

Implementation Of Independence Character Education In Madrasah

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ABSTRACT

This study aims to explore information related to the implementation of self-reliance character education through the creation of a school climate in Madrasah Tsanawiyah Dayah Darul Huda, Langsa City. Through this research, it is hoped that various policies and strategies carried out by Madrasah Tsanawiyah will be found in an effort to internalize the values of the character of independence through the creation of a school climate. This research is a descriptive research with a qualitative approach. Data collection techniques used in this study were observation, interviews, and documentation. The technique of checking the validity of the data used is the method triangulation technique. The analytical technique used in this research is inductive analysis technique, which is an analysis that starts from the data and leads to general conclusions. The steps of data analysis include: data reduction, unitization and categorization, data display, and drawing conclusions. The findings in the study show the following results: *first*, that in the context of implementing self-reliance character education in Madrasah Tsanawiyah Dayah Darul Huda Langsa City has a policy to build independence in students (santri) both independence in terms of learning, self-regulation independence, independence in managing time while students are in the Madrasah environment. *Second*, in an effort to implement independence character education in the learning process the teacher uses the following strategies: 1) assignments that require students to independently utilize existing learning resources in the dayah and madrasah environment, 2) make learning contracts, and 3) integrate independence character education in the learning process. teaching and learning in the classroom. *Third*, related to the obstacles experienced by madrasahs in implementing independence character education, namely the lack of consistency of parents, and the presence of several teachers who have not integrated independence character education in the learning process.

Keywords: *Implementation, Character Education, Independence*

A. INTRODUCTION

One of the important issues that are currently sticking out in the world of education, especially in Indonesia, is character education. This program is a form of response to moral decadence in the construction of social reality which has consequences for the nation's downturn in various lines. Even the moral collapse has forced this nation to bend its knees to the values of dehumanization in structural and cultural circles.

Abuddin Nata (2003: 197) describes that the symptoms of moral collapse today are really worrying. Honesty, truth, justice, help, and compassion have been covered by fraud, deceit, oppression, tackling each other, and harming each other. There are lots of fights and slander, licking, cheating, taking other people's rights at will, and other immoral acts. All of that is the reason why character education is important to be applied in the world of education.

Actually, the discourse of character education development in the history of Indonesian education is not new. The ideology of Pancasila has tried hard to carry out the noble mission of character building as reflected in its precepts. In its development, schools have been taught character education, religious education and moral education (at Islamic educational institutions). All of these lessons are the embodiment of character education.

Education is an effort to shape students into good citizens, so that later they are able to carry out their roles in the unitary state of the Republic of Indonesia. In order to realize this, in the educational process it is appropriate that students must be equipped with good character values. Through the provision of good character values, students are expected to be easier to interact and adapt to the surrounding environment.

One of the character values that need to be developed is independence. In today's era, the value of independence is one of the character values that need attention. This is due to the fact that nowadays many families treat their children by fully serving their children's needs from waking up to going back to sleep. Moreover, children whose daily lives are always accompanied by household assistants, because their parents are busy working outside the home.

The value of the character of independence in development requires effort so that students can have knowledge about the character of independence, an attitude of

independence, and display independent behavior. This is in accordance with the opinion of Lickona (1994), that a person is said to have a good character if he fulfills the components of moral knowing, moral feeling, and moral action. Based on this explanation, it is clear that the character education carried out should not only touch one aspect partially, for example moral knowledge, but must strive to arrive at aspects of moral feelings and behavior.

Suparno (2012: 8) explains that our education still places too much emphasis on the cognitive aspect, which is still limited to finding numbers, not students' critical analysis abilities of events encountered in everyday life. If this happens continuously, this could be the cause of character education not being able to achieve its goals optimally. Therefore, if the school only focuses on learning on the cognitive aspect, it will result in character values that should be internalized into students getting less attention in the learning process at school.

The cause of the failure of character education in schools was also conveyed by Hakam (Budimansyah, 2012: 85) that the failure of value education (religion and morals) was because schools were still limited to delivering moral knowing and moral training but did not touch moral being, which is to familiarize children with continuous practice. moral action. Therefore, it is important that schools must have the right policies to implement self-reliance character education. Through the right policies, it is hoped that a conducive school environment will be created to serve as an institution for cultivating character values for children.

