

THE MANAGEMENT OF RELIGION-BASED CHARACTER EDUCATION AT THREE MADRASAH IBTIDAIYAH IN GORONTALO PROVINCE

(Multi Sites Study at the MI Terpadu Al Ishlah, MI Muhammadiyah, and MI Almourky)

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Abstract: The main objective of this qualitative research was to describe the management of religion-based character education at the Madrasah Ibtidaiyah (MI) in Gorontalo Province, Indonesia. Location of the research were in MI Terpadu Al Ishlah, MI Muhammadiyah, and MI Almourky. The research findings indicate that (1) planning activities of character education at Madrasah was based on the vision and mission of the institution which was set up by school boards and teachers to decided program and subject contents of character education, (2) the implementation of character education was initiated by encouraging the teaching of core values employing comprehensive approach such as: (a) by integrating of core values into all subjects matter, (b) by implying in all extra-curricular activities, (3) by immersing into Madrasah culture; (3) assessment of character education was conducted via (a) direct observation and (b) evaluation on academic activities (grade report). The finding of the research suggest that the role of education management in the context of character education program in Madrasah is very important to handle the program more effective and efficient in order that character education can come up and align with the target and objective of the government's objective. Therefore, it is in need of Madrasah principals and school boards' creativity and innovation to develop and implement character education program professionally, instead of doing the program is just because of routine activity. The effective use of school facilities and empowering work ethos, school culture and family will significantly support the program of character education at these mentioned schools.

Keywords: *management, character education, madrasah ibtidaiyah*

INTRODUCTION

When the Indonesian nation agreed to proclaim Indonesian independence on August 17, 1945, the founding fathers realized that there were at least three major challenges that must be faced by the Indonesian people to establish a united and sovereign nation, to build

nation and to build character. These three challenges are clearly evident in the concept of nation-state and nation-building and character building.

Given the importance of character development for the advancement of the Indonesian nation, since 2010 the Indonesian government launched the development of culture and character of the nation that began with the declaration of Cultural Education and Character of the nation as a national movement. The national declaration is based on the condition of the nation which recently shows the declining behavior of cultural values and character values. The declining behavior of the nation's cultural values is indicated by the waning of our diversity and mutual cooperation, plus the growing influence of foreign cultures in our society. Furthermore, the declining behavior of the character of this nation is shown by the loss of noble values inherent in the Indonesian nation, such as honesty, politeness, togetherness and so forth. We must try and strive to make the noble values back into our nation's character for the realization of a developed nation, character and dignity before other nations.

The formation and development of the character of the nation does take a long time and must be done continuously. The character attached to the Indonesian nation today is not just happen suddenly, but has gone through a long process. Our country pays great attention to the importance of character education in schools in helping to realize the values of religion and culture through science and technology taught to all learners. This is affirmed through the direction and purpose of national education as mandated by the 1945 Constitution, namely the increase of faith and taqwa and noble character building of the learners.

As is known that the Indonesian nation is a religious and noble culture. Therefore, both in the life of the nation in general and education in particular, the position of religious and cultural education becomes very important. Religion, through the text of the teachings and the role of adherents have a link with the life of nationality. Religion when united with the life of its adherents requires the existence of internalization, namely the appreciation and embodiment of the unity of the teachings in the life of adherents. But the integration of religion with its adherents through the internalization of values always has a dynamic between immanent and transcendent things, resulting in complex religious complexity, including integration between Islam and Indonesian-ness (Abdullah, 2004).

Since the Indonesian people live with religion and culture, national education accommodates and integrates both values in the overall process and objectives. In the Law of National Education System article 1, paragraph 5 stated that "National education is education based on Pancasila and the 1945 Constitution and its changes are derived from religious teachings, cultural diversity of Indonesia and responsive to changing times". This is where the importance of education, especially character education based on religious values, in addition to the values that grow in the culture of Indonesia. Special character-based religious education has the fundamentals of fundamental and universal values of life, including life in the field of morals or morals to make man in his nature as a civilized creature of God (Nashir, 2013).

To be able to realize the mandate of the law, it is necessary for management to manage character education in various types and levels of education, especially the basic education level that will instill the values of character in everyday life and the formation of students with character. Learners are the assets of the state that will become the next generation of the nation in the future. Therefore, qualified characters need to be established and nurtured from an early age. Early age, especially SD / MI is a critical period for the formation of a person's character, moral planting through character education as early as possible to the child is the key to building the character of a young generation of superior and mature.

