



IMPLEMENTATION OF THE PRINCIPAL'S STRATEGY IN FORMING STUDENTS' GOOD CHARACTER AT MTS DARUL ISTIQAMAH TIMBUSENG, GOWA REGENCY

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Abstract

This study aims to describe the strategic planning implemented by the head of the madrasah, analyze the implementation of these strategies, and examine their effectiveness in shaping students' akhlakul karimah (noble character) at MTs Darul Istiqamah Timbuseng, Gowa Regency. This research employed a qualitative approach and was conducted at MTs Darul Istiqamah Timbuseng. The data sources consisted of the head of the madrasah, teachers, and students. Data were collected through observation, interviews, and documentation. The research instruments included observation and interview guidelines. Data analysis was carried out through data reduction, data display, and conclusion drawing and verification. Data validity was ensured through data triangulation. The results of the study indicate that the strategic planning carried out by the head of the madrasah in fostering students' noble character was very good. The planning process was conducted through meetings and involved all teachers in designing character-building programs. However, the implementation of strategies related to honesty, discipline, and responsibility had not been fully optimal, as several programs were not implemented in accordance with the initial plans. Furthermore, the effectiveness of the strategies can be categorized as fairly good, as continuous evaluations were conducted by the head of the madrasah and teachers to assess the extent to which akhlakul karimah values were implemented by students both inside and outside the classroom.

Keywords: Strategy Implementation, Madrasah Principal, Akhlakul Karimah

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan perencanaan strategi kepala madrasah, menganalisis pelaksanaan strategi, serta menilai efektivitas strategi kepala madrasah dalam membentuk akhlakul karimah peserta didik di MTs Darul Istiqamah Timbuseng Kabupaten Gowa. Penelitian ini menggunakan pendekatan kualitatif dengan lokasi penelitian di MTs Darul Istiqamah Timbuseng. Sumber data meliputi kepala madrasah, pendidik, dan peserta didik. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Instrumen penelitian berupa pedoman observasi dan wawancara, sedangkan analisis data dilakukan melalui tahapan reduksi data, penyajian data, serta penarikan kesimpulan dan verifikasi. Keabsahan data diuji menggunakan triangulasi data. Hasil penelitian menunjukkan bahwa perencanaan strategi kepala madrasah dalam membentuk akhlakul karimah peserta didik tergolong sangat baik, yang disusun melalui rapat dan melibatkan seluruh pendidik dalam perencanaan program. Pelaksanaan strategi pembentukan nilai kejujuran, kedisiplinan, dan tanggung jawab belum berjalan secara maksimal karena belum sepenuhnya sesuai dengan perencanaan yang telah ditetapkan. Adapun efektivitas strategi menunjukkan hasil yang cukup baik, ditandai dengan adanya evaluasi berkelanjutan yang dilakukan oleh kepala madrasah dan pendidik untuk menilai implementasi nilai-nilai akhlakul karimah peserta didik, baik di dalam maupun di luar kelas.

Kata Kunci: Implementasi Strategi, Kepala Madrasah, Akhlakul Karimah



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INTRODUCTION

Strategy is the key to success in achieving madrasah goals. A good madrasah principal is one who has a strategy for advancing his or her madrasah. Without a strategy, madrasah programs will fail. No matter how great a leader is, if they lack a sound strategy, their programs will be meaningless. Leadership relies not only on the leader's abilities but also on their strategy.

The madrasah principal's policy is directed at values and elements that are part of individual, group, and global interests so that they can be controlled conductively.¹ In this context, the madrasah principal plays the role of strategic value manager, ensuring that every policy taken is able to embrace various interests and create a conducive atmosphere in the madrasah environment.

The madrasah principal is the madrasah personnel responsible for all madrasah/school activities. He or she has full authority to organize all educational activities within the madrasah/school environment he or she leads. All activities occurring at the madrasah/school must be accountable to the madrasah/school principal. Therefore, the madrasah/school principal is responsible for all madrasah educational activities.²

Education shapes humans from ignorance to knowledge, from ignorance to intelligence, from lack of understanding to understanding. The essence is that education shapes the body and soul to be complete. Madrasah principals must focus on several aspects to create students with noble character.