A conducive school environment for cultivating character values is if the school creates an atmosphere that provides opportunities for all school members to get used to behaving in accordance with good guidance. A conducive school atmosphere covers the entire school environment, both in learning and outside of learning. In a learning atmosphere, teachers should create classroom activities that can be used as a vehicle for student character development. According to Wynne (199: 139) that activities in the classroom are more for the development of character values. Likewise, the school environment outside of learning must provide opportunities for students to behave in accordance with what is required.

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Based on the background that has been stated previously, this research will focus on the implementation of self-reliance character education through the creation of a school climate in Madrasah Tsanawiyah Dayah Darul Huda, Langsa City. The background of this research is that in boarding schools such as Madrasah Tsanawiyah Dayah Darul Huda, Langsa City, there are many school activities, both included in learning activities and outside learning activities that are conditional with the content of independence character values. It is known that at Madrasah Tsanawiyah Dayah Darul Huda, Langsa City is a school that requires children not to always depend on their parents or household assistants at home.

B. THEORY DISCUSSION

1. The Nature of Character Education

The term character comes from the Greek "charassein" which means to carve. Character is like carving gemstones or hard iron surfaces. Furthermore, the understanding of character is developed which is defined as a special sign or pattern of behavior (Sri Judiani, 2010). Furthermore, the understanding of character is developed which is defined as a special sign or pattern of behavior (Donni Koesoema A, 2009: 80). Meanwhile, according to Masnur Muslich (2011: 71) character is related to moral strength, has a positive connotation, not neutral. People with character are people who have (certain) moral qualities. According to Berkowitz, in Damond as quoted by Al Musanna that character is a characteristic or sign attached to an object or person. Characters become identification markers (Al-Musanna, 2010).

As for character education, according to Thomas Licon is education to shape one's personality through character education, the results of which can be seen in one's real actions, namely good behavior, honesty, responsibility, respecting the rights of others, hard work, and so on (Bambang Q. -Annes, et al, 2008: 99). Regarding the meaning of character education, Raharjo as quoted by Nurchaili, that character education is a holistic educational process that connects the moral dimension with the social realm in the lives of students as the foundation for the formation of a quality

generation that is able to live independently and has the principle of truth that can be accounted for. . Character education is a process of forming a person's behavior or character, so that they can distinguish good things from bad and are able to apply them in life. Character education is essentially a consequence of one's responsibility to fulfill an obligation (Nurchaili, 2010).

Character education is one thing that gets a lot of attention in the world of education. Various strategies and programs are offered to support the successful implementation of character education. When talking about character issues, it is closely related to human behavior problems. Wynne (1991: 139) explains that the character comes from the Greek which means to mark and focuses on real, everyday behaviors that can be observed. So character education needs to produce changes in student behavior that are manifested in their daily activities.

Character education figure, Lickona (1994: 51) explains that the components of good character include 3 things, namely moral knowledge, moral feelings, and moral behavior. Good character consists in knowing the good, desiring the good, and practicing good habits of mind, habits of the heart, and habits of action. A person is said to have good character if he not only knows about good character, but also manifests it in his daily behavior.

In an effort to build the character of students, it must be supported by a good environment. This is in line with Lickona's (1991: 63) opinion that character does not function in a vacuum, it functions in a social environment. In his book *Educating for Character* (1991) Lickona puts the term “character doesn't function in a vacuum, it functions in a social environment”. The environment usually emphasizes the desired moral values.

Furthermore, related to character education, Sudrajad (in Effendi, 2012: 237) explains that character education is a system of inculcating character values to school members which includes components of knowledge, awareness or willingness, and actions to implement these values both towards God Almighty, oneself, fellow environment, and nationality so as to become human beings kamil. This opinion is also in line with that explained by Lickona (1991: 53) that in developing a person to become a human with character, three components are needed, namely moral knowing, moral feeling, and moral acting.

Character education is an important thing to be instilled in the younger generation. Parents, educators, religious institutions, youth organizations have a great responsibility to build character, values, and morals in the younger generation (Krischenbaum, 1995: 3). Character education is not the responsibility of a few people or certain institutions. The implementation of character education is a shared responsibility, both in the family, school, and community environment. The three educational environments must work together to support the consistency and continuity of character education, so that the goals that have been set can be achieved.

