



Management

## **TRANSFORMATIONAL LEADERSHIP IN CHARACTER EDUCATION MANAGEMENT IN MADRASAH ALIYAH PROVINCE JAMBI**

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### **Abstract**

This study aims to describe the transformational leadership style in managing character education in MAN Jambi Province. This study used a qualitative approach with case study design. Research result; Transformational leadership factors have not been optimal in managing character education in MAN Jambi Province due to two factors; First, internal factors are; 1). Some heads and teachers do not fully understand the nature of character education 2). There is no guidebook that becomes guide 3). Students are not boarded up, so they are not full in character. Both external factors are; 1) Ministry of Religion Office has not yet instructed concretely about the management system of character education in Madrasas 2) Many parents of students still do not care about children's character education.

Transformational leadership style Head of MAN 3 Jambi Province, can be seen from several indicators 1). Madrasah head who always brings change, 2). Communicate effectively, 3). Encourage subordinate performance, (d). Harmonize the work environment, (e). Improve ability continuously. The management model is planned, implemented, evaluated in an integrated manner with the management of the madrasah, its application through three main channels, namely (1) integrated through learning activities, (2) integrated through extracurricular activities, and (3) integrated through civilizing or habituation activities.

Research conclusion; Transformational leadership of the head of Jambi Province madrasah madrasah has not been optimal in managing character education, but the content of planting character values goes naturally along with the learning system at the madrasa which is based on Islamic character.

**Keywords:** Transformational Leadership; Character Education Management.

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## 1. Introduction

Leadership is one of the issues in management that is still quite interesting to be discussed today. The mass media, both electronic and printed, often displays opinions and talks that discuss leadership. In an Islamic perspective, leaders are quite fundamental in the social order. He occupies the highest position in the community building. Like the head of all members of the human body, its role determines the journey in realizing human benefits. Not only benefits, a leader also has a big responsibility to regulate and oversee the establishment of Allah's Shari'a on the face of the earth. Islam as a blessing for all humans, has put the problem of leaders and leadership as one of the main issues in his teachings.

A good leader is a leader who is able to build values and norms with their members. The conditions of the leader are to have good physical and spiritual health, to hold fast to the goals to be achieved, to be passionate, honest, capable in giving guidance, to be quick and wise in making decisions, to be intelligent, capable of teaching and to trust in good and trying to achieve it.

According to Burns, quoted by Sudarwan Danim explained that transformational leadership is a leadership model that involves all elements of organizational members, society in leadership, while Bass develops Burns theory, that transformational leadership is someone who increases individual and group self-confidence and tries to move subordinates' attention to achieving and developing existence.

According to Danim, transformational leadership is able to inspire others to see the future optimistically, project an ideal vision, and be able to communicate subordinates that the vision and mission can be achieved. Transformational leaders try to build awareness of their subordinates by calling for great ideals and high morality such as glory, togetherness, and humanity. A leader is said to be transformational measured by the level of trust, obedience, admiration, loyalty, ownership and respect for its members. The implication is that organizational members are always motivated to do better things to achieve organizational goals.

For the advancement of the Madrasah era of the current technology is really needed leadership style that is truly elegant. The purpose of elegen here is to illustrate that Madrasahs need true leaders, effective, productive, conflict solvers, supporters of change, accomplished communicators, determinants of work standards, discipline builders, creators of a good work climate, and able to accommodate the environment.

The complexity of the true leaders mentioned above is the reality of transformational leadership. As Bass said that quoted by Robbin gives four characteristics of transformational leadership, namely charismatic, inspiring, having intellectual stimuli and individualized considerations. For more details, these four characteristics can be described as follows: (1) charismatic, giving the organization's vision and mission clearly, instilling pride, gaining respect, support and trust from subordinates or colleagues; (2) inspiration, communicating high expectations, using symbols to focus efforts on expressing important intentions in a simple way, (3) having intellectual stimuli, promoting intelligence, building learning organizations, rationality, and providing solutions to the problems under study; (4) considerations that are individualized, give personal attention, treat each employee individually, train and advise. The steps in implementing character education in the education unit compiled in the 2011 guidebook are character education models that are applied in

public schools. The character education model that I mean is the pattern of the application of character education, the pattern can be more clear in the following figure;

