

MANAGEMENT FOR DEVELOPING QUALITY OF CHARACTER EDUCATION FROM RELIGIOUS, CULTURAL AND SOCIOLOGICAL PERSPECTIVES

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Abstrak

Manajemen pengembangan mutu pendidikan karakter merupakan hal yang esensial dalam dunia pendidikan, memadukan keterampilan seni dan pengetahuan ilmiah untuk mengelola sumber daya pendidikan karakter untuk mencapai tujuan pendidikan secara efisien dan efektif. Lembaga pendidikan yang dikelola dengan sistem manajemen yang baik akan menghasilkan kualitas pendidikan yang unggul dan mampu bersaing di pasar pendidikan, memenuhi harapan semua pemangku kepentingan pendidikan. Upaya yang berkesinambungan dari semua pihak, mulai dari pemerintah, pengusaha, lembaga pendidikan, guru, dosen, hingga civitas akademika, sangat diperlukan untuk menjamin layanan pendidikan yang berkualitas agar lembaga pendidikan tetap eksis dan relevan di era yang terus berubah. Kemajuan ilmu pengetahuan dan teknologi harus diimbangi dengan penguatan nilai-nilai agama, budaya, dan sosiologis dalam pendidikan karakter, karena menyadari bahwa pendidikan tidak hanya berkenaan dengan aspek intelektual saja, namun juga aspek kinerja dan psikomotorik yang penting. Oleh karena itu, pendidikan karakter yang berlandaskan pada nilai-nilai agama, budaya dan sosiologis merupakan kebutuhan yang tidak dapat dihindari untuk menjaga keseimbangan dalam dinamika perkembangan ilmu pengetahuan dan teknologi di era global saat ini.

Kata Kunci: Manajemen, Pendidikan, Karakter, Agama, Budaya, Sosiologi

Abstract

Management of developing the quality of character education is essential in the world of education, combining artistic skills and scientific knowledge to manage character education resources to achieve educational goals efficiently and effectively. Educational institutions that are managed with a good management system will produce superior quality education and be able to compete in the education market, meeting the expectations of all education stakeholders. Continuous efforts from all parties, from the government, entrepreneurs, educational institutions, teachers, lecturers, to the academic community, are needed to ensure quality educational services so that educational

institutions remain existing and relevant in an ever-changing era. Advances in science and technology must be balanced with strengthening religious, cultural and sociological values in character education, recognizing that education is not only about intellectual aspects but also important aspects of performance and psychomotor skills. Therefore, character education based on religious, cultural and sociological values is an unavoidable need to maintain balance in the dynamics of scientific and technological development in the current global era.

Keywords: Management, Education, Character, Religion, Culture, Sociology

1. Introduction

Education management, both in formal and non-formal contexts, is the key to success in forming quality students. Good management is very important to regulate educational institutions. Without effective management, educational goals are difficult to achieve optimally and efficiently (Rosita, 2016). Apart from that, educational management also has the aim of improving the overall quality of education. Educational institutions that are able to improve their quality will be able to compete fairly and face the challenges of the times more prepared (Rosad, 2019).

According to Muhammad Fadhli, quality has an important role because it reflects the superiority of a product compared to other similar products. Improving quality is not only a focus for institutions that produce goods, but also for institutions that produce services. Quality in education is a very important aspect to pay attention to. Quality is the main focus in every organizational agenda, and improving quality is the biggest challenge for all institutions (Nielsen et al., 2005). Despite its importance, there are quite a lot of differences of opinion regarding the concept of ideal quality. Improving the quality of education is an issue that continues to be discussed in education management, because this is an effort that must continue to be made in order to achieve the hope of quality and relevant education. The hopes and needs of all parties involved in education are high quality education. All individuals certainly want to study at an institution that has good quality, so that they will not leave it, and the institution can compete with other educational institutions (Fadhli, 2017).

