

Education Management Strategies for Internalizing Moderate Religious Values in Learning Quran, Hadith, and Aqeedah Akhlaq in Madrasah Ibtidaiyah

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ABSTRACT. This study aims to analyze education management strategies in internalizing moderate religious values, nationalism, tolerance, and non-violence at Madrasah Ibtidaiyah (MI) Safinda and MI Bina Bangsa. The managerial approach is structured and comprehensive, involving three main stages: value transformation, value transaction, and value internalization. The research used qualitative methods with in-depth interviews, participatory observation, and document analysis. The results showed that the managerial strategies implemented were successful in shaping students' characters. Value transformation through material delivery and advice by educators, as well as value transactions through exemplary activities such as flag ceremonies and small group discussions, are effective in instilling the values taught. Value internalization is reflected in students' daily behaviors that show nationalism, tolerance, and non-violence. The study also highlights the importance of the role of educators as models who provide real examples of these values, as well as the importance of social interaction and real experiences in the learning process. Despite limitations in generalizability and qualitative methods, this study makes an important contribution to the development of effective character education programs in madrasahs and other educational institutions. The practical implications of the findings can be used to improve the quality of character education in madrasahs.

Keywords: *Education management, Moderate religious values, Quran learning, Hadith learning, Aqeedah Akhlaq, Madrasah Ibtidaiyah.*

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INTRODUCTION

Madrasah Ibtidaiyah is a strategic basic education institution in shaping the foundation of students' character and religious values (Putra et al., 2020; Komalasari & Yakubu, 2023). In the context of Islamic education management, these educational institutions have a crucial role in designing, implementing, and evaluating strategies for internalizing moderate religious values (Muid, 2022; Sutisna & Khori, 2024). This is in line with the direction of the Ministry of Religious Affairs, which emphasizes the importance of madrasahs as pioneers of religious moderation (Kemenag RI, 2023). The challenges of educational complexity in the millennial era require

comprehensive and systematic educational management to produce graduates who are not only intellectually intelligent but also have moderate religious characters (Chanifah et al., 2021).

The novelty of this research lies in the innovative approach to integrating education management with the internalization of religious moderation values at the Madrasah Ibtidaiyah level. Different from previous studies that tend to be partial, this study offers a comprehensive model that synergizes curriculum management, learning, and character-building holistically. The main focus of the research is on preventive efforts to build moderate character in the critical phase of basic education (7-12 years old), which has not received in-depth attention. This research presents a multidimensional analytical framework that integrates managerial, pedagogical, and sociological approaches in the context of Islamic education, to produce a strategic model that can prevent potential radicalism early on through a constructive approach.

Education management strategies for internalizing moderate religious values require a multidimensional approach, especially in the subjects of Quran, Hadith, and Aqidah Akhlak (Mujahid, 2021). Curriculum management is a key instrument in this process, where planning, organizing, implementing, and evaluating learning are structurally designed to shape students' characters (Romiszowski, 2016). This managerial process includes an in-depth analysis of teaching material content, teaching methods, learning resources, and an assessment system that can measure the success of internalizing religious moderation values at the primary school level (Hanif, 2024; Khasanah et al., 2023). The unique contribution of the research lies in the development of a comprehensive evaluation instrument capable of measuring the internalization of religious moderation values at the micro level (individual students) while offering an adaptive model that is responsive to contemporary religious social dynamics.

The importance of education management in developing religious moderation is reflected in the systematic need to prevent the development of radicalism among the younger generation (Taylor & Soni, 2017; Fathih et al., 2024; Syahri et al., 2024). Through a comprehensive managerial approach, educational institutions can design strategic interventions that are not merely instructive, but form students' critical awareness (Day et al., 2016). This requires human resource management, especially educators, who can integrate moderation values in every learning process, both through lesson plans, teaching methods, and habituation in the madrasah environment (Iskamar et al., 2025; Muslih et al., 2022). This research offers a breakthrough by producing concrete recommendations for education policymakers to develop moderate Islamic education management while providing practical managerial instruments for internalizing moderation values at the institutional level.