Character education is important to do in order to overcome the problems of moral deviation that have occurred recently. This is in line with the opinion of Bebeau et al, (1999: 19) that character education is needed as a means to fight irregularities and anarchy of youth. To support the success of character education, it is necessary to socialize the basic morals that children and adolescents need to have in order to prevent adolescents from committing crimes that can harm themselves and others. Basic moral socialization in character education aims to create morally literate youth.

Based on the explanation above, it cannot be denied that students in schools are not only sufficient to develop academic aspects, but also moral aspects. Changes in student behavior is one that needs the attention of teachers in schools. Watson (2010: 175) explains that students are seen naturally as empty blackboards that will be formed through strengthening to become students and productive citizens. Therefore, the task of education is not only sufficient to develop cognitive aspects, but also affective aspects.

Bagley (Watson, 2010: 176) views that the task of education is to slowly change children from slightly savage creatures into law-abiding creatures to be able to live in a civilized society. Seeing this, the importance of education is not only partially developing students' abilities in terms of cognitive abilities, but also affective and psychomotor abilities.

Based on the description above, it can be concluded that the implementation of character education is not only the responsibility of a few people or groups, but it is necessary to have good cooperation between the family, school, and community. It is hoped that through the implementation of good character education in the three educational environments, it will be able to prepare students to become a young

generation of character. Thus the anarchic behavior that often occurs lately can be minimized. Alpha

In an effort to support the success of character education, it cannot only be the responsibility of a few people, or the educational environment partially. Character education is the responsibility of the family, school, and community environment. In character psychology, when it comes to eliminating bad moral behavior, and helping people to become better, it is necessary to pay attention to environmental impacts (Lickona, 1991: 63). This means that the environment has a strong influence on the formation of one's character. Students whose character is developed live in three different environments, namely family, school and community.

The form of character education that is implemented should be a comprehensive character education. Character Education Partnership (CEP) in *Character Education Quality Standards and its Eleven Principles of Effective Character Education* (CEP, 2005a, 2005b) explained that a comprehensive form of character education includes: 11 principles as follows:

1. Promote core ethical values as the basis of good character.
2. Defines character comprehensively by including thinking, feeling, and behavior.
3. Using a comprehensive, proactive, and effective approach to character development.
4. Creating school community awareness.
5. Provide opportunities for students for moral action.
6. Incorporate a meaningful and challenging academic curriculum that respects all learners, develops their character, and helps them to succeed.
7. Strive to encourage student self-motivation.
8. Involving school staff in responsible learning and moral community in character education and efforts to adhere to the same core values in guiding student education.
9. Foster shared moral leadership and support character education initiatives over the long term.
10. Involve family and community members as partners in character building efforts;
11. evaluate the character of the school, the function of the school staff as character educators, and the extent to which students manifest good character (Glanzer & Milson, 2006:534).

Character values are to create character education. The importance of character is a very serious issue discussed. The government has inserted character education in the curriculum. Character education in the 2013 curriculum is included in the core competencies of parts 1 and 2. Competencies related to religious and social attitudes developed in the Ministry of National Education have eighteen characters, including: religious character, honesty, discipline, tolerance, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly, love peace, love to read, care for the environment, care about social, and be responsible. At the elementary school level, especially the lower grades, students are expected to have five basic characters, namely: religious, honest, disciplined, independent,

2. Implementation of Islamic Education as Character Education

Character education is easily accepted in Indonesia, especially by Muslim thinkers, not because of its new concepts or theories, but because character education has implicitly already existed in the concept of Islamic education that has been implemented in our country. Character education seems to strengthen the Islamic education system, even if it is appropriate that character education is the spirit of Islamic education. Islamic education is essentially an activity to shape students into human beings with character or value, having noble character so that they become human beings who are blessed by Allah SWT (Hilda Ainissyifa, 2014: 17).