Considering the importance of character education management in MI / SD, the researcher chose three private superior Madrasah Ibtidaiyah in Gorontalo Province which have commitment to print the young generation of science and technology (Science and Technology) of Faith and Taqwa (IMTAQ). The Madrasah Ibtidaiyah are Madrasah Ibtidaiyah Terpadu Al-Ishlah Gorontalo City, Madrasah Ibtidaiyah Muhammadiyah Kota Gorontalo, and Madrasah Ibtidaiyah Al-Mourky Kabupaten Gorontalo.

First, the Integrated Al-Madrasah Al Ishlah of Gorontalo City was established in 2004 under the umbrella of the Ummah Resources Development Foundation Al-Ishlah. MI Integrated Al-Ishlah implements an integrated system in building, shaping, fostering and directing the students into a whole person. What is meant by an integrated program is a program that combines general education and religious education programs, between the development of intellectual potential (fikriyah), emotional (ruhiyah) and physical (jasadiyah), and between schools, parents and the community as parties having duties and responsibilities to the world of education.

The integration of public and religious education programs is done qualitatively and quantitatively. Quantitatively means the portion of general education programs and religious education programs are given in a balanced manner. Being qualitatively means that general education enriched with religious values and religious education is enriched with the contents that exist in public education.

METHOD

This research applied qualitative approach in the context of descriptive method and multiple sites design. The technique of data collection was done by using (1) deep interview, (3) participatory observation, and (3) document analysis. The research informants were selected applying purposive sampling technique. The data obtained from the study consisted of words, descriptions, field notes, and document reports of schools from school principals, teachers, students and school boards. Data were analyzed by employing deduction technique in which the vast data were reduced into category and classified into sub-category to come up with the small amount of data for presentation and interpretation. For data validation, this study applied (1) triangulation data resources and technique, (2) verification of research participants (3) peer discussion and (4) supervisions of advisors.

This research focuses on the issue of religious character education management in Madrasah Ibtidaiyah. Based on this main focus, sub-foci are described as follows: (1) educational planning of religion-based students' character in, MI Terpadu Al-Ishlah, MI Muhammadiyah and MI Almoerky in Gorontalo Province; (2) the implementation of character education of religion-based students in, MI Terpadu Al-Ishlah, MI Muhammadiyah and MI Almoerky in Gorontalo Province; (3) evaluation of character education of religion-based students at, MI Terpadu Al-Ishlah, MI Muhammadiyah and MI Almoerky in Gorontalo Province.

FINDINGS AND DISCUSSION

1. Character Education Planning

Character education program will run well if the program is diwali by making character education planning with reference to the vision and mission of the madrasah. Character education planning at MI Integrated Gorontalo City, MI Muhammadiyah Kota

Gorontalo, and MI Almoerky Gorontalo Regency has been done by arranging strategic planning by the head of madrasah with foundation.

Strategic planning is done by observing the external and internal environment of the madrasah. The external environment consists of various elements outside the madrasah that are largely unmanageable by the madrasah organization. While the internal environment is the whole element in the madrasah. The internal environment has important meaning, especially to know the match between madrasah strategy with internal resources and with the external dynamics of the market, as well as its competitive capability. By observing the external and internal environments of the madrasah, there will be opportunities and challenges, strengths and weaknesses of madrasahs. This will be very helpful in making strategic plans.

Planning is the process to set what goals will be achieved over the time period ahead and what will be done to achieve the goal (Simamora, 2004: 50). In every planning there are always three activities that can be differentiated but can not be separated from one another in the planning process. The three activities are (a) the formulation of the objectives to be achieved, (b) the selection of the program to achieve the objectives, and (c) the identification and guidance of the ever-limited resources (Fattah: 2004: 49).

Planning is a systematic process in decision making, about the action to be done in the future. This plan contains a set of policies that are structured and formulated systematically, based on data that can be accountable and can be used as a work guide. Thus good planning should consider the nature of the conditions to come, where effective decisions and actions are implemented (Mulyasa, 2004: 20).

As a structured institution, the three madrasah namely MI Terpadu Al Ishlah, MI Muhammadiyah, and MI Almoerky in character education planning have been planning, the intended planning is how character education is planned, implemented, and controlled well.