This research focuses on an in-depth analysis of managerial strategies that can be implemented to internalize moderate religious values (Junaedi et al., 2024; Ok et al., 2022). The study focuses on curriculum management practices, learning management, and character-building management in Madrasah Ibtidaiyah. Specifically, the research will explore how educational institutions design, implement, and evaluate the process of internalizing moderation values in the subjects of Quran, Hadith, and Aqidah Akhlak (Zulfatmi, 2023; Rosmini et al., 2022). This managerial approach is expected to produce a comprehensive strategic model in shaping a generation of Muslims who are moderate, tolerant, and characterized. The significance of the research lies in the real contribution to the development of Islamic education management that is responsive to contemporary socio-religious dynamics (Isbah, 2016). Through an in-depth study of the internalization strategy of moderation values, this research seeks to produce practical recommendations for education policymakers, madrasah heads, and educators. The hope is that the research findings can be a reference in designing an education management system that can produce quality graduates, have spiritual depth and moderate religious attitudes, and have adaptive abilities in facing the complexity of socio-religious challenges in the global era

METHOD

This research uses a qualitative approach with a case study design to explore in depth the management strategies for internalizing moderate religious values in Madrasah Ibtidaiyah (Yin, 2018). The case study design was chosen because it allows researchers to conduct a comprehensive investigation of complex phenomena in a real context, especially related to education management in MI Safinda and MI Bina Bangsa (Hancock et al., 2021). This approach enables in-depth data collection through multiple sources of evidence, including in-depth interviews, participatory observation, and document analysis (Creswell & Poth, 2016). The research location was determined in two Madrasah Ibtidaiyah, namely MI Safinda and MI Bina Bangsa, with the consideration that both institutions have unique characteristics in the implementation of Islamic education management and internalization of moderation values (Miles et al., 2014). The informant selection technique used purposive sampling and snowball sampling, with key informant criteria including the head of the madrasah, deputy head of the madrasah, teachers of Quran, Hadith, and Aqidah Akhlaq subjects, and several representatives of students (Creswell & Poth, 2016).

Data collection was conducted through three main methods. First, in-depth interviews using semi-structured interview guidelines to explore informants' perceptions, strategies, and experiences in the process of internalizing moderate religious values (Yin, 2018). Secondly, participatory observation allows researchers to be directly involved in the daily activities of the madrasah to gain a comprehensive understanding of managerial practices and learning processes (Spradley, 2016). Third, document analysis, such as curriculum, lesson plans, madrasah policy documents, and archives related to education management.

Data analysis used the Miles and Huberman interactive model, which includes three main stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2014). The data reduction process was carried out through categorization, coding, and selection of focus on the main themes related to the management of internalization of moderation values. Data presentation was done in the form of descriptive narratives, matrices, and charts to facilitate interpretation. The conclusion-drawing stage was carried out gradually and continuously during the research process. To ensure the credibility and validity of the research, method and data source triangulation techniques were used (Maimun, 2020). Method triangulation was done by comparing data from interviews, observations, and documents, while source triangulation was done by confirming information from various informants with different backgrounds. In addition, member checking was conducted, where research findings and interpretations were reconfirmed with informants to ensure data accuracy and trustworthiness (Moeloeng, 2017). This credibility testing process aims to produce research findings that are comprehensive, in-depth, and scientifically accountable.

RESULT AND DISCUSSION

Result

Management Strategies in Internalizing the Values of Nationalism at MI Safinda and MI Bina Bangsa

Madrasah Ibtidaiyah (MI) Safinda and MI Bina Bangsa have a strategic role in shaping the foundation of character and religious values of students from an early age. In the context of Islamic education management, these two institutions have made great efforts to integrate the values of nationalism through various activities and structured managerial strategies. This study aims to analyze the educational management strategies used in internalizing the values of nationalism in students of MI Safinda and MI Bina Bangsa. Based on in-depth interviews, participatory observation, and document analysis, several key findings regarding the internalization process were obtained.

In the initial stage, namely value transformation, knowledge and understanding of the values of nationalism are transferred from educators to students. For example, in MI Safinda and MI Bina

Bangsa, educators convey material about the importance of nationalism on every occasion, both in teaching and learning activities and during flag ceremonies. The Deputy Head of Madrasah for Student Affairs at MI Safinda and MI Bina Bangsa emphasized the importance of instilling the values of nationalism from an early age. He stated that it is very important to instill the values of nationalism in students from an early age so that they grow up with an understanding that love the country without coercion. A Qur'an Hadith teacher at MI Bina Bangsa also emphasized the same thing. According to him, the values of nationalism are very important for the future of the nation's generation, especially for students who are now at the primary level.

The next stage is value transaction, where educators influence students through exemplary activities that reflect the values of nationalism. At MI Safinda, one of the main activities that become a medium for value transactions is the flag ceremony which is routinely held every Monday and on national holidays. A teacher at MI Safinda explained that in transacting the values of nationalism, they hold routine flag ceremony activities every Monday and on national holidays. Through this ceremony, students are taught to respect and love their country and to practice religious teachings with moderation.