Terry explained that management is a process or framework that involves direction or guidance of a group of people to achieve organizational goals or clear intentions. Management is defined as an activity, whose implementation involves management, and the person who carries it out is called a manager or manager (Babuta & Rahmat, 2019). Stoner, quoted by James A.F., explains that management is a process that includes planning, organizing, directing and supervising the efforts of organizational members as well as the use of other organizational resources to achieve predetermined goals. This is almost similar to Harold's opinion which describes organized management knowledge based on the basic functions of managers, namely planning, organizing, staffing, leadership and controlling. Meanwhile, according to Dadang and Andi, quoted by Nurul Muflihah, management is simplified to supervising people's performance and managing the organization's finances. Therefore, management can be explained as an effort to manage individual performance and financial administration well. Implementing consistent and disciplined management will ensure the smooth running and achievement of the expected goals of the business undertaken (Ahmadi & Hermawan, 2013).

Definition of Educational Management

E. Mulyasa stated that education management is a systematic, structured and comprehensive collaborative process with the aim of achieving national education goals. Education management also includes everything related to managing the educational process in order to achieve predetermined goals, whether short-term, medium or long-term goals (E. Mulyasa, 2012). Management or governance is an inseparable part of the entire educational process. Without management, educational goals cannot be achieved optimally, effectively and efficiently. According to E. Mulyasa, management functions include planning, implementation, supervision and coaching, which in practice is a continuous process (Wiyani, 2012).

These four functions can be explained as follows: Planning is a systematic process of making decisions regarding actions to be taken in the future. This is also a collection of policies that are structured in a structured manner and are based on reliable data and function as a work guide. In planning, there is an understanding of what has been done, the problems faced, alternative solutions, and the implementation of priority activities proportionally (Rosyad, 2019). Educational program planning has two main functions, namely as a systematic effort to develop a series of actions to achieve organizational goals by considering available resources, and as an activity to use limited resources efficiently and effectively to achieve the set goals.

Implementation is the process of turning plans into concrete actions to achieve goals effectively and efficiently. The success of the plan depends on how the plan is executed effectively and efficiently. In implementation, every organization must have strong and convincing power because without it, the desired educational process is difficult to realize. Supervision is an effort to regularly and continuously observe, record, provide direction, guidance, and correct anything that is inappropriate or wrong. Supervision is a key factor for success in overall management, which needs to be considered comprehensively, integrated, and not just focused on certain aspects. Coaching is a series of professional steps to control all elements in an organization so that they operate as they should, so that the implementation of plans to achieve goals can take place effectively and efficiently.

Definition of Quality Management

Quality management in education, which is often referred to as Total Quality Management (TQM), is emphasized by Sallis as a philosophy of continuous improvement. Total Quality Management is an approach that provides educational institutions with a variety of practical tools to meet the needs, wants and expectations of their customers, both now and in the future. TQM emphasizes two main concepts: continuous improvement as a philosophy, and the use of tools and techniques such as brainstorming and field force analysis to improve quality in management actions to achieve customer needs and expectations (Ma`arif, 2016).

Total Quality Management (TQM) is a management strategy that aims to spread an understanding of quality throughout all processes in an organization. This is a management approach that focuses on quality, involving participation from all members of the organization, and aims to achieve long-term success through customer satisfaction and providing benefits to all members of the organization and society. According to Mujamil Qamar, all aspects of management in the education sector must continuously prioritize achieving quality. All educational programs and activities, including the learning process in educational institutions, should be aimed at achieving high quality standards. Although up to now, the issue of quality is still often discussed idealistically

and has not been fully reflected in practice in educational institutions, so the quality of education is still considered a mysterious thing. Therefore, corrective action is required.

Definition of Character Education

Education is an important foundation in maintaining the sustainability of a nation. The progress, strength and reputation of a nation in the eyes of other nations is closely related to the strong and diligent character of its people. The development of a nation is largely determined by the presence of strong character and a high level of education. A nation that has a strong character and a sophisticated education system will be respected and recognized by other nations. On the other hand, nations that lack character and a poor education system will be ignored and insulted by other nations (Albert, 2007).