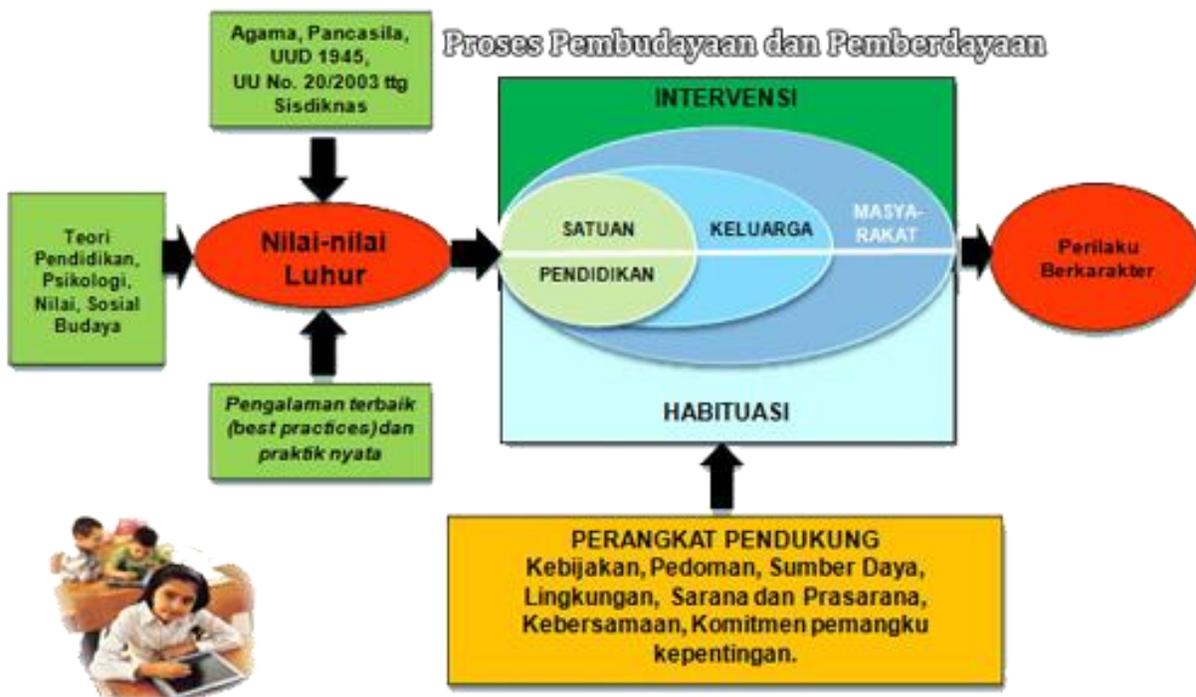


Figure 1: The Application of Character Education

The concept of character education in public schools actually has substantive similarities with the madrasa education system, the difference being in the values that can be used as a guide. The concept of character education philosophically refers to anthropocentric truth, and madrasas refer to theocentric (religion). Socio-historically the madrasa education system is a character-based character education or education model that is suitable for conditions in Indonesia.

The character education that has been proclaimed must be managed effectively, because if not then character education is only a theory and rhetoric in the world of education. Management is a series of work or effort carried out by a group of people to do a series of work in achieving a certain level. While the management of education is a structuring of the field of educational work carried out through activities of planning, organizing, staffing, coaching, coordinating, communicating, motivating, budgeting, controlling, monitoring, evaluating, and reporting systematically to achieve quality education goals.

