



IMPLEMENTATION OF CHARACTER EDUCATION MANAGEMENT MODEL IN TECHNOLOGY-ORIENTED LEARNING ERA

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Abstract

Character education in the world of education in the era of industry 4.0 and technological advances does not seem to be well balanced with the character education process at school. Guardians seem indifferent to their children's learning activities and tend to give children the freedom to explore the world of information without strict supervision from guardians. Character education in pesantren is one option to educate and instill the character of students. This can be implemented because the character education process in pesantren is managed by the pesantren dormitory education system. Researchers used observation and interview methods with pesantren managers, student guardians and students. After collecting data, researchers found that character education can only be carried out if students are in a pesantren education environment. The pattern of pesantren education is to build the character of students to become moral, ethical, polite, trustworthy, honest humans, have general and special skills, be able to communicate well, maintain religious norms in life. Character education will be realized if students have knowledge and are educated in the pesantren education system that conducts 24-hour supervision every day.

Key words: *Implementation, Character Education, Management Model, Era Technology.*

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INTRODUCTION

Character education is a challenge (Dharma, 2012) that educators must face educators to improve morals, and several aspects of education, such as managing education and teaching students, educators, and educational tools, educational materials, and time spent learning activities (Juhri, 2006), also helps children learn to be good people, by teaching them things like how to be polite and responsible.(Hamidah et al., 2021) In the industrial era 4.0, learning in schools must be able to implement technology and information-based learning, (Syawaliah et al., 2023) as an answer to the demands of competitive modern times. Therefore, the implementation of character education must be carried out properly by every educational institution, as a forum, and its role is needed to ensure that the implementation of technology and information-based character education can be carried out as expected by the people of the nation and state. Facts show that the character of students in this era of globalization tends to decline sharply. This is motivated by the ease with which students in the digital technology era access various information media through cellphone gadgets and so on. This fact causes the growth of negative perceptions of participants in using it.(Rahman & Manna Wassalwa, 2019)

Character education is not a new thing in Indonesian society. Since the beginning of independence, the old order, the new order, and now the reform order, many steps have been taken in the framework of character education with different names and forms. For example, pesantren, which is an absorption of the word pesantrian. The term santri is a term given to Muslim students whose education and learning are carried out in one particular place. This is done so that students (read: santri) can be supervised and guided in the education and learning process, thus making santri as students who have good ethics, morals, and morals. In the first law on national education, namely the 1946 Law which came into force in 1947 until the last National Education System Law No. 20 of 2003, character education already existed, but it was not yet the main focus of education. Moral (character) education is still incorporated in religious subjects and left entirely to religious teachers. The assignment of character education to religion teachers alone is a guarantee that character education will not

succeed. It is natural that until now character education has not shown optimal results. This can be seen from social phenomena that show characterless behavior. These characterless behaviors include frequent brawls between students and college students, as well as the habit of drinking and gambling. Even in some big cities, these habits tend to become a "tradition" and form a permanent pattern, so that among them form the character of "mortal enemies" in the lives and relationships of fellow teenagers.

Character development through education is explicitly stated in National Education System Law No. 20 of 2003, pasal 3 as follows: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Looking at the above statement, the mandate of education will give birth to students who have the character of Iman, Taqwa to Allah swt, noble character, physically and mentally healthy, knowledgeable according to religious guidance and national morals, capable, creative, independent, and become democratic and responsible citizens. This is emphasized in the learning curriculum in schools and madrasahs that include religious subject matter such as Akidah Akhlak, Quran Hadith, Jurisprudence and Islamic Cultural History.

Education is also expected to produce a generation that masters science and technology in order to develop the quality of Indonesian human beings. Therefore, all efforts of education policy are directed to achieve it. Education is a process of changing behavior, increasing knowledge and life experience so that students become more mature in thought and attitude. Education in the digital era is very rapid, advances in technology are not only enjoyed by adults, but teenagers can also enjoy the results of current technological developments. In the world of education, technology is also widely used as a means of long-distance interaction between communities in various regions. Technological developments also have positive and negative impacts. The emergence of many cases, such as disputes, drug cases, brawls between students in the community, shows poor character

education.