Developing Student Potential. This includes the principal's efforts to develop students' abilities to become people who are faithful, pious, have good morals, are healthy, knowledgeable, capable, creative, independent, and responsible.³ Formation of Noble Character and Morals. The strategies used to shape character and morals are in accordance with the values of faith and devotion to God Almighty.⁴

Conceptually, school education plays a strategic role in shaping students to be not only intelligent (smart), but also pious, well-behaved, responsible, and ethical. Schools play a role in fostering, developing, and producing education that encompasses the cognitive, affective, and psychomotor domains, thus fostering strong character based on faith and piety, which can be

¹ Hanif Kurniawan, Kusumawati, dkk, "Strategi Kepemimpinan Kepala Sekolah dalam Menghadapi Revolusi Digital 4.0", (*Journal Of Education*, V, 2023) h. 1-2

² Afifuddin dkk, *Administrasi Pendidikan* (Bandung: Insan Mandiri, 2004), h. 314

³ Moh. Rahman, Peran Kepala Dalam Pembentukan Akhlak Peserta Didik di Madrasah Aliyah Alkhairaat Ampibabo, Kec. Ampibabo, Kab. Parigi Moutong (Palu, *Universitas Islam Negeri Dato Karama Palu*, V.2, 2023)

⁴ Ani Apriyani, Strategi Guru Dalam Menanamkan Nilai Akhlakul Karimah Melalui Pembelajaran Aqidah Akhlak di Madrasah Ibtidaiyah (Serang, *UIN Sultan Maulana Hasanuddin Banten, Ebtida'*. V. 5. No. 1. 2025)

implemented in everyday life.⁵ This theory asserts that education in madrasas focuses not only on intellectual intelligence but also on developing a holistic and balanced character. This provides an important basis for examining how the roles of madrasa principals, teachers, and the curriculum can foster a holistic education, producing graduates who are not only competent but also possess character and piety.

The term implementation is not new in the world of education, or the world of management, every teacher must strive to realize the plans or programs they have designed, so that they can run well and achieve the expected goals in accordance with the curriculum in force in the madrasa. Implementation is usually carried out after the planning is considered perfect, so that implementation is an action or execution of a plan that has been prepared carefully and in detail. Here are some definitions of implementation according to experts. Nurdin Usman in his book states that. "Implementation leads to activities, actions, actions or the existence of a system mechanism, implementation is not just an activity, but a planned activity and to achieve the objectives of the activity."⁶

As a school leader, the principal plays a significant role in anticipating various forms of student misbehavior and is responsible for all school management activities. One of the principal's roles is to foster all students' abilities and good attitudes in accordance with Islamic teachings. This means that developing students with noble character requires more than just relying on Islamic Religious Education and Guidance and Guidance (BP) subjects, which only last two hours, but requires continuous and ongoing practice outside of Islamic Religious Education hours, both in and outside the classroom.⁷ This statement emphasizes the need for the involvement of all components of the madrasah, principal, teachers, education staff, and the madrasah environment in creating a consistent religious culture.

To support this, the researchers conducted initial observations on the leadership patterns of madrasah principals, the condition of the madrasah environment, and student behavior related to the formation of noble character, which are key factors that need to be developed. Currently, it appears that the capabilities of madrasah principals are still relatively low. As madrasah principals, they tend to only handle problems, administration, monitor teacher attendance, or make reports to supervisors. They have not yet demonstrated the role of professional leaders and still pay little attention to the development of student morals.⁸ In contrast, in addition to fulfilling these duties,

⁵ Jejen Musfah, *Manajemen Pendidikan: Teori, Kebijakan dan Praktik* (Jakarta: Prenadamedia Group, 2015), h. 96-101.

⁶ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum* (Jakarta: Grasindo, 2002), h. 70.

⁷ Hasan, *Strategi Kepala Madrasah Dalam Meningkatkan Akhlaqul Karimah* (Vol. 3, No. 2, tahun 2018), h. 207.

⁸ Sudarwan Danim dan Suparno, *Manajemen dan Kepemimpinan Transformasional Kepala Sekolah* (Jakarta: Rineka Cipta, 2008), h. 14.

starting in 2023, the Principal of MTs Darul Istiqamah Timbuseng is committed to prioritizing morals in his students, while still ensuring academic achievement. This is stated in his vision: to produce a generation with noble morals and capable of competing in academic pursuits.⁹ At MTs Darul Istiqamah Timbuseng, developing students' morals is the most important thing, no matter how smart the child is, if his or her morals are bad then the child will be left out of class.¹⁰ It is very important to examine how the role of the madrasah principal, teachers, and the madrasah culture as a whole contributes to forming an environment that supports the formation of noble character in students in a sustainable manner.

