Socialization of Moral Education Management at MAS Miftahussalam Medan

Hadi Saputra Panggabean, Sakban Lubis, Iswanto Ariga

ABSTRACT

Moral education is an important part of shaping students' character, especially in facing the increasingly complex challenges of the times. MAS Miftahussalam Medan, as an Islamic educational institution, plays a role in shaping a generation that is not only academically superior, but also has good morals. Therefore, this service aims to provide information about effective moral education management at MAS Miftahussalam. This activity will be carried out in the form of training and workshops for teachers and educational staff at MAS Miftahussalam, with the aim of increasing their understanding of the concepts, strategies, and implementation of moral education in teaching and learning activities. In addition, it is hoped that there will be an increase in the involvement of the entire academic community in creating an environment that supports the growth of noble morals for students.

The method used in this community service is a participatory approach that involves interactive discussions, simulations, and case studies. The expected outcome of this activity is the establishment of a more structured and sustainable moral education system at MAS Miftahussalam Medan. Thus, it is hoped that this will support the achievement of the school's vision and mission in producing an intelligent generation with noble character. The results of this community service activity show positive developments in efforts to improve moral education at MAS Miftahussalam Medan. The training and workshops conducted succeeded in creating a deeper understanding among teachers and educational staff regarding the importance of moral education as an integral part of character building for students. Overall, this community service activity succeeded in making a positive contribution to MAS Miftahussalam Medan's efforts to develop a generation that is not only academically excellent but also has strong character and noble morals. With a more structured and sustainable moral education system, it is hoped that this school can continue to produce a generation that is not only intelligent but also has noble morals in accordance with Islamic values, which form the basis of education at MAS Miftahussalam Medan.

Keywords: Socialization, Development Management, Moral Education.

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Introduction

Education is a process of influencing students to adapt as well as possible to their environment, thereby bringing about changes in themselves that will enable them to function effectively in society . (Hamalik, 2003)

The importance of education, Islam as a religion of Rahmatan lil'alamin, requires the pursuit of knowledge through education both inside and outside of formal education. Even Allah began the revelation of the Qur'an as a guide for human life with a verse commanding His Messenger, Muhammad SAW, to read and read. Reading is one manifestation of learning activities in education. And in a very broad sense, through learning, humans can develop their knowledge and at the same time improve their lives . (Baharuddin, 2007) So, it can be concluded that the ultimate goal of Islamic education is the application of Islamic values embodied in the personality of students with the concept of Islamic education that is so perfect . (Arifin, 1991)

The current global reality is that Islamic education is facing unsatisfactory results, namely failing to humanize humans (humanization) and failing to shape humans in accordance with the vision and mission of their creator. This failure has implications for a materialistic education process that is far from Islamic values and weak in character . (Yustanto, 2011) As a result of the various challenges mentioned above, the world of education is often criticized by many people due to the behavior of students and graduates who display unpraiseworthy attitudes. Students are involved in gang fights, theft, crime, and immoral behavior, while the unemployed are generally academic graduates. (Nata, 2003) This has also had a serious impact, namely a decline in public trust in Islamic educational institutions, causing some of them to send their children to public educational institutions because they believe that public schools are more marketable and offer a bright future career.

This phenomenon is now commonplace, and seems to have become the norm, occurring at any time. This situation must be addressed as quickly as possible, so that Islamic education and national education need to formulate several concepts and strategies that can resolve some of the challenges and problems faced in the world of education. Due to the various challenges and problems mentioned above, the world of education has a vital role and a major contribution to make in providing solutions and anticipating problems.

Integrated Islamic education plays a very important role in preparing the younger generation to face an era full of challenges. Integrated Islamic education must also be able to provide knowledge, instill values, shape attitudes and character, develop talents, abilities and skills, and nurture the optimal and balanced potential of the mind, body and spirit in accordance with the demands of the times.