At a macro level, there are at least two issues related to the urgency of character education, which are as follows: (1) shifting moral/ethical values. The rapid and equitable progress of development implementation from Sabang-Merauke has an impact on the nation's economic level. The reality shows that there is a negative impact of this rapid development, especially the shift in moral values, this can be seen from the behavior of the community such as courtesy, honesty, shame, and corrupt behavior. (2) The erosion of local culture. The influence of globalization undeniably has an impact on the erosion of cultural values. Most of generation Z proudly adopts foreign cultures that are sometimes ethically/morally incompatible with the culture of politeness in their respective regions. (Rusydi et.al, 2021) Currently, Indonesia is facing a very complicated problem in the form of symptoms of declining morality in the practice of nation and state. This situation is very ironic when this nation has various sources of moral and ethical values at a formal level as the basis for the life of the nation and state. The universal noble values contained in Pancasila, along with various legal institutions that were born, turned out to be ineffective in conditioning the practice of state and society in a dignified manner. Not only that, even this nation actually also has a 'claim' that says that it is a religious nation. However, the religiosity of the 'claim' is not able to make its adherents have behaviors that reflect social piety, namely human relations that are mutually empowering, mutually beneficial, promoting tolerance, empathy, honesty, and fencing each other off from actions that are contrary to the joints and values of human life as civilized beings.

Globalization that is rolling around the world is a fact that cannot be avoided. Asmani wrote several steps that must be taken by the Indonesian people in facing this globalization. First, sending the nation's best cadres to developed countries to absorb science, technology and positive values there, then returning to the homeland to develop them. Second, promoting research and development in all institutions and fields to produce original and spectacular new findings. Third, strengthening the character of the nation, especially young cadres who are newly active in schools and universities as future leaders

and reformers of the nation. (Asmani, 2011) Given the importance of character in building resilient human resources (HR), it is necessary that character education be carried out in a directed and appropriate manner. Therefore, it requires concern from various parties, including the government, community, family, and school. This condition will be built if all parties have a shared awareness in building character education. Ideally, character formation or education is integrated into all aspects of life, including family and school life. All learning activities are oriented towards competency stages that encourage students to carry out these activities. Educational institutions, especially schools, are seen as a strategic place to shape character.

It is intended that students in all their speech, attitudes, and behavior reflect good and strong character. Character education requires a systematic and gradual process or stages, in accordance with the phase of growth and development of students.⁷ The stages of character education must begin early, both in the family, school and community environment. School management is one of the effective media in character education at school. The management applied in Character Education must be participatory, democratic, elaborative and explorative so that all parties feel significant progress.

METHODOLOGY

The method used in this paper is based on observations and interviews conducted at the Darul Mukhlisin Islamic Boarding School, Firdaus Village, Sei Rampah District, Serdang Bedagai Regency, North Sumatra. Pesantren Darul Mukhlisin, like most modern pesantren in Indonesia, implements a system of education and learning for its students with direct supervision in the dormitory every day. The term 24-hour supervision is an expression of the responsibility of pesantren managers for the education and learning of students in the dormitory. Learners in pesantren should not be like school/madrasa students in many places. Learners are accustomed to not using technology tools such as cell phones, laptops, gadgets and so on. Students are accustomed to being educated with education and teaching patterns that carry the motto of simplicity and self-sufficiency. The education and learning process is carried out in a classical style, without using the help of digital technology

tools.

Through data collection carried out by means of observation, namely researchers directly go to the field to see, monitor and question the reasons, the reasons why students in pesantren are not given access to digital technology tools that can help their learning process in the dormitory. Isn't it the existence of digital technology tools such as Handphones or Laptops, students get more information about their learning that is difficult to understand in class, the existence of digital technology tools certainly has a very good role in helping the learning process of students. From several research approaches according to Hainum (Hainum, 2014), that cooperation between the pesantren management and student guardians (macro approach) is the most realistic in addressing the conditions of learning and education of students in pesantren.

Researchers obtained information that the use of digital technology tools is indeed forbidden for students to have in their daily lives in the dormitory, ownership of digital technology tools in addition to inconveniencing the pesantren management in mobilizing students' learning and education activities, also had a negative impact on the continuity of the learning and education process in pesantren. The tendency of individualized students can cause the learning and education system in pesantren to not run.