The phenomenon that is in the field, when the author conducted a grand tour at three State Islamic Senior High Schools in Jambi Province. In general the authors observe that; this transformational leadership style already exists in the three figures of the Jambi Province Madrasah Aliyah Head (M. Zakri Head of MAN 3 in Jambi City, Tafsirudin Head of MAN 2 Tebo and Hafiz Head of MAN 1 Sarolangun). This can be seen from the following transformational leadership indicators checklist;

Table 1: Transformational Leadership Indicators MAN Provinsi Jambi

No	Indicators	Zakri	Tafsirudin	Hafiz
1	Reformer		-	-
2	Give an example			
3	Encourage the performance of subordinates			
4	Harmonizing the work environment	-	-	
5	Empower subordinates			
6	Acting on the value system			
7	Improve ability continuously			-
8	Able to deal with something complicated		-	

From the checklist table above it can be assumed that the three heads of MAN already have transformational leadership styles. This is important for the author to emphasize, because to carry out character education in the current madrasa, once again the head of the Madrasah is needed who has a transformational leadership style. Because the responsibility for carrying out or not a character education program depends on the head of the madrasa, character education cannot be carried out by authoritarian or transactional leadership styles, because leadership figures who can manage character education can not only govern subordinates but also become role models and inspiration for their subordinates , so that his subordinates want with a high awareness to respond, doing with enthusiasm every transformative message that is planned by the head of the Madrasah.

## 2. Theoretical Basis

### 2.1. Transformational Leadership

Leadership in education can be interpreted as a readiness, the ability possessed by someone in the process of influencing, encouraging, guiding, directing and moving others who have to do with the implementation and development of education and teaching, so that all activities can run effectively and efficiently, which in turn can achieve the education and teaching goals that have been set.

Miftah Thoha argues that: "Style to leadership is a norm of behavior used by someone when the person tries to influence the behavior of others or subordinates" In carrying out the wheels of leadership, a person has his own style. Style is a way of behaving that is typical of one's leader towards the members of his group. The following types of leadership styles: Autocratic type or style, paternalistic type or style Charismatic style, type or style of laissez faire, democratic type or style, militaristic type or style, transformative type or style, visionary type or style.

Among the many leadership styles, one interesting style is transformational leadership style. Before entering into an explanation of transformational leadership, first the writer wants to explain the meaning of transformational. Transformational leadership is built from two words, namely leadership (leadership) and transformational (Transformational). The term transformational comes from the word trans (displacement) formational (transformed form), transformed to change something completely and usually in a good way or to transform, which means transforming or transforming something into another different form, for example transforming a vision into reality, or changing something the potential to be actual. Transformational therefore contains the meaning

of sifat-sifat that can change something into another form, for example changing potential energy into actual energy or achievement motives into real achievements. Transformational leadership leads HR which is directed towards the growth of sensitivity in fostering and developing organizations, developing shared vision, distributing leadership authority and building the culture of school organizations that are imperative in school restructuring schemes.

Transformational theory is often referred to as relational theories of leadership. This theory focuses on the relationships formed between leaders and followers. Leaders motivate and inspire or inspire people by helping group members understand their potential to be transformed into real behavior in order to complete basic tasks and functions in togetherness. Transformational leaders focus on group member performance, but also want everyone to fulfill their potential. Transformational leaders are usually have high ethics and moral standards.

Transformational leadership is a leadership style that prioritizes the opportunity and / or encourages all elements in the school / madrasah to work on the basis of a noble value system, so that all elements in the madrasa (teachers, students, teaching staff and other staff, parents of students, society and so on) willing, without coercion, to participate optimally in order to achieve the goals of the madrasah.

Transformational leadership is oriented to the process of building commitment towards organizational goals and giving trust to followers to achieve certain goals. The various forms of leadership style were implemented in carrying out all education policies which included among others conducting guidance on all education personnel, implementing educational programs, and various forms of realization of the program itself.

According to Yukl, there are several tentative guidelines which are work steps that need to be implemented by leaders who try to inspire and motivate their followers/ subordinates. The guidelines for transformational leadership are as follows:

- Express a clear and interesting vision. Transformational leaders must strengthen existing vision or build commitment to a new vision. Because a clear vision of what can be achieved by the organization or what the organization will be, will help someone to understand the goals, objectives and priorities of an organization.
- Explain how this vision can be achieved. Transformational leaders are not enough to just convey an interesting vision, but must be able to convince their subordinates that the vision is possible and make clear relationships with reliable strategies to achieve it.
- Acting in secret and optimism Subordinates will believe in a vision if the leader shows self-confidence and conviction and is optimistic that the group will succeed in achieving its vision.
- Show confidence in followers. Leaders must provide motivation and confidence to the subordinates that they can achieve the vision that has been set, so that subordinates are aware and confident that they can get success to do something similar as done by their predecessors, even better.
- Symbolic uses to emphasize important values. Dramatic and symbolic actions are sometimes very necessary to emphasize important values to subordinates, so that subordinates have a deep impression of these actions, which in the end they will understand, follow, and do what is the concept and idealism of the leader.