In this flag ceremony activity, various stages of activities reflect the values of nationalism, such as reading the text of Pancasila, singing the national anthem "Indonesia Raya," and respecting the red and white flag. The Head of the Madrasah added that in the implementation of the flag ceremony, students are trained to listen to the reading of the Pancasila text, sing the national anthem "Indonesia Raya," and give respect at the time of the raising of the red and white flag. Through these stages, students are trained to develop an attitude of nationalism from an early age.

The last stage is value internalization, where students begin to internalize and express the values of nationalism in their daily lives. After going through the transformation and value transaction stages, students at MI Safinda and MI Bina Bangsa begin to show an attitude of nationalism in various activities. For example, in flag ceremony activities, students not only follow the activities passively but also show respect and love for the country and moderate religious teachings. The Deputy Head of the Madrasah further explained that in their efforts to instill nationalist values, they carry out one of the nationalist activities, namely the flag ceremony. In its implementation, students are trained to listen to the reading of the Preamble of the 1945 Constitution as the basis of the state, sing the national anthem "Indonesia Raya," observe a moment of silence, read the text of Pancasila, and pay homage during the raising of the red and white flag. Through these stages, students are trained to develop an attitude of nationalism from an early age.

The observation results also support this finding. Researchers involved in participatory observation noted that students at MI Safinda and MI Bina Bangsa showed respect and love for the country and moderate religious teachings during the flag ceremony activities. Students enthusiastically sang the national anthem "Indonesia Raya," memorized Pancasila, and carried out the ceremony activities solemnly. Based on data from interviews, observations, and documentation, it can be concluded that the process of internalizing the values of nationalism at MI Bina Bangsa is carried out through three stages: value transformation, value transactions, and value internalization. Therefore, researchers can conclude that the internalization of nationalism values at MI Bina Bangsa through flag ceremony activities that are routinely carried out every Monday and on national holidays can shape the attitude of nationalism in students. Through flag ceremony activities, students are expected to develop an attitude of love for the country and moderate religious values from an early age.

The managerial approach used by MI Safinda and MI Bina Bangsa in internalizing tolerance values includes careful planning, structured implementation, and continuous evaluation. The madrasah head and educators work together to design programs and activities that support the development of tolerance, taking into account the needs and characteristics of students. In addition, they also continuously monitor and evaluate the effectiveness of the program through observations, interviews, and feedback from students and parents. Overall, the internalization of

tolerance values at MI Safinda and MI Bina Bangsa is done through a comprehensive and structured education management strategy. This process involves value transformation, value transaction, and value internalization, as well as the integration of tolerance values in extracurricular activities. The result is students who have a high attitude of tolerance, are able to appreciate differences and live harmoniously in the midst of diversity.

Management Approach in Internalizing Anti-Violence Values at MI Safinda and MI Bina Bangsa

The process of internalizing the values of non-violence among students of MI Safinda and MI Bina Bangsa is an ongoing process throughout life, from birth to the end of life. Throughout their lives, individuals must manage the feelings, desires, and emotions that make up their personalities. The manifestation and activation of these values are greatly influenced by various situations in their surrounding environment, social context, and culture. The structured process of building school culture at MI Safinda and MI Bina Bangsa aims to achieve a significant educational goal, ensuring the internalization of anti-violence norms. In the initial stage, which is the transformation of anti-violence values, educators provide knowledge about the importance of adopting anti-violence values. At MI Safinda and MI Bina Bangsa, educators use motivational methods as a means to transfer knowledge about nonviolent values to students. The motivation here acts as a psychological foundation that encourages a person to carry out tasks with high responsibility. Internalization in this context is an active pedagogical activity in which recipients (students) interpret and integrate the values communicated, especially those they hear and receive. Workshops and lectures involving community leaders are conducted to disseminate information about nonviolence.

In the transaction stage of nonviolent values, interactions are not only informative but also demonstrative, where educators are actively involved in showing concrete examples of nonviolent behavior. Habituation, or consistent repetition of desired behaviors, is used to instill attitudes and behaviors that are by Islamic teachings on nonviolence. Every morning, a routine is established where students line up outside their classrooms and greet their teachers respectfully before lessons begin, promoting a disciplined and orderly start to the school day.