Pesantren with the prohibition of the use of digital technology tools provide alternative activities for students, especially those who are already in Aliyah, to be able to develop their creativity, skills and personal skills through activities supported by digital technology tools. From interviews conducted at the pesantren, researchers obtained information that extracurricular activities oriented to technology can balance the learning and education process of students in pesantren.

Learners can ignore the boredom of living in pesantren dormitories with activities that support the growth of interests, talents, skills, abilities and seriousness of learning in pesantren. Learners can apply to the pesantren management to innovate learning and education in pesantren without having to violate the code of ethics as learners.

RESULT AND DISCUSSION

1. Educaton Character based on Pesantren

Pesantren Darul Mukhlisin, Firdaus with the independence of the pesantren curriculum and compliance with the national education curriculum runs its learning process to the fullest. Although it seems classic, learning in pesantren is also not monotonous. Pesantren students at the Aliyah level are given advanced courses in using computer facilities, laptops and other devices to support their intracurricular learning. As extracurricular learning, students are not involved in using too many technology tools. Students are given space and time to be creative in innovating their learning with the support of digital tools. The library as a means of enhancing students' scientific insights uses a digital system. Students can easily access information about literacy through computers. The development of students' talent interests has also increased by utilizing information technology. Some student groups are given the opportunity to join IT-based learning clubs. Among the facilities for developing students' interests and talents is the publication of the Gazette magazine. This magazine is run by students with the guidance of teaching teachers who supervise and evaluate their activities every day. Students are accustomed to opening digital information through a wifi network that is limited in time. Because in addition to the multidisciplinary time that must be obeyed, students can also avoid accessing haram things in the IT world. Character education aims to improve the quality of the implementation and results of education in schools and leads to the achievement of the formation of noble character and morals. learners as a whole, integrated, balanced, according to the profile of graduates and the competency standards of graduates and competency standards of graduates. Through character education, learners are expected to be able to independently improve and use their knowledge, study and internalize and personalize character values and noble morals so that they are manifested in daily behavior. In the life of eastern society, religion has an important position and role. Unlike learners outside pesantren, life at home, school and the community environment does not have certain rules that direct learners to commit to their duties. That direct learners to commit to their duties as a learner. Learners are free to

determine the rules of his/her life as a learner and society. There are some learners who are committed to their future life goals, trying to fulfill their educational and learning needs by taking private lessons at tutoring institutions. Among the factors that influence the unwillingness to participate in tutoring is the extra cost that is more expensive than school/madrasa fees. Both groups of learners do not have supervision/control from teachers, parents or even tutors. The fulfillment of learning needs is only limited to the fulfillment of parents' obligations to provide their children with educational and learning needs. As for students in boarding schools, they get full supervision from teachers as well as parents and managers of boarding schools. This is because students in pesantren in the process of implementing education and learning are regulated in the pesantren dormitory system which makes students in the dormitory comfortable, while guardians are also calm with their children's learning tasks in pesantren. The rules in the education and learning of students have actually been regulated in religious norms.

Religion can function as a motivational factor (encouragement to act right, good, ethical, and maslahat), prophetic (being a treatise that shows the direction of life, criticism (enjoining the ma'ruf and preventing from the mungkar), creative (directing charity or actions that produce benefits for oneself and others), integrative unites damaged elements in humans and society to become better), sublimative (providing a process of self-purification in life), liberative (freeing humans from all shackles of life). Humans who do not have a view of life, especially those with religious sources, are like blind people walking in the midst of darkness and crowds, will have no direction, do not know where to come from, what to do in the world, and where the ultimate goal of life is. Religion-based character education is education that develops values based on religion that form the main or noble personalities, attitudes and behaviors in life. In Islam, character education has the same meaning as moral education. (Khotimah, 2017)