- Lead by giving examples. Once the importance of a leader becomes a model / example for subordinates when the leader expects that his subordinates do what is the concept and expectations. A proverb says that "action speaks louder than words". The daily behavior of a leader is always highlighted by his subordinates and tends to be copied or used as a barometer. Therefore, effective learning for subordinates to be able to imitate and carry out the vision and mission of the leader is to see and imitate the daily behavior of the leader.
- Give authority to people to achieve that vision. Giving authority means delegating authority and providing flexibility to subordinates to take action in order to achieve the organization's vision, starting from the planning stage to making decisions and solutions to problems. Thus, a subordinate will be able to develop himself and determine certain strategies to achieve a predetermined vision, even though the strategy does not have to be the same as the strategy that might be applied by a leader. The important thing is that what is done by the subordinates is all still under the corridor for the interests of the organization or institution they lead, not for the personal interests of those subordinates.

In view of Bass, transformational leadership is closely related to the characteristics of charismatic leadership. It is said that both of them do have relevance, but transformational leadership is more than charismatic leaders. In charismatic leaders want their followers or subordinates to adopt the views expressed by leaders without or with little change. Instead transformational leadership instills and encourages followers or subordinates to be critical of opinions, established views in the organization and those set by leaders. In addition, leaders also stimulate followers to be more creative and innovative and increase expectations and bind themselves to vision. Characteristics of transformational leaders, according to Aan Komariah and Cepi Triatna are as follows:

- Leaders who have far-reaching insight and try to improve and develop the organization not for now but in the future. And therefore, this leader can be said to be a visionary leader.
- Leaders as agents of change and act as catalysts, namely those that give the role of changing the system to a better direction. Catalysts are another name for transformational leaders because they play a role in increasing all available human resources. Trying to give a reaction that gives rise to enthusiasm and fast working power as much as possible, always appears as a pioneer and bearer of change.
- Tree Nur Yuliawani, also reveals the characteristics of transformational leadership styles, namely: (1) the most common similarity, namely the way the organization is not driven by bureaucracy, but by shared awareness; (2) actors are more concerned with organizational interests than personal interests; and (3) the active participation of the followers or people they lead.

## **2.2. Character Education Management**

According to the Minister of National Education Regulation No. 19 of 2007 concerning Education Management Standards, there are six things that must be considered in the management of education carried out in primary and secondary education units. These six things are: Program planning, program implementation, program monitoring and evaluation, School leadership, Management information systems, and special assessments. The body that has the right to assess and monitor this management standard is the National Education Standardization Agency (BSNP). Character education is plus character education, which involves aspects of knowledge (cognitive), feeling (feeling), and action (action). Without these three aspects, character education will not be

effective, so what is needed in character education is not enough with knowledge and then take action that is in accordance with knowledge alone. This is because character education is closely related to values and norms. Therefore, it must also involve feelings.

In the 2011 Kemendiknas guidebook, it is explained that character education is value education, character education, moral education, character education that aims to develop the ability of all school members to make good and bad decisions, exemplify, maintain good and realize that goodness in daily life - day with all my heart.

According to Lickona quoted by Marzuki, noble character (good character) includes knowledge of goodness (moral knowing), then raises commitment (intention) towards goodness (moral feeling), and finally really do good (moral behavior). In other words, character refers to a set of knowledge (cognitives), attitudes (attitudes), and motivations (motivations), as well as behaviors (behaviors) and skills (skills). Furthermore, Marzuki reviewed Lickona's expression above that characters are identical with morals, so that character is universal human behavioral values which encompass all human activities, both in the context of relating to God, with oneself, with fellow humans, and with the environment, which is realized in thoughts, attitudes, feelings, words, and actions based on religious, legal, karmic, cultural and customary norms.