Based on initial observations conducted at MTs Darul Istiqamah Timbuseng, Gowa Regency on Thursday, October 7, 2025, researchers found that the physical environment of the madrasah did not yet represent an educational ecosystem characterized by discipline. This phenomenon is crucial initial data for re-examining the role of the madrasah principal in transforming normative values into a real madrasah culture. Discipline in the physical management of the madrasah environment such as the orderliness of facilities and infrastructure, cleanliness, and orderliness of learning spaces still needs to be further developed. This is a challenge because a poorly organized physical environment can affect the overall disciplined behavior of students.¹¹

Based on initial findings, it appears that the madrasah principal actively sets an example by arriving early and greeting all students at the madrasah gate. Furthermore, the majority of students demonstrate good manners, but a number of students remain undisciplined. Discipline is considered an educational tool to shape behavior in accordance with the values taught, which aligns with the concept of morality as the formation of character and good behavior.¹²

One particularly striking finding is the large number of students who repeatedly arrive late, especially during the first period. This is due to inconsistent enforcement of the rules. In conclusion, the current condition of MTs Darul Istiqamah Timbuseng reflects a physical environment that needs discipline improvement, but the madrasah culture has already formed students who are beginning to demonstrate noble character. This aligns with various studies that emphasize the importance of the madrasah principal and a conducive madrasah environment in developing students' noble character.¹³

This situation illustrates the existence of problems in implementing discipline within the madrasa environment. Some students appear to lack the personal awareness to arrive on time

⁹ Wawancara dengan Kepala Madrasah pada tanggal 7 Oktober 2025.

¹⁰ Wawancara dengan Kepala Madrasah pada tanggal 16 Oktober 2025.

¹¹ Rusdianto. DKK, Pengaruh Lingkungan Madrasah dan Kedisiplinan Terhadap Motivasi Belajar Siswa (*Vol.9, No. 1, tahun 2025*), h.136.

¹² Mulyati, "*Perkembangan Peserta Didik*" (Jakarta: Gramedia. 2007), hal. 168

¹³ Finnadia yahya, Pembentukan Akhlakul Karimah Siswa Melalui Lingkungan Madrasah, Thesis (Malang, *Universitas Islam negeri Maulana Malik Ibrahim*, 2022),

without being reminded or reprimanded by teachers. This reflects that the values of independence have not yet been fully developed. Some students appear to still rely on external encouragement, such as parental guidance or direct supervision from teachers, to carry out their responsibilities as students.

Based on interactions in the field, it's also clear that the current character-building approach hasn't fully addressed the internalization of discipline. Some students stated that they arrive late due to a lack of time management at home, the absence of a consistent morning routine, or even because they don't consider tardiness a serious matter.

This situation presents a challenge for madrasah principals and educators to design development strategies that emphasize not only rules and punishments but also foster students' self-responsibility. Madrasah principals are required to be role models and design character development programs that address the emotional and spiritual aspects of students so that the values of discipline and independence can grow within them. The focus of development should not be solely on imposing sanctions, but also on an educational process that involves habituation, role modeling, and intensive communication between the school, students, and parents.

Based on the background above, the author is interested in carrying out research entitled "Implementation of the Madrasah Head's Strategy in Forming Students' Akhlakul Karimah at MTs Darul Istiqamah Timbuseng, Gowa Regency"

LITERATURE REVIEW

Madrasah Principal Strategy

Big Indonesian Dictionary KBBI, In the context of standard Indonesian, KBBI defines strategy as, The science and art of using all the resources of nations to implement certain policies in war and peace.¹⁴ This understanding becomes a theoretical foundation for analyzing the extent to which the strategies implemented in the madrasa environment are able to answer the real challenges in the world of education and encourage the achievement of expected results effectively and efficiently.

The terminological definition of strategy according to expert Fred R. David defines, "strategic management is the art and science of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its goals."¹⁵ Based on the views of these experts, it can be concluded that strategy is a series of comprehensive and integrated managerial

¹⁴Strategy (Def. 3), In the Big Indonesian Dictionary (KBBI) Online, Accessed via <https://kbbi.web.id/strategi>, On December 7, 2019.