Education is a process of empowering humans to build a civilization that culminates in the creation of a prosperous society, both physically and spiritually. Allah, as the creator, empowered Adam (the first human) through the process of education. Islam itself, through the process of rebuilding human civilization that had been destroyed (at that time), raised the banner of its first revelation, which was full of educational values. The system and methods that greatly determine the quality of human life as a whole (*spiritual, physical, and intellectual*) in all fields is education. As a result, throughout the history of human life, it is very difficult to find a group of people who do not use education as a means of cultivation and improvement. Education is even used as a means of applying a certain outlook on life. An Arabic proverb even states: *adabulmar'l khoirun min dzahabihi* (education is more valuable to humans than gold). (Abraha, 2013)

Integrated Islamic education is part of national education that aims to increase devotion to God Almighty. As stated in the National Education System Law Number 20 of 2003, which reads as follows: developing abilities and shaping the character and civilization of a

dignified nation in order to educate the nation aims to develop the potential of students to become people who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. (Pidarta, 2002)

Therefore, given the importance of education, it is necessary to establish standard rules regarding education, which are covered by the National Education System. The National Education System is implemented in a universal, comprehensive, and integrated manner. Universal means that it is open to all citizens and applies throughout the country. Comprehensive means that it covers all paths, levels, and types of education. Integrated means that there is an interconnection between national education and all aspects of national development. National education has a vision of realizing an education system as a strong and authoritative social institution to empower all Indonesian citizens to develop into quality individuals who are capable and proactive in responding to changes of the times. (Haidar Putra Dalay, 2009)

Abuddin Nata argues that the education system is unable to produce the desired graduates because it has only focused on developing intellectual intelligence, knowledge, and skills, without balancing this with the development of emotional intelligence or character. If this is ignored in the educational process, the goals of education will not be fully achieved, even if the school is of national standard, or even international standard, equipped with adequate facilities and operations. (Nata, 2003) This is why students or graduates are only intellectually smart, but do not have noble character or morals. In fact, good behavior or character is one of the keys to building a nation's civilization, certainly balanced with knowledge and other aspects. Even Adian Husaini argues that character or moral education alone is not enough; it needs to be accompanied by manners. (Husaini, 2011)

Various ideas and actions have been taken to resolve the above issues and failures, such as the reactivation of madrasahs, elite Islamic schools, and Islamic education with an integrated system or the implementation of integrated Islamic education management. Character education has even been launched in all educational institutions in Indonesia. The implementation of education (schools) with an integrated system has been running optimally over the past few years and is in high demand among the public. This integrated system requires additional learning time, so it is now commonly known as a model school or full*day school* program.

Autonomy in managing learning is a potential for schools to improve their quality. Therefore, schools must emphasize that teachers have a role as managers who manage learning well to achieve learning objectives. In the management process, Islamic education teachers are involved in the basic functions performed by a manager, namely *planning*, *organizing*, *actuating*, *leading*, and controlling in learning. (Arikunto, 1980)

This is in line with Terry's definition of management as follows: management is a *distinct process consisting of planning*, and habits that are carried out consciously and continuously in the form of an organization. All organizations have people who are responsible for achieving goals or objectives. (Stoner, 2010) Meanwhile, according to Nanang Fatah in his book entitled Landasan Manajemen Pendidikan (Foundations of Educational Management), management is defined as the process of planning, organizing, leading, and controlling organizational efforts in all aspects so that organizational goals are achieved effectively and efficiently. The planning function includes determining the objectives or framework of actions needed to achieve specific goals. This is done by assessing the strengths and weaknesses of the organization, identifying opportunities and threats, and determining strategies, policies, tactics, and programs. All of this is done based on a scientific decisionmaking process. (Samino, 2020)

Many education practitioners today provide definitions of integrated Islamic education management, but in general, integrated Islamic education management is defined as the science of managing educational resources (human resources) and financial resources, methods, environment, technology, and others through the processes of planning, organizing, implementing, and supervising to achieve predetermined educational goals effectively and efficiently. Therefore, integrated Islamic education management is an activity of structuring, managing, planning, organizing, and implementing various available resources so that educational goals can be achieved.