Regarding the grand design character education developed by the Ministry of National Education in 2010, psychologically and socio-culturally character building in individuals is a function of all individual human potential (cognitive, affective, conative, and psychomotor) in the context of cultural social interactions (in families, schools and society) and lasts for life, character configurations in the context of the totality of psychological and socio-cultural processes can be grouped in: spiritual and emotional development, intellectual development, sports and kinesthetic (physical and kinesthetic development), and though feeling and intention (affective and creativity development).

The scope of character education includes and takes place in 1) Formal Education; takes place at TK / RA education institutions, SD / MI, SMP / MTs, SMA / MA, SMK, MAK and Universities through learning, co-extracurricular activities, the creation of an educational unit culture, and habituation. The targets for formal education are students, educators, and education staff. 2) Non-formal Education; Character education takes place at the institute of courses, equality education, literacy education, and other non-formal educational institutions through learning, co-operative and extracurricular activities, the creation of an educational unit culture, and habituation. The targets for non-formal education are students, educators, and education staff. 3) Informal Education; Character education in informal education takes place in families carried out by parents and other adults towards children who are their responsibility.

The planned character education must be managed effectively. Because if not, character education is only a theory and rhetoric in the world of education. Management is a series of work or effort carried out by a group of people to do a series of work in achieving a certain level. While the management of education is a structuring of the field of educational work carried out through activities of planning, organizing, staffing, coaching, coordinating, communicating, motivating, budgeting, controlling, monitoring, evaluating, and reporting systematically to achieve quality education goals.

Madrasah as institutions of Islamic education in this context have a distinctive character. The specificity in question is not merely presenting Islamic religious subjects within the madrasa institution but more importantly is the realization of Islamic values in the totality of madrasa life. The atmosphere of the madrasa institution that gave birth to these distinctive characteristics contained elements which included: the realization of Islamic values in the whole life of the madrasa institution; moralized moral life; and management that is professional, open, and plays an active role in society.

According to Mulyasa for the successful management of character education in the madrasa there are at least eight moves that need attention; 1) Understand the nature of character education 2) socialize appropriately 3) create a conducive environment 4) support with adequate facilities and learning resources 5) grow discipline of students 6) choose a trustworthy school principal 7) create teachers who can be guided and emulated 8) involve all school people.

According to Wahyudi; in order to carry out their roles and functions as managers, principals must have the right strategies to utilize school resources. In the hands of the school, it is the progress and success of the school, so that the manager is required to commit; First; empower education staff through collaboration and other related parties in carrying out each activity. Second; provide opportunities for education staff to improve the profession in a persuasive manner and from heart to heart. Third; encourage the involvement of all education personnel in each school activity.

The application of character education management in madrassas is very dependent on the willingness of the head of the madrasa to seriously transform his ideas and ideas with the following strategic steps; 1). Express a clear and interesting vision, 2). Explain how that vision can be achieved, 3). Acting in secret and optimism, 4). Showing confidence in followers, 5). Use dramatic and symbolic actions to emphasize important values, 6). Lead by giving examples, 7). Give authority to people to achieve that vision.

To implement character education in madrassas there are three important elements to consider, namely the principles, processes and practices. In carrying out the principle, the values taught must be realized in the curriculum so that all students in a school understand correctly about these values and are able to translate them into real behavior. For this reason, an approach that must be applied in all school components is needed, namely: 1) madrassas should be seen as an environment that is likened to an island with its own language and culture. However, the madrasa must also expand character education not only to teachers, staff and students, but also to families, the community. 2) In carrying out the character curriculum it should be: (a) Teaching about values related to the school system as a whole; (b) Taught as a subject that does not stand alone but is integrated in the school curriculum as a whole; (c) All components of the madrasa are aware of and support the theme of the values taught. 3) Emphasis is placed on stimulating how students translate value principles into pro-social behavior.

Koesoema mentions in a practical and simple five elements that can be considered in an effort to direct schools to appreciate character education that is realistic, consistent, and integral. The five elements are teaching, exemplary, prioritizing, prioritizing praxis, and reflection.