Islamic education is not an activity without a clear goal, it is not an activity with improvised methods, nor is it a system run by uncivilized people. Like Islamic education, character education with the latest theories is accepted, implemented and is in the midst of Muslim society with the object being students. Humans who need guidance, teaching, knowledge, help from adult humans. They are thirsty for knowledge that will illuminate their steps in the future.

As explained by Moh. Athiyah Al Abrasyi as quoted by Uhbiyati (2005: 77) an Islamic educator must have certain characteristics so that he can carry out his duties properly. The characteristics referred to by him are:

1. Has the nature of asceticism, does not prioritize material and teaching because it seeks the pleasure of Allah alone.

2. A teacher must clean his body, away from major sins, the nature of fun (looking for a name), envy, enmity, disputes, and other despicable traits.
3. Sincerity in trust, sincerity and honesty in his work is the best way towards success in his assignments and the success of his students.
4. A teacher must be forgiving towards his students, he is able to restrain himself, restrain anger, be generous, patient and not angry because of small reasons, as well as personal and have self-respect.
5. A teacher must love his students as he loves his own children, and think about their situation as he thinks about his own children. In fact he should have loved his students more than his own son.
6. A teacher must know the character, disposition, customs, habits, tastes and thoughts of his students so that he is not mistaken in educating his students.
7. A teacher must master the subject that will be given, and deepen his knowledge about it so that the subject is not superficial.

In addition, as a reinforcing explanation delivered by Imam Al-Ghazali who was also quoted by Nur Uhbiyati. Islamic educators should have the following characteristics:

1. A teacher must have compassion for his students and treat them as they would treat their own children.
2. He does not expect a reward or a thank you, but by teaching he intends to seek the pleasure of Allah and draw closer to Him.
3. Teachers should advise their students not to be busy with abstract and occult knowledge, before finishing the lesson and understanding it in clear, concrete and basic knowledge. Explain that intentionally learning is to get closer to Allah, not to boast about knowledge.
4. Prevent students from something bad morals by way of satire if possible and not frankly, with a subtle way and do not criticize.
5. In order to pay attention to the level of children's minds and talk to them according to their level of reason and do not convey anything that exceeds their level of comprehension so that they do not run away from the lesson, in short, speak in their language.

6. Do not incite hatred in students regarding another branch of knowledge, but should open the way for them to learn that branch of knowledge.
7. It should be given to the student who is still a minor, given a clear and appropriate lesson for him, and there is no need to mention to him the secrets contained behind something, so that he does not become cold-hearted or restless in his mind. A teacher must practice his knowledge and do not differ with his actions.

In terms of material, Islamic education is clearly seen as an education with character, meaning that education that prints students is not only intelligent but also has character. And aims to humanize humans with concrete evidence of changes in him for the better in knowledge, attitudes, and skills.

3. The Value of Independence Character

The value of the character of independence is one of the important things that schools must develop in order to form an independent young generation. Independent learners are expected to be able to 1) more confident in acting, 2) consider opinions and advice from others, 3) have the ability to make decisions, and 4) are not easily influenced by others (Depriana Fajaria, 2013: 12).

Another opinion, Abu Ahmadi explains that learning independence is as independent learning, not depending on others (Pratistya Nor Aini & Abdullah Taman, 2012: 54). Based on this opinion, it is expected that students who have good independence will be able to practice to be able to reduce their dependence on others.

Ali and Asrori (in Sri Stuti and Thomas Sukardi, 2013: 338) explain that independence is influenced by several factors which include parents' genes or heredity, parenting patterns, the education system in schools, and the education system in the community. the school is one of the elements that influence the formation of student independence. This research focuses on the development of independence through the education system in schools.

4. Character Education in Schools

School is one of the formal institutions that carry out the task to grow the character of students. To be able to carry out their duties, schools need to create a positive moral culture. According to Lickona (1991: 325) there are 6 elements that must be met by a school to be able to cultivate morals in it, namely: 1) Leadership from the principal, 2) Policies to enforce discipline, 3) Building a sense of kinship in schools, 4)

Management democratic classrooms, 5) Create close cooperation between adults, and 6) Set aside time to deal with moral issues that arise in the school life, both small and large.