According to E. Mulyasa, character education has a deeper meaning than moral education. This is because character education does not only discuss right and wrong things, but also includes the formation of good habits in everyday life. The aim is for children or students to have high awareness, deep understanding, as well as commitment and care to practice virtue in everyday life (Wiyani, 2012). Thus, character can be defined as a person's innate response to situations morally, which is reflected in real actions through good behavior, honesty, responsibility, respect for others, and other noble character values. In the context of Islamic thought, character is related to faith and sincerity, in accordance with the concept of Aristotle which states that character is formed through habits that are continuously carried out and practiced (Mulyasa, 2006).

Wynne, quoted by E. Mulyasa, stated that character has roots from Greek which means "to mark" and emphasizes how to apply good values in daily actions. This leads to the understanding that people who behave dishonestly, fraudulently, cruelly, or greedily are considered to have bad character, while those who behave kindly, honestly, and helpfully are considered to have good or noble character. In the context of character education, the importance of the emotional aspect is also emphasized, which Lickona calls "desiring the good" or the desire to do good. This confirms that effective character education does not only involve an understanding of good values, but also the desire and real actions to implement virtues, so that humans do not just act like robots governed by certain ideologies (Lickona, 2001). In a matter similar to the previous statement, Anas Salahudin stated that character is the positive values inherent in a person (understanding good values, wanting to act well, showing good behavior, and having a positive impact on the environment) and is reflected in behavior they.

Character is consistently reflected through the results of thoughts, feelings, physical activities, as well as attitudes and desires of a person or group of people. Character refers to the unique identity of a person or group, which includes values, skills, moral capacity, and perseverance in the face of challenges and adversity. In the context of education, character education can be interpreted as an effort to teach values, manners, morals and character which aims to help students make good decisions, maintain goodness, and practice and spread goodness in everyday life with full awareness (Ma'arif, 2016). According to Marzuki, character is often associated with morals so that character reflects behavioral values that are universal in all aspects of human life, both in relationships with God, oneself, fellow humans and the environment. These values are reflected in human thoughts, attitudes, feelings, words and actions, which are based on religious norms, laws, manners, culture and traditions. From this character concept, the concept of character education was born. Ahmad Amin also stated that the will or intention is the beginning of the formation of a person's morals (character), depending on whether the will is carried out through habitual attitudes and behavior.

The concept of character education was introduced in the 20th century. Although many experts use this concept today, Thomas Lickona is widely considered to be the figure who initiated it, especially through a book entitled *Educating for Character: How Our Schools Can Teach Respect and Responsibility* which was published at that time. His work entitled *"The Return of Character Education"* was published in the journal *Educational Leadership* in November 1993, *"Eleven Principles of Effective Character Education"* in the *Journal of Moral Volume 25* (1996), and the book *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues* (2004) also makes an important contribution. Through his work, Lickona raises awareness about the importance of character education in the eyes of the world. For him, education has three core elements: understanding good values, appreciating good values, and applying good values in real action.

Character education is a national movement that aims to create schools that are able to develop young people who have ethics, responsibility and empathy, through an emphasis on universal values that we all agree on. According to Frye, character education must become a national initiative that turns schools into agents that promote good character values through learning and role models. Through this character education, schools are expected to be able to form students who have noble qualities such as respecting and caring for others, being responsible, having integrity, and having discipline. Apart from that, character education also aims to prevent students from bad and undesirable attitudes and behavior.

Character education not only introduces the concept of right and wrong to students, but also aims to root good habits so that they can understand, feel and apply them in their actions. This indicates that character education has goals that are in line with moral education. Frye (2002: 3) emphasizes that character education is a deliberate effort to help individuals understand, maintain and behave in accordance with noble character values. Character education requires intelligent efforts from those responsible for education, because without intelligent efforts, character education will not produce individuals who are intelligent in acting and behaving well and have noble character.

Character education is a system that aims to develop character values among school members, including knowledge, awareness, desire and action to implement these values. Character education can be defined as "the intentional use of all dimensions of school life to develop optimal character." According to Aan Hasanah, in the context of character education in schools, all parties involved in education must be involved, including components such as curriculum content, learning and evaluation methods, subject management, school management, extracurricular activities, facility management, finance and culture. work throughout the school environment. Character education also emphasizes the importance of character-based behavior in the implementation of education in schools.