The last stage is the transinternalization of the values of nonviolence, where students begin to internalize and express the values of nonviolence in their daily lives. At MI Safinda and MI Bina Bangsa, as students practice and observe the values of nonviolence, these norms become part of their self-discipline and general behavior. Enforcement of discipline is done not through fear of punishment but through adherence to school rules as a matter of personal honor and responsibility. This approach helps to create a safe and secure school environment where students are motivated by respect for the rules rather than fear of authority. Educators ensure that discipline is maintained not through physical punishment but through logical consequences that encourage reflection and learning.

The discipline implemented at MI Safinda and MI Bina Bangsa involves providing educational tasks for students who break the rules, such as memorizing Quranic verses or engaging in community service activities. These tasks serve not only as logical consequences but also as a means to strengthen students' spiritual and social understanding. For example, a student who breaks the rules may be asked to read and understand verses about peace and compassion in the Quran, which they then discuss in groups to explore their meaning.

In addition, MI Safinda and MI Bina Bangsa also developed programs that teach conflict resolution and mediation skills to students. These programs are designed to help students identify and resolve conflicts peacefully, both within and outside the school environment. Students are taught to listen with empathy, express their feelings clearly, and seek mutually beneficial solutions in conflict situations. The program also involves the participation of educators as facilitators who help students practice these skills in real-life situations.

Overall, the internalization of non-violent values at MI Safinda and MI Bina Bangsa involves a comprehensive strategy that combines education, motivation, and disciplinary practices. This strategy is not only about preventing negative behaviors but also actively cultivating a positive school culture that respects individual differences and promotes mutual respect and non-violence. The success of these efforts is seen in both classroom management and the overall behavior of students, creating a supportive and violence-free educational environment.

Discussion

Education management strategies in internalizing moderate religious values at MI Safinda and MI Bina Bangsa show significant effectiveness in shaping student character. The various stages of the applied strategies, namely value transformation, value transaction, and value internalization, contribute comprehensively to the formation of students' attitudes and behaviors in accordance with moderate religious values.

In the internalization of nationalism values, the value transformation strategy carried out through the delivery of material about the importance of nationalism at every opportunity, both in teaching and learning activities and during flag ceremonies, has succeeded in instilling an awareness of love for the country from an early age. This finding is in line with the social learning theory proposed by (Bandura, 2017), which states that environmental influences, including role models, play a significant role in the formation of students' values and attitudes. Bandura emphasizes that individuals learn through observation and imitation of the behavior of others who are considered models. In this context, educators act as models who provide real examples of nationalist attitudes to students (Dahnial et al., 2024).

Furthermore, the value transaction stage, which involves role modeling and activities that reflect the values of nationalism, shows positive results. The flag ceremony, which is routinely held every Monday and on national holidays, is not only a formality but also an effective medium for transmitting national values. The respect and love for the country shown by students during the flag ceremony reflects the success of this approach. This approach is also in line with the concept of character education proposed by (Lickona, 2018), which emphasizes the importance of real experiences in the formation of attitudes and behaviors. Lickona states that character is formed through a process of internalization of values carried out through concrete experiences directly experienced by individuals.

The value internalization stage shows that students begin to internalize and express the values of nationalism in their daily lives. This process shows that the managerial approach used is not only successful in transferring knowledge but also in shaping students' attitudes and behaviors. This success is supported by direct observations showing that students demonstrate respect and love for the country and moderate religious teachings during flag ceremony activities. Thus, the education management strategies implemented at MI Safinda and MI Bina Bangsa have succeeded in shaping nationalist characters in students.

Analysis of the internalization of tolerance values in MI Safinda and MI Bina Bangsa shows that the managerial approach used has succeeded in shaping tolerance attitudes among students. The value transformation stage through the provision of knowledge and advice by educators succeeded in instilling awareness about the importance of respecting other people's opinions and helping each other without discrimination (Melin, 1992) (Slavich & Zimbardo, 2012). This is in line with the constructivist learning theory proposed by (Vygotsky, 2019), which emphasizes the importance of the educator's role in guiding students to build their understanding through social interaction. Vygotsky stated that learning occurs in a social and cultural context, and individuals construct knowledge through interactions with others.

The value transaction stage through small group discussions showed effectiveness in facilitating the internalization of tolerance values (Nursikin & Nugroho, 2021). These discussions provide opportunities for students to interact with peers from different backgrounds, broaden their horizons, and learn to appreciate differences. This approach is in line with the concept of

collaborative learning proposed by (Kaendler et al., 2015), which emphasizes the importance of cooperation and social interaction in the learning process. They state that collaborative learning helps students develop social skills, increase learning motivation, and deepen their understanding of the material studied.