The establishment of a good school climate to support the successful implementation of character education programs begins with establishing a good classroom atmosphere first. A classroom climate that allows students to always behave in a disciplined manner is very good for supporting the success of internalizing the values of disciplined character, especially in elementary schools. As explained by Wynne (1991: 139) that for elementary school character development is based more on classroom activities. Therefore, the creation of a conducive classroom environment for student character development needs to get more attention. The creation of a conducive classroom environment to support the internalization of the character of discipline to students is also emphasized by the opinion of Berry (1994: 5). In his book *100 Ideas That Work Discipline In The Classroom*, Berry writes that most good discipline is caught by the student, not taught. This means that more students imitate everything that is seen by the teacher in their daily behavior. Some of the things that the students observed in the teacher included how the teacher managed the class, managed learning, coped with stress, builds good relationships with others, has a stable temperament, and how the teacher reacts well to problems that arise. Therefore, teachers are required to be able to carry out good classroom management, so that the classroom environment can be used as a conducive environment and can support students to behave in daily discipline. This means that more students imitate everything that is seen by the teacher in their daily behavior. Some of the things that the students observed in the teacher included how the teacher managed the class, managed learning, coped with stress, builds good relationships with others, has a stable temperament, and how the teacher reacts well to problems that arise. Therefore, teachers are required to be able to carry out good classroom management, so that the classroom environment can be used as a conducive environment and can support students to behave in daily discipline. This means that more students imitate everything that is seen by the teacher in their daily behavior. Some of the things that the students observed in the teacher included how the teacher managed the class, managed learning, coped with stress, builds good relationships with others, has a stable temperament, and how the teacher reacts well to

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A positive school environment climate needs to be created by taking into account the following criteria: 1) the school's physical condition is attractive, 2) the school has an effort to build and maintain caring, respectful, supportive, and collaborative relationships between school staff members, students, and families, 3) students participate in decision-making, 4) students perceive rules as clear, fair, and not too harsh, 5) schools are safe for students, families, and teachers, 6) learning services are available, 7) schools have high academic and behavioral levels and provide support for goal attainment, 8) have an effort to develop social and emotional abilities of all students, 9) teachers as models in maintaining attitudes, 10) view parents and community members as valuable resources, and they are encouraged to be actively involved in school (Dupper, 2010:28).

Philosophically, the teacher as a moral educator has an important role in the moral development of students. This is in line with the explanation of Nucci & Narvaez (2008: 175) that from a philosophical perspective, moral and character educators have a major role in the moral development of students through a "hidden curriculum" which is manifested in the interpersonal environment of schools and classrooms. The character education curriculum does not have to be explicitly written, but can be internalized through activities in the classroom. students will develop their conception of good behavior by observing the behavior of teachers in the classroom, and through the habits they make in class.

Classroom management is an educational area that focuses on the overall classroom environment (Brophy, in Watson, 2008: 175). The presence of teachers in the classroom is not enough to only focus on developing students' academic competencies, but also pay attention to the classroom atmosphere that supports students to behave well. However, there is a disappointing finding that public education in society is losing interest in teaching moral virtues. Learning success is evaluated based on academic achievement.

5. Previous Research

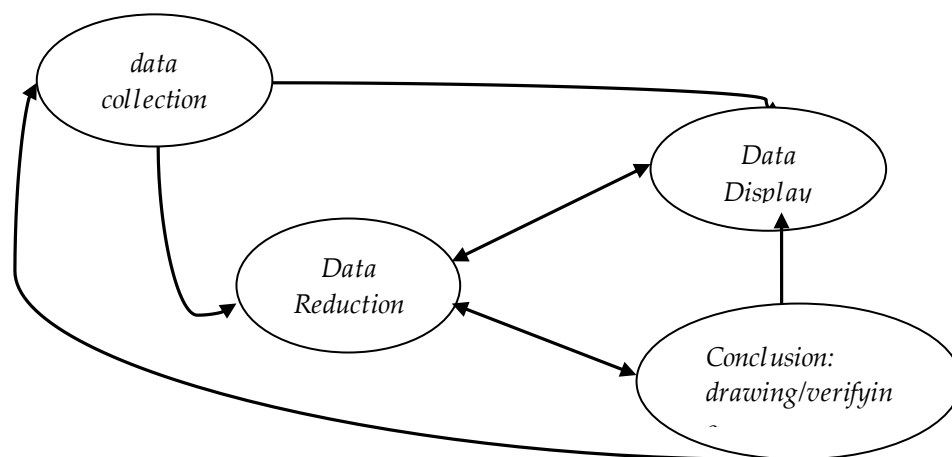
This research is the realization of one of the focuses in developing the nation's character. one of the proposers in this study, namely Wuri Wuryandani (2014) has researched related to character education entitled "Internalization of Discipline Character Values in Elementary Schools". The results of his research indicate that one of the important things that must be considered in character education is through the establishment of a conducive classroom climate.