From another perspective, character education involves all actions carried out by teachers that can influence the character of students. Teachers help shape students' personalities and morals through the examples given, how to communicate or deliver lessons, attitudes of tolerance, and other related aspects. Character education comes from fundamental human character, which comes from universal moral values and comes from religion which is also known as The Golden Rule. Character education can achieve clear goals by building a foundation on these basic character values. According to psychologists, some of these basic character values include love for God and all His creation, responsibility, honesty, respect, compassion, caring, cooperation, self-confidence,

creativity, perseverance, justice, leadership, kindness, humility, tolerance, love of peace, and the spirit of unity. Different opinions state that basic human character includes traits such as trust, respect, attention, concern, honesty, social responsibility, sincerity, courage, perseverance, discipline, vision, justice and integrity.

2. Methods

This study uses a qualitative method that refers to literature analysis as the main approach in data collection and analysis. This approach was chosen because it provides an opportunity to understand in depth and comprehensively the various existing perspectives and theories regarding the management of improving the quality of education. This research aims to explore the essence of education quality improvement management, focusing on the fundamental aspects that underlie this process. These aspects include religious, cultural and social-based education, all of which play a crucial role in shaping and influencing the quality of education. Through literature analysis, this research seeks to identify and understand how these elements contribute to improving the quality of education as well as how they can be integrated effectively in educational management practices.

3. Results and Discussion

Character Education from a Religious Perspective

Before theories about character education were developed by scientists, the Al-Qur'an had provided a strong basis regarding character education. An example is the verse (QS. Al-Ahzab, 33:21) *"Indeed, in (the person of) the Messenger of Allah there really is a good role model for you."* This states that the Prophet Muhammad was a good role model for his people.

Then (QS. An-Nisa, 4:36) *"Worship Allah and do not associate anything with Him. Do good to your parents, close relatives, your children, poor people, close and distant neighbors, colleagues, relatives, and any servants you have. Indeed, Allah does not like people who are arrogant or very proud of themselves."* Furthermore (QS. Fushshilat, 41:33) *"Who has better words than the one who calls on Allah, does good deeds, and says, 'Indeed, I am one of the Muslims (who submit)?'"* Next (QS. Luqman, 31:17) *"O my son, establish prayer and command (humans) to do what is right and prevent (them) from doing evil and be patient with what happens to you. In fact, this is a matter that (must) take priority."*

These four verses contain important values in character education. The first letter highlights that the Prophet Muhammad is a good example because he has positive qualities such as honesty, trust, skills in conveying information, and intelligence in understanding other people's situations, especially in maintaining commitment and attention to Islamic teachings. The second letter emphasizes the importance for Muslims to have a balance between personal piety, through obedience in worship such as the five daily prayers, and social piety, through concrete actions such as practicing goodness and rejecting evil, and caring for others. The third letter discusses the virtues of people who spread da'wah, inviting humanity to worship, do good and obey Allah. The fourth letter emphasizes the importance of worshipping Allah, doing good to family, people in need, and maintaining good relationships with other people around you, as well as being fair and helpful.

Marzuki explained that character education in Islam, or Islamic morals, is based on the two main sources of Islamic teachings, namely the Koran and the Sunnah of the Prophet, not just an assessment of good or bad from a general human perspective. Ratings

of good or bad can vary depending on the individual's perspective. Attitudes or actions that are considered good by one person may be considered bad by another person, and vice versa. These two main teaching sources (the Qur'an and the Sunnah of the Prophet) are considered authoritative foundations by all Muslims. The authenticity of these two sources is still maintained to this day, even though there are hadiths in the Prophet's sunnah that experience problems in their transmission so that hadiths are found that cannot be trusted. Through these two sources, we understand that qualities such as patience, contentment, trust, gratitude, generosity and generosity are included in good and noble qualities. On the other hand, qualities such as arrogance, disbelief, malice and envy are considered reprehensible qualities. Therefore, humans are not able to fully determine good or bad values based on their own reason, but must refer to the teachings of the Qur'an and the Sunnah of the Prophet as the main standard of assessment in character education in Islam.