The value internalization stage shows that students begin to internalize and express the values of tolerance in their daily lives (Anam et al., 2019; Hassan & Kahil, 2005). This success is seen in various extracurricular activities where students show a high attitude of tolerance and can appreciate differences. Direct observation supports this finding, showing that students work well together in sports teams and share ideas in art activities. In addition, educators also hold reflective discussions after each activity to encourage students to reflect on their experiences and how they can apply the values of tolerance in everyday life. Thus, the educational management strategies implemented at MI Safinda and MI Bina Bangsa succeeded in shaping students' tolerance attitudes.

The internalization process of anti-violence values at MI Safinda and MI Bina Bangsa shows that the managerial approach used has succeeded in shaping non-violent attitudes among students. The value transformation stage through providing knowledge about the importance of non-violent values succeeded in instilling awareness about the importance of managing emotions and resolving conflicts peacefully. This is in line with the social control theory proposed by (Dewey, 2021), which states that norms and values taught by the social environment play an important role in shaping individual behavior. Dewey emphasizes that an individual's attachment to social institutions, such as family and school, contributes to the formation of behavior that is by social norms.

The value transaction stage through habituation and real examples show effectiveness in facilitating the internalization of anti-violence values. With a daily routine that disciplines students and demonstrates non-violent behavior, students learn to manage their emotions and constructively resolve conflicts. This approach is following the concept of moral education put forward by (Kohlberg & Hersh, 1977), which emphasizes the importance of habituation and example in forming attitudes and behavior. Kohlberg stated that individual moral development occurs through stages that involve real experience and reflection on the actions taken. The value transinternalization stage shows that students begin to internalize and express anti-violence values in everyday life. This success is visible in the classroom management and overall behavior of students, where they demonstrate non-violence and mutual respect. The applied disciplinary approach, which prioritizes logical consequences over physical punishment, also contributes to the formation of a non-violent attitude (Suri, 2019). The discipline implemented at MI Safinda and MI Bina Bangsa involves giving educational tasks to students who break the rules, such as memorizing verses from the Koran or engaging in community service activities. These assignments serve not only as logical consequences but also as a means of strengthening students' spiritual and social understanding.

Apart from that, MI Safinda and MI Bina Bangsa are also developing programs that teach conflict resolution and mediation skills to students. These programs are designed to help students identify and resolve conflicts peacefully, both inside and outside the school environment. Students are taught to listen empathetically, express their feelings clearly, and seek mutually beneficial solutions in conflict situations. This program also involves the role of educators as facilitators who help students practice these skills in real situations. Overall, the internalization of non-violence values at MI Safinda and MI Bina Bangsa involves a comprehensive strategy that combines education, motivation, and disciplinary practices. This strategy is not only about preventing negative behavior but also actively cultivating a positive school culture that respects individual differences and promotes mutual respect and non-violence. The success of these efforts is visible in both classroom management and overall student behavior, creating an educational environment that is supportive and free from violence.

The findings from this research show that the educational management strategies implemented at MI Safinda and MI Bina Bangsa are successful in internalizing moderate religious values, nationalism, tolerance, and non-violence in students. This success cannot be separated from

the role of educators as models who provide real examples of these values, as well as a structured and comprehensive managerial approach in each stage of values internalization (Alosaimi, 2016). The results of this research are also relevant to the results of previous research which shows the important role of the social environment and real experience in forming individual values and attitudes.

Research by (Berkowitz, 2012) emphasizes the importance of character education in forming moral values in students. They underline that character education is not only concerned with teaching moral values explicitly but also involves creating an environment that supports students' moral development through real examples and social experiences. These findings are relevant to the results of research at MI Safinda and MI Bina Bangsa, where educators act as models who provide concrete examples of moderate religious values, nationalism, tolerance and non-violence to students. Apart from that, a structured and comprehensive managerial approach in each stage of values internalization is also in line with the principles of effective character education (Chowdhury, 2018).

Another relevant study is research by (O'Donnell & Hmelo-Silver, 2013) which emphasizes the importance of collaborative learning in improving students' social and academic skills. They found that students who engaged in collaborative learning activities tended to have higher levels of motivation, better critical thinking skills, and more positive social attitudes compared to students who studied individually. These results support the small group discussion approach implemented at MI Safinda and MI Bina Bangsa as part of a strategy to internalize the values of tolerance. Small group discussions provide students with the opportunity to interact with peers from different backgrounds, broaden their horizons, and learn to appreciate differences, which in turn helps them internalize the values of tolerance.