### 3. Research Methodology

Noeng Muhadjir in qualitative research methodology explains that there are four qualitative research models, namely the Gounded Research model of Glasser and Strauss, the ethnomethodology model of Bogdan, the naturalistic paradigm model of Guba and Lincoln and the symbolic interaction model of Blumer. The qualitative approach of the naturalistic paradigm model from Guba and Lincoln is a model that according to Noeng Muhadjir is almost entirely successful, namely a more representative model to represent qualitative research because it is more consistent in accordance with the conditions in the field in obtaining results in the field.

This study uses a descriptive analytical qualitative research approach, with a philosophical basis, namely that the truth of something can be obtained by capturing phenomena or symptoms that emanate from the object under study. If the researcher catches professionally, maximally and responsibly, there will be variations in the reflection of the object. For human objects, symptoms can be mimic, pantomimic, speech, behavior, actions and others. The task of researchers is to provide an interpretation of these symptoms.

Descriptive method is a method that describes the symptoms that exist at the time of the study. Qualitative research is a research procedure that produces descriptive data in the form of written or oral words from observable people or actors. According to Lexy J Moleong, descriptive qualitative research is that researchers look for and use descriptive data in the form of words or expressions, opinions from research informants, both oral and written.

According to Arief Furchan, descriptive research is a study designed to obtain information about the status of symptoms when the study was conducted. This research is expected and directed to apply the nature of a situation at the time the investigation was conducted. In descriptive research no treatment was carried out or given or controlled as can be found in experimental research.

Travers in Husein Umar, that descriptive qualitative research aims to describe something that is going on at the time the research is carried out and examine the causes of a particular symptom, it can be seen from the observations made, the results of interviews and existing documents. This type of descriptive qualitative research has characteristics, namely: having a theoretical interest in the process of human interpretation, focusing attention on the study of human action, humans as the main research instrument and relying on narrative forms.

Characteristics that have been disclosed above the researcher chose a qualitative method to conduct research on the problems formulated in this study. Besides that the characteristics of qualitative research are more emphasizing the meaning of the results of an activity, because in conducting this research not as experts but people who learn to know something from the subject of research. The reason the researchers used qualitative methods because researchers want to understand deeply the problem of phenomena, events or symptoms studied by focusing more on a complete picture of the phenomenon under study so that a deep understanding of phenomena is obtained to produce a theory.

## **4. Research Result**

This research is expected to contribute to scientific development in the field of education management, especially management of character education in madrasas. While at the practical level, this research can provide appropriate input for education practitioners, principals, teachers, and education observers, who have a concern for transformational leadership and character education.

### **4.1. Transformational Leadership Aspects**

- 1) The principal's transformational leadership style has implications for the management of madrasas, starting from the madrasah vision, curriculum, syllabus, lesson plans, teachers, education staff, staff, employees, committees, students, facilities, funding, and all other madrasa stakeholders. If the transformational leadership style is really applied in the management of character education then the management of character education will be optimal because leaders who are transitional in style will certainly be able to complete their tasks, because the behavior of transformational leadership emphasizes the achievement of group assignments and group members as the tools to achieve.
- 2) This transformational leadership style behaves always giving higher trust to subordinates, so the implication is that subordinates will be able to express themselves more freely and walk on their own without too much interference from leaders or superiors. Therefore, each subordinate is required to have high ability or independence in carrying out and completing each of his responsibilities. In conditions like this, a leader should act as a coach, coach, teacher and minister who is expected to be able to encourage his subordinates to improve the quality of their abilities and arouse the independence of their subordinates. The head of the Madrasah must actively try to find ideas and various new ways to do work better. This includes creating a conducive work climate, among others by maintaining the feelings of the subordinates by not correcting mistakes in public and also criticizing them that are impulsive. Intellectual stimulation has not been maximally carried out because the behavior of the principal of the Madrasah is still found to correct mistakes in public whose essence is good but not all subordinates are able to accept them.
- 3) That transformational leaders must be willing to face the risk of leadership competition that arises from their own subordinates. That is, the leader as a transformer who prepares his subordinates to be able to take responsibility or become a leader at a certain time. The problem that arises later is, the willingness of leaders to prepare their subordinates to enter an era like that, meaning that there is competition between leaders and subordinates. This obstacle arises, because leadership has been developed so far in the transactional leadership culture, the business is there are also smooth affairs, there is no breakdown please. In fact, such leadership patterns benefit more from leaders than subordinates.