The basic values in Islamic education include two dimensions of value, divine values and human values. Based on the themes in the Qur'an, the cultivation of divine values as the first dimension of life begins with the

implementation of formal religious obligations in the form of worship. In its implementation, it must be accompanied by a deep appreciation so that it will gain meaning from the worship that has been done. The cultivation of divine values can be developed by appreciating the majesty and greatness of God through attention to the universe and everything in it, and to the surrounding environment. According to Zayadi, the sources of values that apply in human life are classified into two types, : 1) Ilahiyah values, namely values related to divinity or *habl min allah*, where the core of divinity is religion. Activities to instill religious values are the core of educational activities. 2) Insaniyah values, namely values related to fellow humans or *habl min annās*, which contains manners.(Khotimah, 2017)

There are 10 religious characters instilled in the personalities of students of Pesantren Darul Mukhlisin, Firdaus, all of which are the implementation of Islamic moral values, including: 1) Salimul Aqidah, Clean his faith from anything that brings him closer and plunges him into shirk against Allah s.w.t., 2) Shahihul Ibadah, Correct worship according to the Qur'an and Assunnah and avoid all misleading heresy, 3) Matinul Khuluq, Noble in character so that it can show a charming personality and can convince everyone that Islam is a mercy for all nature, 4) Qowiyul Jismi, Physically strong so that it can manage all the interests for the body, 5) Mutsaqoful Fikri, Broad insight into his thinking so that he is able to capture various information and developments that occur around him, 6) Qodirun 'alal Kasbi, Able to strive so as to make him an independent soul and do not want to depend on others in meeting all the needs of his life, 7) Mujahidun linafsihi, Serious in his soul, thus making him someone who can maximize every opportunity or event so that it has a good impact on himself or others, 8) Haritsun 'ala waqtihi, Efficient in utilizing his time so that he does not want to waste time doing good, even for a second. Because the time we use during this life will be accounted for before Allah s.w.t., 9) Munazhom Fii Su'unihi, Ordered in his affairs so as to make his life organized in all matters that are his responsibility and mandate, 10) Naafi'un Li Ghairihi, Helpful to others, thus making him someone who is useful and needed. His existence will be a happiness for others and his absence will make others longing. The same thing is also stated in the

Vision and Mission of the Pesantren, as a regeneration institution and quality community service, solely for worship to Allah s.w.t., and expect His ridho and the implementation of the function of khilafah on earth. The Pesantren Mission includes; 1) Educating individuals who master the basic supplies of Islamic, leadership, and teaching and are willing and able to develop them to the most optimal level. 2) Able to prepare a superior and quality generation towards the formation of a generation of khaira ummah. 3) Forming a generation of mutafaqqih fi ad-diin and having positive intellectual traditions and responsive to the development and demands of the times, towards the creation of a learning society. 4) Educating and forming a generation with IQRA ('Ilmy, Qur'any, Rabbany and 'Alamy) personality who is ready to practice it in the midst of society with sincerity, intelligence and charity. Iqra combines the aspect of thought ('Ilmy 'alamy) and the aspect of remembrance (qur'any rabbany) which is actualized in intelligence and religious morality.

In accordance with the above statement, character education that must be carried out in its development in Pesantren includes; moral education, religious education, character education and character education. In addition, the character of an individual has 18 values as expressed in the Ministry of Education in the 2013 curriculum. The 18 character values include religious nature, tolerance, hard work, honesty, discipline, creativity, democracy, national spirit, independence, curiosity, respect for achievement, love for the country, communicative or friendly, love to read, social care, love peace, responsibility and care for the environment. With these various values, pesantren or schools can readjust the basic values to be achieved. Character education is important to emphasize certain values such as respect, honesty, fairness, caring, responsibility and to help students to pay attention to, understand and apply these values in their lives to achieve success in the future.

This character education has the aim of improving the quality of educational results and processes that refer to noble morals and character education of students in an integrated, balanced and intact manner in accordance with the various standards of