The above explanation of the integrated education management system can be interpreted as meaning that integrated Islamic education management is the integration of general knowledge, Islamic insight, and Islamic character building in a teaching and learning process at school. In reality, the integrated Islamic education system or management is implemented by several parties, meaning that the national education system is integrated with Islamic organizations such as Muhammadiyah, Al Irsyad, integrated Islamic networks, and others that are developing in today's society. Of course, in integrated Islamic education management in shaping students with noble character, there are several supporting and inhibiting factors, so in addressing all of this, there needs to be an applicative management role (planning, organizing, implementing, supervising, and evaluating). The hope is that integrated Islamic education can become an alternative in overcoming moral poverty (character) in every student today.

Miftahussalam Private Madrasah Aliyah, located at Jl. Darussalam No.26abc, Sei Sikambing D, Kec. Medan Petisah, Medan City, North Sumatra 20119, is one of the schools that implements moral education management. The school integrates the Ministry of Education's curriculum with Islamic education. This school at least provides a solution to the problem of moral education by offering innovations and updates to its educational curriculum and teaching methods.

Literature Review 2.1 Concepts of Educational Management and Character/Ethics Education

Character education or morals in the context of Islamic education is not enough to be only part of the formal curriculum, but requires systematic management so that moral values can be instilled and internalized in students on an ongoing basis. According to research by Oktavian and Hasanah (2021), character education management is the process of instilling character values, morals, and good behavior in students through comprehensive management of educational institutions. If managed well, this process can create conditions conducive to student character development. Within the framework of Islamic education management, character/morality education management emphasizes the integration of managerial principles and religious values. Operationally, this includes planning, implementation, organization, direction, as well as control and evaluation of character education programs.

Madrasahs or *Islamic boarding schools,* in the context of character education management, are considered an important part of the overall education system. For example, research on boarding schools shows that the 24-hour environment (dormitory), supervision, and continuous habituation play a major role in shaping students' character not only through formal lessons but also through daily life that is managed in a managerial manner. (Hidayat, W. 2023)

2.2 Models and Elements of Character/Morality Education Management in Madrasahs/Pesantren

Several empirical and conceptual studies have identified important models or elements in character/morality education management in madrasahs/pesantren. These elements generally include:

a. Planning. Determining the vision, mission, and character values to be fostered; developing character policies and programs. (Nuzul Rahman, 2025)
b. Organization/Structural Management. Division of tasks and responsibilities between the head of the madrasah/pesantren, teachers, dormitory supervisors, and other staff so that the implementation of character education can run consistently. (Nuzul Rahman, 2025)
c. Implementation/Habituation: daily activities that are integrated into the life of the madrasah/pesantren as a means of internalizing values—for example, collective worship, daily discipline, role models from teachers/caregivers, and social activities. (Susanto, et.al, 2025)
d. Role Models / Exemplary Behavior: teachers, caregivers, and administrators must be role models who reflect moral values, because students' character is greatly influenced by real examples in their environment.
e. Guidance & Supervision: providing continuous guidance, counseling, and supervision of student behavior — both in academic and non-academic contexts. (Asih, 2021)
f. Evaluation and Control (Monitoring & Assessment): evaluating the extent to which values and character have been instilled, and following up on the evaluation results to improve programs or methods. (Asih, 2021)

This type of character education management model shows that character building is not an incidental or ad-hoc activity, but must be managed systematically and structurally in order to have a real impact.

2.3 Challenges and Supporting Factors in the Implementation of Character Education Management

Although this management model is ideal, various studies show that in practice, challenges often arise in madrasahs/pesantren, including:

a. Limitations in the competence of educators/caregivers in terms of character building — not all teachers or caregivers have a deep understanding or the ability to consistently guide students' morals. (Zaini, 2019)
b. The involvement of parents and the environment outside of school (family, community) is sometimes less than optimal — even though these external factors greatly influence the success of moral values internalization. (Ainun Latifah, et.al, 2025)
c. The need for consistency and continuity in management — character education cannot be episodic or one-time, but requires continuous practice and supervision so that character is deeply ingrained. (Hidayat, 2023)
d. The disparity between theory and practice — although many schools/madrasahs have developed character education policies, their implementation is sometimes less than optimal due to various limitations (resources, time, understanding, environment). However, a number of studies also show that the success of character/morality education management is greatly influenced by the synergy between the school (management & teachers), students, and the external environment (family/community).