The elements of character education that will be planned, implemented, and controlled include: how the planning activities, who planned and how the planning process to be decided in the activities of madrasah programs. Once planned, it needs to be socialized and implemented in madrasah management activities, such as management: students, madrasah regulations / regulations, human resources, facilities and infrastructure, finance, library, learning, assessment, and information, and other management.

Rohiat (2008) says that in Madrasah Based Management, Madrasahs are given full authority and responsibility. With independence, the madrasah empowers itself and develops a character education program planning that fits into the background and culture of the madrasah.

According to Arifin (2008) program planning includes determining the appropriate targets and tools to achieve the established goals. Thus character education planning activities are the result of understanding and understanding of all madrasah about what will be achieved in character education.

As a madrasah that has implemented Madrasah Based Management, MI Terpadu Al-Ishlah, MI Muhammadiyah, and MI Almoerky, the madrasah organizes a character education program by performing the function (stage) of management effectively. Effectiveness in character education planning in three madrasah is based on the planning process stage (activity). What these three madrasahs do is develop a strategic plan for character education. Planning is a particular cycle and through that cycle a plan can be evaluated from the beginning of preparation to implementation and completion of planning. And in general, the three madrasahs have taken several steps in good planning, namely: (1) planning that begins with a complete and clear objective in meeting with the board of foundation, (2) the formulation of wisdom, that is to pay attention and adjust the actions will be done with environmental factors if the goal is achieved. (3) the analysis and determination of ways and

means to achieve the objectives within the framework of the policy formulated, (4) the appointment of persons who will accept the responsibility of execution (leadership) as well as those who supervise (5) allows measurement and comparison of what must be achieved, with what has been achieved, based on certain criteria.

Thus, based on the elements and steps in the planning, it can be concluded that the planning process is a process that is recognized and needs to be followed systematically and sequentially because the regularity is a rational process as one property character education planning.

The three madrasah sites (MI Terpadu Al-Ishlah, MI Muhammadiyah, and MI Almoerky) are meticulous in the character education planning activities referring to the strategic plan of the Foundation's three educational institutions. Renstra compiled by the foundation as the owner of madrasah, by inviting the heads of madrasahs for the preparation of a one-year madrasah program. The materials covered in the meeting include program plans, details of character education programs. Furthermore, the head of the madrasah prepares the work program at the unit level together with the elements of the madrasah, which includes: (1) the head of the madrasah as the person in charge of the program, (2) the activity, (3) the success indicator, (4) the achievement steps, (5) responsible for activities, (6) implementation time and (7) program financing.

Furthermore, the program that has been compiled is submitted to the foundation for approval from the authorized official, and ready to be implemented. Thus the purpose of character education can be achieved by: (a) basing on the facts and proving the truth, (b) the results of thought, imagination and the ability to look forward, (c) consider the possibilities of difficulties that will arise and prepare the way out,) leads to change. Therefore, in the preparation of character education programs required heads of madrasah who have a vision for the future (futuristic). As Cotorda puts it (in Danim, 2009: 134) the vision is "a view of our environment will enable our tremendous future success". This definition implies that meaningful success in the future is largely determined by the ability of anybody to look closely at the environment. Because environmental factors determine the success of reaching the future.

Underlying the description above, in character education planning activities, a transformational leader is needed, ie a leader capable of empowering all madrasahs, as Usman (2006: 330) suggests. Transformational leaders are more "motivating subordinates to do more than what is actually expected, not just subordinates following the direction given.

Considering the phenomenon, then actually the three madrasah that become the research sites have implemented the process or stage of educational planning preparation as presented by Banghart and Trull (in Sa'ud & Makmun 2007) there are several stages in the preparation of educational planning, among others: first, assessment, which is to review the various needs or estimates needed in the development process or learning service in each unit of education. This preliminary review should be meticulous, since the function will provide input on: (1) the achievement of the previous program; (2) what resources are available, and (3) what will be done and how the future challenges will be faced.

Second, the formulation of goals and objectives, namely the formulation of goals and objectives of the planning to be achieved. The formulation of educational planning goals should be based on the vision, mission, and results of the preliminary assessment of the various needs or assessments of the necessary education services.

Third, the stage of policy and priority setting, which is designing the formulation of policy priorities what will be implemented in education services. This policy priority formulation should be spelled out in the basic strategy of clear educational services, in order to facilitate the achievement of objectives.

Fourth, the stage of program and project formulation, namely the formulation of programs and projects implementation of operational activities of education planning, concerning education services on academic and non academic aspects.