### **4.2. Aspects of Character Education Management**

#### **Theoretical Implications**

Based on the results of the study further strengthen the theory which states that character education is very important to be developed and will have an impact on students so that based on this research can be taken into consideration for madrasas to further improve character education in madrasas

both in learning activities, activities outside learning such as extracurricular activities, and through cultural development activities of the madrasa so that not only academic quality or cognitive domains are put forward, but all good domains are affective which includes personality, self-control, emotional intelligence, and spiritual.

### **Practical Implications**

For researchers who conduct research on problems related to character education in Madrasas, the results of the study can be used as a reference or source of theory that can be used as material and supporting material in research related to the material. In addition, the results of this study can also be used as a reflection material for researchers to become an educator or teacher who can develop good character in themselves and for their students.

#### **4.3. Effects of Transformational Leadership Correlation with Character Education Management**

- 1) To be able to optimize the management of character education in State Aliyah Madrasas, and to achieve educational goals, namely students with character, then leaders who have certain styles are needed to be able to move subordinates to achieve goals, be able to deal with complex things, increase their ability continuously, reformers, exemplary, encourage subordinates' performance, harmonize work environment, empower subordinates, and act on value systems. This indicator is an indicator of transformational leadership style.
- 2) Transformational leadership style with indicators that have been set in Bass theory, it has not been able to optimize the performance of the headmaster in managing character education in madrasas, for which the author perfects by adding indicators namely; transforming potential into real energy, utilizing personnel appropriately, building a solid work team, conducting instructional responses, strong will and professional. In this context, the head of the madrasa acts as an example in acting. It also implies that the principal gives full attention to subordinates, carries the risk together, does not use power for personal gain, prioritizes moral and ethical aspects.

First; effective leaders are leaders who can transfer values, idealism, behavior, mentality, and quality attitudes to employees. The leader is called transformational leadership. The impact of transformational leadership on normative commitment. Normative commitment is an individual commitment to the organization because of the encouragement of someone's confidence to be morally responsible that it should be loyal and loyal to the organization in improving quality. Leadership that has a clear and attractive vision and shows strong and trustworthy self-confidence, is able to strengthen the normative links between teachers and employees with the organization, namely the growth of loyal feelings and continuous efforts to improve quality. It was concluded that visionary transformational leadership can strengthen trust between employees and managers. This indicator of trust is a trigger of the attitude of loyal teachers and employees to the organization to improve its quality.

With the application of a transformational leadership style, members will do their job maximally because the assignment of tasks from the leader is not a heavy burden. This is because the leader can influence the members so that when given the task, members will receive happily. This leadership style can move the organization. mobilize teachers, educators or staff, committees,

stakeholders and students, with their characteristics, namely reformers, role models, encouraging subordinates' performance, harmonizing the work environment, empowering subordinates, acting on the value system, continuously improving their abilities, being able to face something complicated. But in the context of managing leader character education is not enough with these characters, so that management of character education in MAN is more optimal it is necessary for a character leader transforming potential into real energy, utilizing personnel appropriately, building a solid team of work, conducting instructional responses, being strong-willed and professional.

Second; The process of managing transformational leadership education plays a role as, educator, manager, administrator, supervisor, leader, so that subordinates become familiar, feel cared for, and feel motivated and inspired to create a climate that is conducive to the madrasa. He manages to work with his team based on established regulations or laws, synergizing character values developed with curriculum, vision and mission, syllabus and lesson plans. by then planning it along with the management plan of the madrasa, mengoprasionalkannya through three methods namely; integrated in learning, extracurricular activities and in habituation or civilization activities. And with exemplary strategies and creating conducive conditions so learning and planting character values can run optimally. Everything is done for one purpose, namely students with character. from the head, management, character teachers born students with character.