2.4 Relevance of Literature to the Study at MAS Miftahussalam Medan

Considering the above findings, the literature shows that the concept of character/morality education management is highly relevant to be applied in madrasahs such as MAS Miftahussalam Medan. Several key points can be used as a theoretical basis:

a. Character building management must cover all aspects: planning, organizing, implementing, directing, and controlling. Without systematic management, moral values risk becoming mere rhetoric.
b. The example set by teachers/caregivers is crucial—because students find it easier to imitate real actions than to simply accept verbal material.
c. The madrasah environment and non-curricular/boarding school activities can be effective mediums for the internalization of character when managed with integrated character management.
d. Challenges such as limited teacher competence and lack of family/community support must be anticipated in the design of moral education management in madrasahs.

Thus, the literature provides a sufficiently strong conceptual and empirical framework to support research on the socialization of moral education management at MAS Miftahussalam Medan.

Research Methodology

The dissemination of Moral Education Management at MAS Miftahussalam Medan will be carried out using a structured and participatory approach. This method aims to ensure that every component of the activity is achieved effectively, as well as providing participants with a deep understanding of the importance of moral education in the context of Islamic education. This socialization activity begins with careful preparation, which includes developing materials that are tailored to the needs of the MAS Miftahussalam Medan educational institution. At this stage, the team of volunteers will work with the management of MAS Miftahussalam to adapt the material to the conditions and characteristics of the educational institution, as well as consider relevant local aspects. The preparation of this material includes basic theories on moral education, principles of moral guidance, and how this can be implemented effectively within the scope of education at MAS Miftahussalam Medan.

After the material was compiled, the activity continued with a socialization stage involving the entire academic community at MAS Miftahussalam, from the principal, teachers, to students. In its implementation, socialization will be carried out through lectures, group discussions, and practical simulations. The lecture method is used to convey theoretical information related to the importance of moral education in Islam, as well as how its application can have a positive impact on student character development. These lectures will also be accompanied by concrete examples taken from everyday life, so that participants can more easily understand and apply them in the context of their learning. In addition, to deepen understanding, the socialization activities will also involve group discussions aimed at exploring participants' thoughts and views on moral education. These discussions provide an opportunity for participants to share their experiences and solutions related to the challenges they face in implementing moral education in schools. In this way, it is hoped that participants can learn from their peers and gain a broader understanding of the application of moral education in the educational environment.

Practical simulations are one of the key methods used in this socialization program. In these simulations, participants will be asked to play the role of teachers or students who apply moral education in specific situations. The aim of these simulations is to hone participants' skills in dealing with real-life situations and prepare them to be good role models for their students. This simulation also allows participants to identify various obstacles that may arise in the process of moral education and find appropriate solutions. After the socialization, an evaluation will be conducted to assess the success of this activity in improving the understanding and implementation of moral education at MAS Miftahussalam Medan. The evaluation will be carried out by distributing questionnaires or conducting interviews with participants to determine the extent to which they understand the material presented and how they apply it in

teaching and learning activities. The results of this evaluation will form the basis for the preparation of recommendations and more specific follow-up steps, so that the quality of moral education at MAS Miftahussalam Medan can continue to be improved. Overall, the method of implementing this socialization prioritizes a holistic and interactive approach, with the aim of building a deep understanding and practical skills in the management of moral education. By involving all components in this activity, it is hoped that an educational environment can be created that is not only academically intelligent, but also has noble character, in accordance with the objectives of Islamic education.

Results

The community service activities carried out in the context of socializing moral education management at MAS Miftahussalam Medan achieved several significant results. These activities aimed to increase the understanding and skills of all parties involved in educational institutions regarding the importance of moral education in the learning process and how to implement it effectively.

