategy (Degeng, 2013). Through the documentation on student learning progress, it serves as information for teachers to make decisions about whether or not to improve the learning strategies applied.

Third, motivational management. Motivation to learn is an impetus for students within the learning process to make changes in the behavioral aspect. At MTs Islamic Boarding School, teachers carry out motivational management from the beginning up to the end of the learning process, from the beginning of the meeting to the end of the meeting in the final test, and from inside to outside of the classroom. The motivational management within the learning process carried out at MTs Islamic Boarding School has a major role in the success of the learning process itself. This illustrates how important motivation is in learning and how important it is for teachers to manage student motivation in learning, because if students have high motivation then their activities will become more focused, attentive, and controlled. However, the learning motivation is temporary which can change at any time. Sometimes students have high motivation to learn and sometimes they do not. Therefore, every teacher should be able to manage students' learning motivation in various effective ways. This has become the importance of the role of the teacher as a motivator in learning. In other words, it suggests that the teacher needs to always to raise, improve or develop and maintain student learning motivation. By having high motivation, the students can effectively learn something.

The motivational management carried out by the teacher is also shown in an effort to grow, maintain, and increase students' motivation. There are various ways

that teachers can do related to motivational management, both in verbal and non-verbal forms. The teacher's efforts in managing motivational can be seen in learning activities, where teachers, from the very beginning, has motivated students in ways such as giving greetings and inviting students to pray before starting the learning process and the teacher invites students to read and contemplate as well as translate the verses from Al-Quran together. One of the terms used by the teacher to motivate students is "Please read the prayer together", "Have you observed it ?," What is the meaning of the picture? "," Correct "," Are there other students to add some comments? ", "Yes really", "good", and "all of you must read, contemplate and imitate what the Prophet Yunus had done in everyday life ". At the end of the lesson, the teacher provides motivation to students. It is done in the form of giving assignments outside the classroom, such as assigning students to make portfolio assignments such as looking for examples of behavior that illustrate the application of character values obtained from the media or events in society. According to Suciati and Irawan (2001), they said that in the learning process, students' motivation is reflected through persistence that is not easily broken to achieve success, even though it is experienced with some problematic situations. Students who are motivated are also shown through the intensity of their performance in performing a task.

Fourth, learning supervision. This is an important effort of the learning management strategy so that the learning process is in accordance with the individual characteristics of students, because it becomes the basis for describing the learning management strategy. Learning supervision refers to the freedom given to the learners to choose the part of contents being studied, the pace, the components of learning strategies, and the cognitive strategies used (Degeng, 2013). Research findings at MTs Islamic Boarding School show that teachers give freedom to students to carry out learning activities covering the aspect of with whom they study, where to study, choosing friends in groups activities, and where to sit. If there are students who are mischievous to perform a bad character and having low motivation, the teacher will supervise these students to cooperate as well as increasing their motivation in the learning process. Furthermore, the teacher gives freedom to students to answer questions and complete other teacher assignments as well as giving freedom to choose friends in doing the assignments.

Giving freedom to students in the learning process can be seen as an indicator that the teacher realizes the importance of this as the learning supervision. Learning supervision carried out by teachers at MTs Islamic Boarding School can provide positive values in character learning. The giving of freedom to students triggers students' pleasure and initiative in learning so that they do not feel pressured and can perform independent learning. If students are given the freedom to supervise their learning as they want to, then learning management will be more based on the students' tendencies, so that students can create independent and fun learning (Degeng, 2013). In recent years, how students learn, organize their learning (Tortop, 2015), the assessment process of their learning activities will be the concept of visionary independent learning (Zimmerman & Schunk, 2004). Thus, the characteristics of the student will be very influential in choosing the management strategies related to how to organize learning, especially the components of the learning strategy, to suit the individual characteristics of the

student. Also, if the supervision is carried out by the learning media (especially the teacher), then the media has a more important role in determining which part of the content should be studied first, which content should be learned next, and which component of the strategy should be used.

MTs Islamic Boarding School also has its own instrument to supervise the application of character learning values. This instrument is in the form of an honest pocketbook. This honest pocketbook directs students to be honest with themselves. When he or she does bad character behavior, the student must record his behavior in the honest pocketbook. This honest pocketbook is one of the ways to independently discipline students' moral or character. This method is by the expectations desired by Thomas Lickona in implementing character learning. Thomas Lickona (2012) wants students to have moral discipline. This discipline will be the reason for the development of students to respect the rules, respect for others, the authority of the teacher (recognition), the students' sense of responsibility for the good of their character (habits), and their responsibility for morals or character in a community in the classroom.

CONCLUSION

This study provides evidence that MTs Islamic Boarding School is an Islamic educational institution that is very effective in establishing and developing character values in students through the application of an integrative-interconnective cycle model of character learning strategies. In this model, there are strategies for organizing, directing, and managing character learning that are interrelated and have an impact from one strategy to another. *First*, the implementation of the organizing character learning strategy. The teacher must organize the content or character learning material because the implementation of this strategy will make it easier for the teacher to deliver and manage the character learning. *Second*, the implementation of the directing character learning strategy. The directing of character learning strategy will not run optimally if the content arrangement and management of character learning is not carried out by the teacher. *Third*, the implementation of the character learning management strategy. Management of character learning strategy is in dire need of the results within the organizing character learning and directing character learning strategy, so that teachers can manage time, steps, learning progress documentation, motivational and supervising character learning implementation.

The application of this cycle model at MTs Islamic Boarding School has its own characteristics compared to other educational institutions. The materials or character values studied are a combination of the formal curriculum in schools and the typical Islamic boarding school curriculum influenced by *Sufistic* teachings. The learning process is organized effectively by MTs Islamic Boarding School through the process of determining, structuring the order, analogy, and summarizing the content of character learning. Various media and forms of interactive, collaborative, and varied learning activities are used so that the implementation of character learning content is easy to understand, internalize, and practice in everyday life. To make it more effective, the management of character

learning is also carried out. Character learning is not only implemented in the classroom and focuses on cognitive aspects, but character learning is also applied outside the classroom and school. Character building is scheduled for 24 hours and is complemented by a continuous process of monitoring, motivational management, and supervising process.

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