Fifth, the feasibility testing stage, which is conducted feasibility tests on various resources (internal resources / external, or human resources / material). If planning is made on the basis of the resources available carefully and accurately, it will result in a feasibility level of a good educational plan.

Sixth, the stage of implementation plan, the stage of implementation of educational planning to realize the purpose of education. The success of this stage is largely determined by: (1) the quality of its human resources (head of madrasah, teachers, madrasah committees, employees, and students); (2) the climate or pattern of cooperation among elements in the education unit as a team work (team work) is reliable; and (3) control or supervision and control of activities during the implementation process or implementation of education service programs.

Seventh, the evaluation and revision for future plan stage, which is an activity to assess (evaluate) the success rate of program implementation or educational planning, as feedback (feedback or feedback), then revised the program for the next better education service plan.

The three madrasah sites examined from the results of field data exposure have done stages in the planning, for example in MI Terpadu Al Ishlah before the education program is implemented, the head of the madrasah makes strategic planning to be discussed in the foundation work meeting.

2. Cultivation of Character values

Character education programs that have been planned and socialized, will be meaningless if not implemented through the inculcation of character education values. The research findings show that the inculcation of character education values has been done by MI Terpadu Al Ishlah, MI Muhammadiyah and MI Almoerky through learning approach, exemplary and habituation.

Character education in the era of globalization requires a breakthrough in developing strategies and learning methods that will be used, given the emergence of various new phenomena that previously did not exist. The rise of utilization of information technology such as internet, handphon, increasingly democratic family tendency, the flood of foreign culture and so on, need to be consideration for the educator when will instill the values of the commendable character to the students.

Character education is now inadequately taught by using traditional methods that tend to be based on the assumption that students have the same kebituhan, learning in the same way and at the same time, in quiet classrooms, with learning material that is strictly structured and dominated by the teacher. Traditional learning methods are considered not able to achieve the purpose of education because it does not accommodate the continuity of student experience gained from the life of his family. Though students especially elementary school age still crave experience in the family environment can still be experienced in school/madrasah. The experience of children who are still global requires the application of learning models relevant to their characteristics (Rahman, 2001).

The cultivation of character values to students is now more appropriate to use learning models based on social interactions (interaction models) and transactions. This interactional learning model is conducted on the basis of the principles of: (a) involving learners actively in learning, (b) basing on individual differences, (c) linking theory with practice, (d)

developing communication and cooperation in learning, e) increasing the courage of learners in taking risks and learning from mistakes, (f) improving learning while doing and playing, and (g) adapting the lessons to the level of cognitive development that is still at a level of concrete operation. In addition, in presenting the moral subjects are given to children on the basis of principles: (1) from easy to difficult, (2) from simple to complex, (3) from concrete to abstract, and (4)) emphasizes the environment closest to the child to a wider social environment. (Wahab, 1997: 35).

Lately there is an awareness of the need for character education education conducted comprehensively, because through a comprehensive pattern is believed to produce graduates who are able to make moral decisions, as well as having a laudable behavior thanks to the continuous habituation in the educational process.

Comprehensive character education teaching patterns can be basically reviewed in terms of the methods used, participating educators (teachers, parents), and the context of moral / value education (school, family), as suggested by Kirschenbaum. (1995).

Character education learning comprehensively can be done by using inculcation method, modeling, facilitation, and skill building.

Value inculcation has the following characteristics: (a) communicating beliefs with the underlying reasons, (b) treating others fairly, (c) respecting the views of others, (d) raising doubts or unbelief (e) not fully controlling the environment to increase the likelihood of conveying the desired values, and preventing the possibility of delivering unwanted values, (f) creating social and emotional experiences of values that desired, not extreme, (g) make rules, reward, and give consequences with reason, (h) keep open communication with disagreeing parties, and (i) give freedom for different behavior when it comes to an unacceptable level, directed to provide the possibility of change.

Education by inculcation method may employ the following strategies: (a) targeting the values of goodness, such as patience, modesty, honesty, responsibility, tolerance, patriotism, compassion, and sensitivity; (b) use of literary and nonfiction works, the values of struggle through the poems of Chairil Anwar and the history of the struggle of the Indonesian nation, (c) audio visuals, such as various film titles, and various television shows, (d) community service, (e) four lessons, (f) learning ethics, (g) sports programs, and (h) maintain and raise awareness of self-esteem.