However, in Islam, it cannot be ignored that apart from the Koran and the Sunnah of the Prophet, there are other standards or measures for determining human character values. These standards include reason, conscience and general views (traditions) whose values are recognized by society. By having a conscience, humans can set standards of good and bad because Allah gives humans basic abilities (fitrah), such as monotheism and intelligence (QS: Al-A'raf: 172), QS. Ar-Rum (30): 30, QS.2: 31, and QS. As-Sajdah (32): 9). This nature leads humans to love purity and truth. Human conscience always longs for truth and wants to follow the teachings of Allah and His Messenger because truth can only be achieved with Allah as the absolute source of truth. However, human nature does not always function well because life experiences and the environment can influence the purity of nature. Bad influences from the environment or wrong human experiences can cause nature to become polluted and no longer able to determine good and bad correctly.

Therefore, revelation (the Qur'an and the Sunnah of the Prophet) is important in guaranteeing the values of truth which guide humans in determining their attitudes and behavior. According to experts at mitrakuliah.com, religion plays a role in shaping character and leading to truth and behavior that is in accordance with morals. Religious education forms individuals with moral character so that students can differentiate between good and bad relationships. Worship in Islam is also closely related to moral education (Kasiono et al., 2023). In order for character education based on religion and national culture to be successful, the first step can be taken through the transfer of knowledge which not only shapes the desired behavior from education but also enriches culture with moral, ethical, aesthetic, scientific and technological values. In the context of religion and culture, character education plays a role in instilling religious and cultural values, developing faith and devotion to God Almighty. The Qur'an also emphasizes that the Prophet Muhammad was sent to perfect the morals of mankind. From the verses of the Qur'an and the hadith, we can conclude that individuals who have good character can be good examples for others.

Implementing religion-based education can be done by introducing religious values to children. One of the character values learned from the example of the Prophet Muhammad. are honesty, security, transparency in communication, and intelligence. Implementation of religious values in character education will indirectly refer to the basic principles of religion (Islam). In the context of character education, children are educated deliberately to build their character and apply it in everyday life. However, good character will not develop by itself; The process of character formation is necessary to achieve this goodness. The context of character education that is integrated with religious values is an

effort to instill Islamic principles in every individual. This aims to ensure that each individual can face and overcome negative values that may exist around them. Therefore, conveying religious knowledge from an early age has a very important impact in forming a more positive character in humans. The role of religious education has a big influence in helping reduce moral decline in each individual. Therefore, when the surrounding environment is colored by evil, religious education becomes increasingly important. The presence of religious education from an early age can prevent children's character from the possibility of moral decline, which confirms the important role of religion in character formation (Siswanto, 2018).

Character education can not only be done conceptually, but also requires real implementation. Increasing dependence on modern technology and foreign culture has distanced students and the general public from noble cultural and religious values. However, implementing character education that is rooted in culture and religion is still a big challenge as an alternative for today's young generation. According to several Islamic education experts quoted by M. Akmansyah, the basic values in Islamic education are divided into three, namely the Koran, al-Hadith, and the *ijtihad* efforts of Muslim scholars who formulate an Islamic education system in accordance with the demands of current developments. . However, solutions to some challenges are not always found in these two main sources. Ayumardi Azra also mentioned several other sources that became references, such as the words of the Prophet's friends, community interests, as well as traditional values and social habits. Apart from that, Islamic thought, Islamic history and life experiences are also used as sources of values in character education.

a) Al-Qur'an

The Al-Qur'an is the main source of Islamic education, directing all educational processes in accordance with the values of the Al-Qur'an. The Qur'an provides positive guidance, such as respect for human reason, scientific guidance, and social concern. This source is very rich for cultural and educational development, covering social, moral, spiritual and material aspects. Even though the Qur'an is absolute and unchanging, human interpretations can change according to the context of the times and circumstances. In implementing Islamic education, following the values of the Koran will help produce individuals who are qualified, responsible, dynamic and creative. The Qur'an has an educational mission that is imperative, motivating and persuasive, directing the educational process as a whole, integrating values in daily life in accordance with Islamic teachings.