graduate competence in each unit of education. (Wahab, 2022) According to Megawangi, there are 9 noble character values that are important to instill in character education, namely: (1) Love of God and truth; (2) Responsibility, discipline, and independence; (3) Trustworthy; (4) Respect and courtesy; (5) Compassion, care, cooperation; (6) Confident, creative, and unyielding; (7) Fair and leadership; (8) Kind and humble; and (9) Tolerance and peace-loving. This opinion is reinforced by the living values education (LVE) institution. The institute internalizes according to living twelve key personal and social values: Peace, Respect, Love, Happiness, Honesty, Humility, Responsibility, Tolerance, Cooperation, Freedom and Unity. (Nugraheni & Firmansyah, 2021). At least 5 main character values must be instilled in students, namely; First, religious character, which is reflected in faith in God Almighty, clean, tolerance, environmental love, peace and so on; Second, nationalist character, which is reflected in the attitude of putting the interests of the nation and state above the interests of themselves and their groups (love for the country, national spirit, respect for diversity); Third, mutual cooperation character, which is reflected in the attitude of appreciating the spirit of cooperation and working together to solve common problems, such as cooperation, solidarity, mutual help, kinship; Fourth, integrity character, which is an effort to make himself a person who can always be trusted in words, actions, and work, such as honesty, exemplary, politeness, love for the truth and; Fifth, independent character, which is an attitude that does not depend on others and uses energy, thoughts, time to realize hopes, dreams and ideals, such as hard work, creativity, discipline, courage, learners. (Amirullah, et al., 2021)

2. Character Education Management Model in Pesantren

In Pesantren Darul Mukhlisin, Firdaus, character education is instilled very seriously to its students. This pesantren has a motto which is an important pillar in the life of students. The mottos such as Pesantren Darul Mukhlisin, Firdaus include 1) Have Noble Character, 2) Healthy body, 3) Knowledgeable, 4) Freedom and 5) Sincere Charity. The five mottos are instilled in every individual whose life is within the pesantren environment, including students and teachers. These five

mottos are actually pesantren management patterns in building the character of students. So it is not surprising that in pesantren there is always a sentence asking, To Pesantren Darul Mukhlisin looking for what ..., this question emphasizes to every learner and guardian of students to be introspective about the educational objectives that will be carried out in pesantren. The cultivation of Akhlak character, sincere charity accompanied by the spirit of gaining as much knowledge as possible in pesantren is the real purpose of someone studying in pesantren. The pesantren never offers every guardian who registers prospective students the achievement that students will receive after successfully graduating as students and then graduating in completing the education and learning process at the pesantren. So it is not surprising that during the introductory week at the pesantren at the beginning of each school year, sentences are delivered whose purpose is to inspire students what should be done to achieve the goals of education and learning in pesantren. The sentences that are often heard include; "Pesantren is not a Workshop", "Don't be like a Monkey eating Mangosteen" and a lot of slogans that are displayed to inspire students to be serious in carrying out the trust of their guardians to study at pesantren. Pesantren also gives freedom to each learner to explore the field of expertise that they want to add or deepen as a skill that can be utilized in the future. It is not surprising that many students in pesantren are proficient in various fields of art, sports, martial arts, scouts, automotive, electronics and so on. This is certainly a real motivation from the pesantren as the implementer of students' education.

Character development in general is an encouragement to build behavior and develop a character mindset towards students. Character development aims to prepare students to become a good person, because it will equip commendable traits, and prevent dangerous behavior while supporting emotional and social learning. As a teacher who realizes a philosophy from the father of education Ki Hadjar Dewantara who emphasizes the importance of exemplary, among others: Ing Ngarsa Sung Tuladha. Ing Madya Mangun Karso, Tut Wuri Handayani.(Pertama et al., 2017) Faturrohman also explained that for moral

development in character education management planning, planning in the implementation of moral development must go through stages such as identifying types of school activities that can encourage student character development, developing teaching materials for character education, preparing learning designs, and preparing supporting facilities (Ilham & Hasanah, 2021, p. 8)