Furthermore, exemplary (uswah) is a commonly used strategy. Exemplary approach is more aptly used by teachers in character education in schools / madrasah. This is because character is a behavior, not a knowledge so to be internalized by learners, it must be exemplified, not taught.

In educating the character is needed figure of the model. Models can be found by learners in the neighborhood. The closer the model to the learner, the easier and effective the character education will be. Learners need a real example, not just an example written in a book, let alone an example of a fantasy. This is in line with Berk's statement (in Masganti, 2010) that moral behavior is obtained in the same way as other responses, through modeling, and reinforcement. Through modeling learning there will be internalization of various moral, prosocial, and other rules for good action. Similarly, according to Social Learning Theory (in Nurchaili, 2010), human behavior is gained by means of model observation, from observing others, forming new ideas and behaviors, and ultimately being used as a direction for action.

To be able to use the exemplary value strategy, there are two conditions that must be met: (a) the teacher or the parent should act as a good model for the students, and (b) the students should imitate the famous people who have noble character, such as the Prophet Muhammad, SAW. The way teachers and parents solve problems fairly, and respect the opinions of children, criticize others politely, is a behavior naturally modeled by students. Similarly, if teachers and parents behave the opposite, learners will also unconsciously

imitate. Therefore, teachers and parents should be careful in speaking and acting, so as not to instill negative values in the child's heart. (Zuhdi, 2008).

The success of character education requires guidance, exemplary and habituation or culture and is supported by a conducive climate environment, both in the family, school, and community. The process of habituation and exemplary through a conducive environment is in fact not easy. The head of a madrasah, a teacher, and other education personnel should be role models in his attitude and behavior. Similarly, parents, community leaders, and other adults should be role models for learners.

Exemplary can be divided into two, internal modeling (internal modeling) and exemplary external (external modeling). Internal exemplary can be done through giving examples made by educators themselves in the learning process. While exemplary externals are done by providing exemplary examples, both local and international figures. (Murdiono, 2010, Hermino, 2014).

Character education with exemplary methods can use sharing strategies of feelings, sharing experiences, and sharing skills. If inkulkasi and exemplifies demonstrating to the learner the best way to overcome various problems, then the facilitation of training students mangatasi these problems. The most important part of this facilitation method is the provision of opportunities to learners. Activities undertaken by learners in the implementation of facilitation methods bring a positive impact on the development of personality.

The last method is the development of academic and social skills. There are several skills necessary for a person to practice the values adopted so as to behave constructively and morally in society. These skills include critical thinking, creative thinking, clear communication, listening, assertiveness, and finding conflict solutions, which are briefly called academic skills and social skills. (Zubaedi, 2013).

Based on the above description on the management activities of character values planting at three sites namely (MI Terpadu Al-Ishlah, MI Muhammadiyah, and MI Almoerky) have conducted good character education activities through intra kuriler activities, extra curricular activities and routine habituation activities and consistent.

Character education can be integrated in the learning of each subject. Learning materials relating to norms or values on each subject need to be developed, explored, linked to the context of everyday life. Thus, character learning values not only on the cognitive level, but touch on internalization, and real experience in the lives of everyday learners in society.

Extra curricular activities that have been held madrasah is one of the potential media for character building and improving the academic quality of learners. Extra curricular activities that have been held madrasah is one of the potential media for character building and improving the academic quality of learners. Extra curricular activities are outside educational activities to assist the development of learners according to their needs, potentials, talents, and interests through activities that are specifically organized by educators and / or educational personnel who are capable and at the madrasah. Through extra curricular activities is expected to develop the ability and sense of social responsibility, as well as the potential and achievement of learners.

3. Monitoring and Evaluation of Character Education

Supervision and evaluation of the implementation of character education programs in MI Terpadu Al-Ishlah, MI Muhammadiyah, and MI Almoerky, covers two aspects, namely process and outcome. In general supervision is associated with efforts to control, foster and eviction as an effort to control quality in a broad sense (Sagala, 2009: 64). Through effective

monitoring of the organization's wheel, the implementation of plans, policies, and quality control efforts can be well implemented. Based on the data obtained in this study, the three madrasahs supervise character education through intra and extra madrasah activities, for example MI Terpadu Al Ishlah requires children to read and memorize the Qur'an every day and then the parents monitor children's activities through the liaison book.