b) Al-Hadith (As-Sunnah)

Al-Hadith, as the second source in Islam after the Koran, provides reinforcement and explanation regarding various issues in religion and everyday life. The hadiths of the Prophet Muhammad SAW are an important foundation in Islamic education, directing the life activities of Muslims and developing sharia values. In practice, hadith become concrete operational guidelines, assisting in the detailed interpretation and application of religious values in everyday life. In the formation of Islamic character and teachings, Al-Hadith plays an important role as a sharia reference and guidance in various educational activities, from theoretical to practical. From this we can see the importance of hadith in maintaining the conservation of Islamic values and directing learning effectively. The education pattern shown by the Prophet in the hadith includes fundamental Islamic values as well as developing the potential of students, so that they are able to protect life and build a society based on Islamic values.

c) *Ijtihad* (Muslim Thought)

Ijtihad is an effort of thought that tries to approach the teachings of the Qur'an and the Sunnah of the Prophet, both through analysis of the *nash* (*qiyas/ma'qul nash*) and a general understanding of the benefits. Islamic thought involves the use of human reason to interpret Islamic teachings according to the context and needs of the times. The importance of this thinking lies in its ability to adapt Islamic teachings to changing times, especially in the context of Islamic education. By adhering to the principles of ijtihad, Islamic education can be developed dynamically in accordance with the needs and challenges of the times.

Cultural Perspective Character Education

Local culture has an important role in shaping the character of a nation because it is closely related to all aspects of life. According to Prof. La Niampe from Halu Oleo Kendari University, Southeast Sulawesi, our culture has a deep message as a controller of life patterns. Culture contains complex values such as knowledge, belief, art, morals, law, customs, and other abilities that shape individuals in society. He underlined that in the era of globalization, Indonesia's traditional cultural values, including local wisdom, must be preserved. However, in the world of education, there is a decline in students' moral values and character which is a serious problem. Factors such as a lack of character education programs, weak religious culture, lack of strictness in implementing school rules, and a lack of moral development in the family, community and school environment, also play a role in this problem.

Regarding this, Sri Sultan Hamengku Buwono X also emphasized the importance of character in national education, where education should provide enlightenment on noble human values. Character education in schools must also integrate intracurricular and extracurricular activities with an integrated learning system to achieve broader and holistic educational goals. In this context, referring to the educational paradigm as the inheritance of past cultural values can be a strong basis for overcoming the decline in students' moral values and character. Developing character education based on local cultural values can be a relevant solution. According to Montesquieu, a French philosopher, national character is reflected in the national spirit which includes the moral characteristics, way of thinking and behavior of the nation's citizens. This is influenced by various factors such as climate, religion, law, government, history, and ethics. The public's understanding of the law, forms and practices of government also reflect the character of the nation.

In the educational context, applying local cultural values and understanding national character is important in overcoming students' moral and character challenges. By strengthening character education based on local culture, it is hoped that we will be able to create a generation that has noble values, cultural awareness and high moral qualities, so that it can maintain the integrity and progress of the nation in the dynamics of ever-changing times.

Character Education from a Sociological Perspective

Zainuddin Maliki stated that there are several motives that form the basis of educational development, which must be understood based on social concepts and theories.

First, education must be able to prepare a generation that can follow changes towards a knowledge-based society. If education is unable to produce individuals who are ready to face the demands and changes in the character of society, it will be deemed not to provide adequate preparation for the future. Schools and teachers need to equip students with creative abilities and professional knowledge so that they can adapt in a

changing society, especially in the economic and knowledge era. As the Irish proverb says that to catch fish, we must know the river, so to be successful in modern society, we need to understand its character. Therefore, education can take advantage of the contribution of sociological thinking in this matter.