(Bandura, 2021), in his social learning theory, emphasizes that individuals learn through observing and imitating the behavior of other people who are considered models. In this context, the role of educators as models who provide real examples of attitudes of nationalism, tolerance, and non-violence to students is very important. Educators at MI Safinda and MI Bina Bangsa have succeeded in implementing this approach by showing exemplary behavior in their daily attitudes and behavior, which ultimately helps students internalize these values. Bandura's theory is also relevant in the context of instilling values through formal activities such as flag ceremonies and informal activities such as reflective discussions after extracurricular activities.

Vygotsky (2019), in his constructivist learning theory, emphasizes the importance of social interaction in the learning process. He argued that learning occurs in social and cultural contexts, and individuals construct knowledge through interactions with others. This approach can be seen in the strategy of internalizing the values of tolerance at MI Safinda and MI Bina Bangsa, where small group discussions are used as a medium to facilitate deep and meaningful social interaction. Through these discussions, students not only learn to appreciate differences but also develop a deeper understanding of the values of tolerance.

Kohlberg (2017) in his theory of moral development, emphasizes the importance of habituation and example in forming attitudes and behavior. He stated that individual moral development occurs through stages involving real experience and reflection. In the context of MI Safinda and MI Bina Bangsa, an approach that combines the habituation of positive values with educational programs that teach conflict resolution and mediation skills shows positive results in forming non-violent attitudes in students. These programs not only help students manage emotions and resolve conflicts peacefully but also strengthen their understanding of the importance of non-violent values.

Overall, the results of this research indicate that the educational management strategies implemented at MI Safinda and MI Bina Bangsa were successful in internalizing moderate religious values, nationalism, tolerance and non-violence in students. This success shows that a structured and comprehensive managerial approach, which involves value transformation, value transactions, and value transinternalization, can be effective in shaping student character. This approach is not

only effective in transferring knowledge but also in shaping students' attitudes and behavior by the values taught. The educational management approach at MI Safinda and MI Bina Bangsa shows that effective character education requires the integration of concrete and relevant learning experiences. Positive social interactions and real-life experiences, such as small group discussions and extracurricular activities, provide students with opportunities to develop social skills and internalize the values taught. Apart from that, the role of educators as models who provide real examples of moral and social values is very important in forming students' character.

The implications of these findings are very important for educational management practices in madrasas and other educational institutions. A structured and comprehensive managerial approach, involving value transformation, value transactions, and value transinternalization, can be used as a model for developing effective character education programs. Apart from that, collaboration between schools, families, and communities is also important to strengthen the process of internalizing values in students. Thus, it can be concluded that the educational management strategy implemented at MI Safinda and MI Bina Bangsa was successful in internalizing moderate religious values, nationalism, tolerance and non-violence in students. This success shows that a structured and comprehensive managerial approach, as well as the role of educators as models who provide real examples of these values, are very important in forming student character. The results of this research are also relevant to the results of previous research which shows the important role of the social environment and real experience in forming individual values and attitudes. Apart from that, the managerial approach used at MI Safinda and MI Bina Bangsa can be used as a model for madrasas and other educational institutions to develop character education programs that are effective and relevant to student needs. The results of this research show that the integration of concrete learning experiences and positive social interactions is very important in forming student character, as well as the role of educators as models who provide real examples of moral and social values.

CONCLUSION

The educational management strategy implemented at MI Safinda and MI Bina Bangsa was successful in internalizing moderate religious values, nationalism, tolerance and non-violence in students. A structured and comprehensive managerial approach, which involves value transformation, value transactions, and value transinternalization, has proven effective in shaping student character. The role of educators as models who provide real examples of these values is very important in this process. This success is also supported by various activities that support positive social interactions and real learning experiences, such as small group discussions and extracurricular activities. However, this study has several limitations. First, this research was only conducted in two madrasas, so the results may not be generalizable to all madrasas or other educational institutions. Second, this study used qualitative methods, which may have subjective biases in data interpretation. Third, limited data collection time can affect the depth of analysis. Nevertheless, this research makes an important contribution to the field of educational management and character education. These findings can be used as a model for developing effective character education programs in madrasas and other educational institutions. Apart from that, the results of this research are also relevant to efforts to improve the quality of character education at the national and international levels. By integrating a structured and comprehensive managerial approach, educational institutions can create an environment that supports students' moral and social development, thereby forming a young generation who is not only academically intelligent but also has strong character and solid moral values.

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