To build the character of students in schools/madrasas, sufficient time is needed to build and form the management of student character education at certain levels. The formation of this education management aims to obtain optimal results. Because education management is like a locomotive in all processes of developing the educational character of learners in formal educational institutions. Hasanah in her statement stated that character education must start from the basic level of education (read: Elementary School) as the foundation of moral education. According to Ilham and Hasanah, to develop learners' character education, there are at least four main things that must be fulfilled, including; 1) Development of learner character education program. In the development process, at least the activity program contains three things, such as: a) addition or modification of learning activities so that there is learning that develops the character of students, b) addition or modification of achievement indicators to determine achievement in the development of student character, c) addition or modification of assessment techniques that can measure the development of student character. The three things above must be in the planning of learner character development. These three things are complete things that can be used for learner character development. And all three cannot be done without the implementation of a learner development system/management. This system can only be done if the process of learner character education is based on dormitories or pesantren. 2) The essence of character education in formal education institutions. According to Ilham and Hasanah, the implementation of character education management must be based on formal education, both schools/madrasas. To implement the values of morals, morals, and ethics can only be implemented if students are in a school environment. Pesantren with a dormitory-based education

system/management is the best solution for implementing learner character education management. 3) Education management as the main foundation of character education. Lickona in (Ilham and Hasanah, 2021) states that there are three main elements that students must have to carry out on their own educational management of student character development, namely moral knowing, moral feeling and moral action. 4) Moral development in character education management planning.(Ilham & Hasanah, 2021)

3. Technology-oriented Learning

Character education must be strengthened in the industrial era 4.0. It is expected that from character education, students can follow the educational process based on digital technology. Learners are not rigid in harmonizing the role and function of technology in the world of education. The advancement and sophistication of technology is expected to help and answer the learning needs of students, at home and in schools/madrasas. Teachers and lecturers are one of the elements of technology users in the industrial era 4.0. The existence and realization of sophisticated systems at least help the role of teachers and lecturers in providing accurate information to students in classroom learning. Such as the brainly application, teacher's room and several other applications that are easily accessible by students, teachers and lecturers. Digital applications that are designed in such a way also require visits from students, teachers and lecturers in order to get good ratings. Ruang Guru has even been the brand ambassador of education for some time in Indonesia. This is because many students, teachers and lecturers are interested in accessing the ruang guru application in collaboration with brainly.co.id.

Character education in the industrial era 4.0 based on digital technology is the gratitude of mankind who has received a translation of the expression that the presence of the Prophet Muhammad PBUH is as a messenger of Allah swt who brings the ummah to bright light. Bright light is part of the progress of civilization in society. The light in question is science. Students, especially today, are the ones who receive the most implementation of the meaning of bright light. The effect of light, of course, is to provide a way

out for each individual learner in getting education and learning. Student guardians, at least in the industrial era 4.0, must be extra careful in supervising their children's activities as students. The caution of student guardians must be realized by always caring about children's learning activities and activities, both at school and at home. The use of digital technology is recognized by many experts as part of the progress of the nation's civilization. It would be unfortunate if the progress that is carried out is tainted by the immoral behavior of students who have access to illegal acts. In fact, digital technology is utilized for activities that help students, teachers and lecturers in carrying out and fulfilling their scientific needs.

Digital literacy is a reading skill to understand from various digital literature sources. The development of digital technology is able to take a position in the current industrial era 4.0 to have a considerable impact on the behavior of students, so that the openness of information through the world of digital technology needs to be balanced with wise and moral media intelligence. Before students plunge into digital literacy, it is important for every family to equip their children to provide an understanding of the character of processing good emotional intelligence so that children are not easily influenced by things that are not good. Schools and families include the main and first education. Therefore, families must be able to equip various things such as ethics, wisdom, politeness, tolerance when surfing social media. If students already have an optimal literacy character related to ethics, politeness, morals, then automatically there is no need for concern about the use of social media by students. Improving character education through digital literacy can be a strategy to face era 4.0. Through digital literacy, efforts to strengthen the 5 basic characters such as nationalism, religiosity, independence, integrity and mutual cooperation can be grown and developed systematically and effectively.(Wahab, 2022)

Pesantren Darul Mukhlisin, Firdaus with its curriculum independence and compliance with the national education curriculum runs its learning process to the maximum. Although it seems classic, learning in the pesantren is not monotonous. Students in the pesantren at the Aliyah level are given courses to be proficient in using computer

facilities, laptops and other devices to support their intracurricular learning. As extracurricular learning, students are not involved in using too many technology tools. The students are given space and time to be creative in innovating their learning with the support of digital tools. The library as a means of enhancing students' scientific insights uses a digital system. Students can easily access information about literacy through computers. The development of students' talent interests has also increased by utilizing information technology. Some student groups are given the opportunity to join learning clubs based on digital technology. Among the facilities for developing students' interests and talents is the publication of magazines (*Ilmy, Tarbawi* and *Tsaqofi*). These magazines are run by students with the guidance of teachers who supervise and evaluate their activities every day. Students are accustomed to opening digital information through a wifi network that is limited in time. Because in addition to the multidisciplinary time that must be obeyed, students can also avoid accessing haram things in the world of Information and Technology.