In accordance with the results of the research that the researchers saw in the period of three months the researchers will provide constructive input for the progress and existence of these institutions, including:

- 1) In planning character education, it should start with socialization by presenting experts who are competent in the field of character education. This activity aims to build collective awareness about the importance of character education in madrasas, conduct collective movements and launch character education for all.
- 2) Some teachers need to be given the opportunity for internships in Madrasah best practices in other areas that become piloting Madrasas in the implementation of character education management. In general, the purpose of this internship is to gain experience related to the planning and implementation of character education management.
- 3) Madrasah need to choose and determine priority values to be developed based on the results of the context analysis taking into account the availability of existing facilities and conditions. There are many values that need to be instilled in students. If all these values have to be invested with the same intensity in all activities in the madrasa, planting values becomes very heavy. Therefore, a number of key values need to be chosen as the starting point for planting other values. In other words, not all madrasah activities are given integration of all the points of value but some of the main values are not even meant that the other values are not allowed to be integrated into these activities. Thus, each activity focuses on planting certain main values that are closest so that they are characteristic of the madrasah.
- 4) Remain showing a high commitment to always make new innovations in implementing character education programs in accordance with the times.

Continue to build communication and collaborate with relevant parties (community leaders, madrasa supervisors and education observers) to continue to seek and develop character education

to advance the madrasah. After completing this study, allow researchers to recommend to further researchers, who are interested in field research specifically about character education management in madrasahs, including the following:

- 1) In conducting research related to the management of character education better and more comprehensive, so that it will produce better research, which will contribute more to advancing the institution you are researching.
- 2) Madrasa as an education system then in character education also consists of elements of education which will then be managed through the fields of planning, organizing, implementing, and supervising. Therefore, the researcher recommends the next researcher to be more detailed in conducting research in the field of character education management in madrasah.
- 3) The existence of character education management studies in MAN 3 Kota Jambi, MAN 2 Tebo and MAN 1 Sarolangun, will take pictures regarding the real conditions of character education management there, so that they can find the things that underlie the madrasa to survive and become the prima donna of the community around amidst the proliferation of educational institutions in the surrounding area.
- 4) In applying character education, the authors recommend guidelines for character education in Madrasah Aliyah.

## 5. Conclusion

- 1) Several factors have caused the Head of Madrasah to be not optimal in managing character education in Jambi Province's First Madrasah Aliyah, internal factors and both external factors. Internal factors are 1). Some heads and teachers have not fully understood character education, so there are still teachers who think that the implementation of character education is the task of PAI teachers. 2). The absence of a guidebook is a guide to the implementation of character education both from the Ministry of Religion and from the Madrasah itself. 3). Students in MAN are not organized like Islamic boarding schools so it is difficult to embed character values in full character. The two external factors are 1) Religious education as the responsibility of madrasah education has not yet been instructed, it has not issued a grand design of character education specifically, has not yet released its own manual or module so that madrasahs seem to create their own patterns. 2) there are still many parents who do not care about child character education, they only bestow it entirely on the teacher in the religious school while outside the madrasa or in the home the students are not controlled so they are free to mingle, act, express themselves with friends who are not good morals, free to use cellphones and the internet so it is more coloring the habits and character of children.
- 2) Transformational leadership Head of MAN 3 Kota Jambi, MAN 2 Tebo and MAN 1 Sarolangun already have transformational leadership styles and can be seen from several indicators that have been defined in Bass theory, in the context of MAN heads the authors add transformational leadership indicators that are capable of carrying out character education namely; 1). Changing potential into real energy. 2). Utilize the personnel appropriately, 3). Build a solid Work team, 4). Perform instructional responses, 5). Strong and professional willingness.
- 3) The management model of character education in MAN 3 of Jambi City, MAN 2 Tebo and MAN 1 Sarolangun, is carried out in an integrated manner in the madrasah management

process, classroom learning, extracurricular activities and cultural or habituation activities. For the process of implementation carried out steps of socialization, planning, implementation, monitoring and evaluation, and follow-up. The strategy carried out is to clarify the madrasah vision, communication, exemplary, discipline, instructional leadership, empowerment of teachers and education staff.

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