4.1 Increased Understanding of Moral Education

One of the main outcomes of this community service activity was an increase in the understanding of participants, including teachers, principals, and students, regarding the importance of moral education in shaping students' character. After attending lectures and discussions, the majority of participants demonstrated a deeper understanding of the basics of moral education in Islam, including the moral values that must be applied in the school environment and daily life. This result is reflected in the positive responses given by participants after attending the activity, where they realized that moral education is not only an individual responsibility, but also an integral part of character education that must be applied in every learning activity.

4.2 Improving Teachers' Skills in Implementing Character Building

This socialization also had a positive impact on teachers' skills in managing and implementing character building in the classroom. In the practical simulations conducted during the activity, teachers at MAS Miftahussalam Medan successfully formulated practical ways to integrate moral values into the learning materials they teach. Some of the techniques that were successfully applied included the use of inspirational stories, reinforcing positive student behavior through rewards, and providing good role models. In addition, group discussions provided a space for teachers to exchange experiences and share strategies in dealing with challenges related to moral guidance in the school environment.

4.3 Student Commitment to Implementing Character Education

Among students, these socialization activities have helped raise their awareness of the importance of good behavior in their daily lives, both inside and outside of school. The results of evaluations conducted through interviews and questionnaires show that many students feel more motivated to apply the moral principles they have been taught, such as honesty, discipline, respect for teachers, and maintaining a clean environment. Some students even said that they felt more motivated to change their bad behavior after learning about the negative impact of negative behavior on their future.

4.4 Positive Changes in the Educational Atmosphere at MAS Miftahussalam Medan

Overall, this community service activity succeeded in creating a more positive atmosphere at MAS Miftahussalam Medan. There was an improvement in the interaction between teachers and students in managing learning that focused not only on academics but also on character building. This was reflected in a more conducive classroom atmosphere for learning, with students and teachers discussing moral values that could be applied in their daily lives more frequently.

4.5 Preparation of Follow-up Plans and Continuous Evaluation

As a follow-up to this activity, a plan was developed to continue moral education in the form of further training and workshops for teachers and students. The evaluation showed that this activity needs to be continued on a regular basis to ensure that the values taught can be applied consistently. The school plans to create a special schedule that integrates moral education into various extracurricular activities and classroom learning.

4.6 Enhanced Cooperation with External Parties

In addition, this community service activity also opens up opportunities to expand the network of cooperation between MAS Miftahussalam Medan and other educational institutions and organizations that share the same vision regarding moral education. This cooperation is important to enrich the methods of guidance and establish mutually beneficial relationships for the development of moral education in the future.

Overall, the results of this activity show that the dissemination of moral education management has had a positive and constructive impact on all parties involved at MAS Miftahussalam Medan. 's improved understanding of moral education, enhanced teacher skills, and students' commitment to applying good morals in their daily lives are indicators of the success of this activity. In the future, it is hoped that similar activities can continue to be carried out to strengthen the foundation of character education in other schools.

Conclusion

The socialization activities on moral education management at MAS Miftahussalam Medan have successfully achieved their objectives, namely to improve the understanding and skills of all parties involved, from teachers and principals to students, regarding the importance of moral education in shaping students' character. Through a structured approach, including lectures, group discussions, and practical simulations, this activity has had a significant positive impact on moral education in the school environment.

The increased understanding of moral values in Islam among participants shows that this socialization has successfully educated them about the importance of character building in education. In addition, teachers' skills in implementing moral education in the classroom have also improved, as seen through the use of practical techniques that can be applied in teaching and learning activities. On the other hand, students show increased awareness and commitment to applying moral values in their daily lives.

Overall, this community service activity succeeded in creating a more positive educational atmosphere at MAS Miftahussalam Medan, which not only focuses on academic achievement but also on character and moral development. In the future, it is hoped that this activity can be continued and further developed to create a better educational environment, by continuing to strengthen moral education, which is an integral part of education in Islamic schools.

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