Extracurricular activities based on Regulation of the Minister of Education and Culture Number 62 of 2014 states that extracurricular activities are curricular activities carried out by students outside of lesson hours, under the guidance and supervision of education units, aiming to develop students' potential, talents, interests, abilities, personality, cooperation, and independence optimally to support the achievement of educational goals. (*Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 62 Tahun 2014 Tentang Kegiatan Ekstrakurikuler*, 2014) Extracurricular activities are activities outside of regular lesson hours (including when the day does not carry out teaching and learning activities) carried out at school or outside school which aim to broaden students' knowledge of the relationship between various subjects, channel talents and interests and complement efforts to develop the whole person. Extracurricular activities are an internal (important) part of the learning process that emphasizes meeting student needs because intracurricular and extracurricular activities are inseparable activities, even extracurricular activities are an extension of complementing or

strengthening intracurricular activities to channel talents and become a driver of the development of student potential to reach the maximum level or be better.

The development of extracurricular activities is part of the overall development of a school institution. Different from the arrangement of intracurricular activities that are clearly prepared in the curriculum device, extracurricular activities rely more on initiatives from the school or madrasah. Juridically, the development of extracurricular activities has a strong legal basis because it is regulated in the letter of the Minister of Education and Culture Regulation Number 62 of 2014 in Article 2, namely:

"Extracurricular activities are organized with the aim of developing the potential, talents, interests, abilities, personality, cooperation, and independence of students optimally in order to support the achievement of national education goals."

The objectives of extracurricular activities are as follows: (a) Improve student competence in cognitive, affective, and psychomotor aspects, (b) Develop students' talents and interests in personal development efforts towards positive whole human development, (c) Encourage independent ability, self-confidence, and creativity, d) Deepen and broaden students' knowledge. This means enriching, sharpening, and improving students' knowledge related to subjects in accordance with existing extracurricular activities, (e) Improving the quality of faith and piety to Allah s.w.t., (f) Increasing awareness of nation and state, and (g) Fostering noble character.(Abidin, 2018)

CONCLUSION

Pesantren Darul Mukhlisin, Firdaus is one of the modern educational institutions that develops character education management models and technology-oriented learning. The classical and modern systems of education and teaching do not prevent students from expanding their scientific and technological knowledge horizons. With multidisciplinary habituation in Pesantren, the character education applied can be accepted and implemented in a disciplined lifestyle in Pesantren. Supervision is one of the good indicators in implementing good character education in students. The teacher is not just a teacher of subject matter, but also a learning

partner for students, both in curricular, intracurricular and extracurricular activities. The implementation of educational discipline in the classroom and in the dormitory is carried out by teaching teachers and the entire academic community in the pesantren.

Character education management in Pesantren is the top priority of education offered to the wider community. 24-hour supervision is one of the guarantees for guardians to send students to Pesantren. Supervision is carried out with full responsibility, making students comfortable, safe and quickly adapt to the surrounding environment. Unlike the environment in society in general, home is an environment full of freedom for students. Not strict supervision from guardians often makes students negligent and even misuse technology facilities. This is different from the pesantren environment which has a regular discipline system. So that leaks in supervision are minimal. Students in pesantren may violate discipline by bringing cellphones and other electronic devices. However, to get the opportunity to use it makes students uncomfortable carrying out discipline in pesantren. This pattern makes pesantren as a dormitory-based education system maintained to this day. It is not affected by any party's request to change the education and supervision system applied.

The learning model in the pesantren includes a classical learning model that is modified with modern learning. This is characterized by many digital technology-based learning activities. Students are allowed to use computers, laptops, cellphones and other digital devices as learning support. Its utilization with the supervision of a responsible teacher educator. So that students can avoid the use of technology that is not good.

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