Character education is a well-planned and well-planned program based on certain strategic thinking, principles and implementation, in accordance with the objectives and mission of each educational institution, therefore, we can know the progress and progress, and the success of this program, the right way to evaluate the program so that it can be improved, improved, so that it becomes more effective.

Character education evaluation is different from general assessment procedures. Therefore, madrasah administrators, teachers, educators, need to know how to assess character education so that they have the tools for evaluation and development.

Implementation of evaluation on MI Integrated Al-Ishlah, MI Muhammadiyah, and MI Almoerky done through participative management means that the success of character education is not only the responsibility of madrasah head but it is the responsibility of all madrasah personnel. Lickona, et al. (1982) conveyed as follows: "Evaluation of character education should assess the character of the school, the school staff's functioning as character ad- pendor, and the extent to which student manifest good character. Effective character education must include an effect to assess progress. Three broad kinds of outcomes merit attention:

- a. The character of the school: To what extent is the school becoming a more caring community? This can be assessed, for example, with surveys that ask student to indicate the extent to which they agree with statement such as, "Student in this school (classroom) respect and care about each other, "and "This school (classroom) is like a family".
- b. The school staff's growth as character educators: To what extent have adult staff-teaching faculty, administrators, and support personnel-developed understanding of what they can do to foster character development? Personal commitment to doing so? Skills to carry it out? Consistent habits of acting upon their developing capacities as character educators?
- c. Student character: To what extent do students manifest understanding of, commitment to, and action upon the core ethical values? Schools can, for example. Gather data on various character-related behaviors: Has student attendance gone up? Fights and suspensions gone down? Vandalism declined? Drug incidents diminished?

From the description above it can be concluded that the evaluation of character education should assess the character of madrasah, the function of madrasah staff as character educators, and the extent to which students manifest good character. Good character education should include efforts to assess progress: madrasah characters, madrasah staff as character educators, and student characteristics to what extent students manifest understanding, commitment to, and action on core ethical values.

The results of this study support the management theory of evaluation where in general the objective of character education evaluation is to develop and improve the quality of character education programs in accordance with the established planning (Sagala, 2009: 17). Furthermore, the objectives of supervision and evaluation of character formation are: (a) to observe and direct the implementation of the character education program in the madrasah; (b) obtain a picture of the quality of character education in general; (c) see the constraints that occur in the implementation and identify the problem; (d) collect and analyze data found in the field to formulate recommendations regarding the implementation of character education

programs; and (e) to know the success rate of the implementation of character education program in the madrasah.

From the above description that the three basic madrasah MI Integrated Al-Ishlah, MI Muhammadiyah, and MI Almoerky have utilized the theory of education management to achieve the character education program. This can be seen in the annual meeting of the head of the madrasah and the teacher evaluates the implementation of the program as a reference or guidance to develop future character education programs.

CONCLUSION

Character Education Planning at three Madrasah Ibtidaiyah in Gorontalo Province is prepared by referring to the vision and mission of each madrasah. The relevance of the character education planning begins with the activities of the head of the madrasah in planning strategic planning. Furthermore, the head of the madrasah held a meeting with the foundation board. From the design plan that has been approved by the foundation, then taken in the teacher work meeting. Teacher workshops are useful for synchronizing and compiling tasks and responsibilities of individual school personnel. In the preparation of the character education program planning, the principal involves all teachers and madrasah committees.

The implementation of character education at three Madrasah Ibtidaiyah in Gorontalo Province through the following stages: (a) determine the priority of character education values that will be applied in each school based on the vision and mission of each madrasah, (b) determine the approach and methods of cultivating the values of character education to students, and (c) The cultivation of character values is done through learning on intrakurikuler and ekstrakurikuler activities. The cultivation of character values in intracurricular and extracurricular activities using varied methods of lecture, discussion, questioning, modeling, simulation, drill, and role play. (d) The cultivation of character values is also done through exemplary, ie the head of madrasah, teachers and educational personnel first provide examples of role models to students about the attitudes and behaviors praised as taught in Islam.

Supervision and Evaluation of Character Education Education at three Madrasah Ibtidaiyah in Gorontalo Province is done by involving all elements in madrasah (head of madrasah, teachers and parents of students). Supervision and evaluation of the inculcation of character values in learning activities using observation, peer assessment, self-assessment, project assessment and creative work. While evaluation of cultivation of character values through exemplary use observation and assessment that qualitative.

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