Second, educational practitioners need to formulate ways to adapt orientation to world changes, without experiencing distortion or confusion. Education has an important responsibility in forming human values and a societal order based on the principles of justice and shared prosperity. In the modern economic era which tends to focus on advanced production, many things tend to be distorted, including educational institutions which can be trapped in purely individual interests. However, education must continue to act as a place of healing in a turbulent and difficult society.

Third, education requires sharp social analysis tools because it does not only function as a learning instrument. Schools and teachers must go beyond focusing on achieving curriculum targets and national test results alone. They must pay attention to the dynamics of the surrounding community environment. Education must teach students to understand that today's world is changing rapidly and is no longer limited by local, regional, or national boundaries. As cosmopolitan, the world offers a variety of different lifestyles, identities and demands. Therefore, education must be integrated with an ever-changing environment, especially in the context of changes in culture, social, economic, political and other aspects of life.

Educational institutions have close relationships with various communities that are part of the institution's environment. According to Doni Koesoema A., many communities are involved, both directly and indirectly, which influences the success of character education planning. These communities include:

1. School community: including students, teachers, employees, school staff, foundation administrators, and others.
2. Family community: includes parents, guardians of students, school committee.
3. Community: such as NGOs, entrepreneurs, various social associations, and others.
4. Political community: consists of state bureaucratic officials in the field of education, from the education service level to the ministry of national education.

The role of these communities is very significant in achieving success in character education in schools. Without cooperation between schools and these communities, character education efforts will be hampered. Character education will be limited to sectoral individual development, without wider support from other communities. If education is seen as a public interest, then cross-community collaboration becomes crucial to maintaining the success of character education programs. Therefore, collaboration between communities in developing character education in schools is very important. Without this collaboration, character education in schools will be less than optimal and ineffective.

Parent Community

The first community that becomes the focal point of collaboration between the school and external parties is the parent community. Parents are one of the important stakeholders in the school context because they hope that their children, whom they hand over to school, can grow and develop well. This trust must be maintained by the school so that the interests of all parties can be respected. Parents place their trust in schools to educate their children, while schools, based on this trust, are responsible for providing education and guidance to students so that they can develop maturely as individuals.

The first role of parents in shaping students' character is as a role model for children to follow. Many cases in schools originate from the values applied in the family. Parents have a big influence in transmitting life values to children, whether through the way they communicate, dress, act, and so on. They play an important role in shaping the values and behavioral patterns adopted by children in their growing years. The role of both parents lies in the knowledge they have which can help the process of forming children's character at school. Collaboration between parents and schools occurs when both share experiences and knowledge in educating children. Parents have an understanding and knowledge of children's needs in personality development and learning. This information is important for teachers as character builders so that they can be more effective in carrying out character education programs.

Parents also act as learning partners for children at home. A child's willingness to learn is often influenced by the home environment. Collaboration between parents and educational institutions is essential to ensure consistency of teaching and learning between the home and school environments. Apart from that, parents are also the entry point for children to various cultures. With diverse cultural backgrounds, parents can help schools recognize and understand cultural elements in their society. This introduction is an important strategy in developing character education, considering that values in culture can have different implementations from one culture to another.

4. Conclusions

In facing the dynamics of societal change, the world of education needs to develop its own unique role and strategy. Education must be an inclusive place, not only for creatively and economically successful individuals, but also for those who may be left behind in various aspects such as culture, economics and politics. Therefore, the use of social sciences in education is very important. By considering a sociological perspective, schools and teachers can better understand social dynamics, such as conflict, integration, social structure, distribution of resources, justice, and technological developments. Sociology helps increase sensitivity to various cultures, allowing education to be more inclusive and pay attention to existing cultural diversity. Social sciences also help in anticipating major changes such as the information revolution. According to Zainuddin Maliki, collaboration between educational and sociological actors is needed to produce knowledge that can criticize and reform education and society as a whole. The main focus is to build humanity and a better society. Education is expected to make a significant contribution to human intellectual development and individual preparation to adapt to an ever-changing society.

5. References

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