From the results of the research above, it is clear that the school climate whose formation begins with the classroom climate is an important thing that must be considered in the implementation of character education in schools. This is supported by research data conducted by research conducted by Perry L. Glanzer and Andrew J. Milson (2006) which has been published in the journal Educational Policy, with the title Legislating the Good: A Survey and Evaluation of Character Education Laws in the United States. Based on these results, character education should be made more explicit in school life. The research recommendation is that leaders in a school need to establish partnerships with other communities to develop the quality of character education programs. Based on the results of the study, the school climate needs to be developed in order to be able to create an atmosphere for students to get used to behaving in accordance with good character values.

C. RESEARCH METHODS

This research is a descriptive study with a qualitative approach, because it intends to describe, reveal, and explain the implementation of self-reliance character education through the creation of a school climate in Madrasah Tsanawiyah Dayah Darul Huda, Langsa City. This study does not aim to provide treatment or test a relationship between variables.

The research subjects were principals, teachers, and students at Madrasah Tsanawiyah Dayah Darul Huda Langsa City. The selection of research subjects was based on a purposive technique. It is hoped that through the selected research subjects, data relating to the implementation of self-reliance character education can be obtained at Madrasah Tsanawiyah Dayah Darul Huda, Langsa City. The consideration in the selection of research subjects is that the people who are selected as research subjects have deep insight into the problems studied in this study. Data collection techniques used in this study were observation, interviews, and documentation. The data analysis steps include: data reduction, unitization and categorization, data display, and drawing conclusions.



Components in Data Analysis (Interactive model)

Source: Sugiyono, 2008: 338

D. DISCUSSION OF RESEARCH RESULTS

1. School policy in implementing self-reliance character education through the creation of a school climate.

The policies adopted in the implementation of independence character education at Madrasah Tsanawiyah Dayah Darul Huda Langsa City are carried out through habituation activities, integrated in learning, and set forth in written rules. Through these activities, it is hoped that a conducive school climate will be created to support the successful implementation of the implementation of discipline character education.

A conducive school climate is needed in character education. This is because through a conducive classroom climate, it is very good to support students to behave independently in daily activities at school (both in the dormitory and classroom

environment). The creation of a conducive classroom environment to support the internalization of the character of discipline to students is also emphasized by the opinion of Berry (1994: 5).

Furthermore, Dupper (2010: 18) explains that a positive school environment climate needs to be created by taking into account the following criteria: 1) the school's physical condition is attractive, 2) the school has an effort to build, and maintain caring, respectful relationships, supportive, and collaborative among members of the school staff, students, and families, 3) students participate in decision making, 4) students perceive rules as clear, fair, and not too harsh, 5) schools are safe for students, families, and teachers, 6) learning services are available, 7) schools have high academic and behavioral levels and provide support for the achievement of goals, 8) have efforts to develop social and emotional abilities of all students, 9) teachers as models in maintaining attitudes, 10) views parents and community members as valuable resources, and they are encouraged to be actively involved in school.

In its implementation, the creation of a conducive school environment in Madrasah Tsanawiyah Dayah Darul Huda, Langsa City, one of which is done through habituation. Habituations carried out at Madrasah Tsanawiyah Dayah Darul Huda Langsa City are related to activities to develop the character of students' independence, including cleaning clothes, cleaning their own eating utensils, and managing their own learning methods. All of these activities are intended so that students have an independent responsibility towards themselves. The habituation carried out in character education is in accordance with the instructions of the Minister of Education, Education and Culture of the Republic of Indonesia Number 23 of 2015 concerning the Growth of Character.

Another form of implementation of independence character education is through activities that are integrated in learning. Learning activities which basically contain student activities in class should contain character values that will be developed, in this case including the value of the character of independence. The importance of classroom activities in learning that must contain character values is based on the theoretical reason that character education in schools should not only be taught theoretically, but rather can be better captured by students through classroom activities (Wyne, 1991: 139).

The same opinion was also conveyed by Nucci & Narvaez (2008: 175) that from a philosophical perspective, moral and character educators have a major role in the moral development of students through a "hidden curriculum" which is manifested in the interpersonal environment of schools and classrooms. Based on this explanation, it is clear that in an effort to carry out moral education, it is necessary to take actions that do not have to be explicitly written in black and white, but can be done through activities in the classroom. Activities in this class can enable students to capture the moral message that they should do every day.

The implementation of self-reliance character education in Madrasah Tsanawiyah Dayah Darul Huda, Langsa City, is next through pouring in written rules. Written rules are an important thing that must exist in the implementation of character education. The existence of rules will limit a person to act or not, because it is based on considerations whether or not it is in accordance with the regulations. The importance of this rule is in accordance with Dreeben's opinion which explains that schools, through setting the structure and patterns of teacher behavior, provide certain experiences for students that most of these experiences do not exist in other social settings (Benninga, 1991: 3).

The importance of rules/norms in the implementation of independence character education is also stated by Nucci & Narvaez (2008: 122) that in moral education it is necessary to involve the support of authoritative norms. Authoritative norms in this case mean that there are rules in the implementation of self-reliance character education, of course, in the form of guidelines for independent behaviors that students must do. The rules at Madrasah Tsanawiyah Dayah Darul Huda Langsa City include rules for using the bathroom, rules for arranging bedrooms, rules for study hours, rules for worship, class rules, and so on.

Based on the data analysis above, the creation of a conducive school climate in order to implement self-reliance character education in Madrasah Tsanawiyah Dayah Darul Huda Langsa City has been as it should be. However, in some parts it still needs improvement in its implementation.

2. The constraints experienced by schools in implementing independence character education.

Development of independent character education in Madrasah Tsanawiyah Dayah Darul Huda Langsa City not without problems. Some of the obstacles experienced by the school include: 1) the lack of consistency of parents in following school rules to develop the character of independence, 2) the school has not been able to integrate self-reliance character education comprehensively in the learning process in the classroom.

The first obstacle, namely the lack of consistency of parents in following school rules to develop independent character will certainly be an obstacle to achieving optimal results of implementing character education. This is due to the fact that in the implementation of character education, one of the elements needed is cooperation with parents.

The importance of parental support/involvement in the implementation of character education is explained by Sheldon & Epstein (2002: 4) in their research results that by building closer relationships and cooperation between schools, families, and communities is one way that schools can do to improve student behavior. In this case, the involvement of parents in the form of providing support for a consistent attitude towards school rules in the implementation of independence character education at Madrasah Tsanawiyah Dayah Darul Huda Langsa City needs to be done so that the results achieved are as expected.

The second obstacle faced which is related to the integration of independence character education into the learning process. Several subject teachers said that they found it difficult to relate the subject matter to the development of the independence of the santri (students). This obstacle certainly requires follow-up so that the hostel manager and the teacher (in this case the learner) can consistently implement self-reliance character education. Consistency in character education is an important thing that must be done because if there is no consistency, it will cause confusion for students in interpreting the concept of character and result in confusion about how to behave.

E. CONCLUSION

Based on the results of the study, it can be concluded that in the implementation of self-reliance character education through the creation of a conducive school climate in Madrasah Tsanawiyah Dayah Darul Huda Langsa City This is done through habituation activities, integrated in learning, and stated in written rules. The three

activities were carried out by Madrasah Tsanawiyah Dayah Darul Huda Langsa City in order to achieve the results of the implementation of independence character education optimally as expected.

In the implementation of the implementation of self-reliance education in Madrasah Tsanawiyah Dayah Darul Huda Langsa City there are two problems faced, namely the difficulty of cooperating with parents to maintain consistency. The second obstacle is that some teachers are still unable to optimally integrate independence character education in learning.

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