¹⁵ David, F. R., & David, F. R. (2017). Strategic Management: A Competitive Advantage Approach, Concepts and Cases. 16th Edition.

decisions that combine long-term vision, resource allocation, and the organization's unique position to achieve competitive advantage and predetermined goals.

Wahjosumidjo, an educational leadership expert, defines a madrasah principal as a functional official. "A school/madrasah principal is a functional teacher tasked with leading a school/madrasah where the teaching and learning process takes place, or a place where interaction occurs between the teacher giving the lesson and the students receiving it."¹⁶

Muhaimin, an Islamic education expert, emphasized the aspect of Islamic values. "The principal is responsible for the continuity and progress of the madrasah, not only performing managerial functions but also maintaining the spirit of Islam in every educational policy he or she adopts."¹⁷

E. Mulyasa defines school-based management as follows: "The principal is the key person responsible for mobilizing all resources within the school to achieve national educational goals and the school's institutional objectives."¹⁸

Based on the explanation above, it can be concluded that the Principal of a Madrasah is a teacher who is given additional duties as the highest leader in an Islamic educational institution, who has managerial responsibility to plan, manage, and evaluate madrasah resources, as well as foster Islamic values in order to achieve the established educational goals.

As a madrasah principal, you must possess various abilities and skills to carry out your duties as an educational leader, thereby effectively improving the quality of education. This is stipulated in Regulation of the Minister of National Education of the Republic of Indonesia Number 13 of 2007 concerning the following standards for madrasah principals:¹⁹

1. Personality Competence

Personality competencies are personal traits possessed by a madrasah principal, including a strong desire for continuous development, openness, and readiness to carry out their duties and responsibilities as a leader. They also strive to improve the quality of education based on positive attitudes and behaviors.

2. Managerial Competence

Managerial competence requires the madrasah principal to be able to carry out madrasah managerial activities. The competencies that the madrasah principal must have in the managerial competence dimension include:

¹⁶ Wahjosumidjo, *Kepemimpinan Kepala Sekolah: Tinjauan Teoretik dan Permasalahannya* (Jakarta: Rajawali Pers, 2013).

¹⁷ Muhaimin, dkk, *Manajemen Pendidikan: Aplikasinya dalam Penyusunan Rencana Pengembangan Sekolah/Madrasah*, (Jakarta: Kencana, 2012).

¹⁸ Mulyasa, E, *Menjadi Kepala Sekolah Profesional*, (Bandung: Remaja Rosdakarya, 2013).

¹⁹ Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia, Standar Kepala Sekolah, No. 13 Tahun 2017 hal 5-7

- a. Organizing madrasa planning.
- b. Developing madrasahs according to needs. In order to utilize madrasa resources.
- c. Managing the development and change of madrasahs towards effective learning organizations.
- d. Directing educators and staff to maximize the use of resources to create a conducive and innovative madrasah culture and climate for students.
- e. Arranging madrasah facilities and infrastructure.
- f. Regulating the relationship between the madrasa and the surrounding community.
- g. Guiding students in accepting new students and placement for developing student capacity.
- h. Managing curriculum development, madrasa finance, administration and management of special madrasa service units.
- i. Manage madrasah information systems to support program development and decision making.
- j. Utilizing advances in information technology to improve madrasa learning and management.
- k. Monitor, evaluate and report the implementation of madrasah programs and activities according to established procedures, and plan follow-up actions.

Based on the points above, it can be concluded that managerial competence is a skill that a leader must possess because the primary duties and functions of a madrasah principal are not only their actions, but also their knowledge in the field of management. The presence of a leader in an educational institution is crucial for efforts to achieve the madrasah's vision, ensuring that every aspect of the madrasah's activities can be structured effectively.

3. Supervision Competence

Social competence is a skill that a madrasah principal must possess to interact and communicate with various parties effectively and efficiently. The dimensions of social competence that a madrasah principal must possess include:

- a. Collaborate with other parties for the benefit of the madrasah.
- b. Participate in social activities.

To be a leader, a madrasah principal must possess competencies that can support his or her leadership. E. Mulyasa explained that a madrasah principal as a leader must possess the following competencies:²⁰

- a. Able to empower educators to carry out the learning process well, smoothly and productively.

²⁰ E. Mulyasa, *Manajemen Berbasis Sekolah*, (Bandung: Alfabeta, 2009) hal 126

- b. Able to complete tasks and work on time.
- c. Able to relate well and involve the community in realizing educational goals.
- d. Able to apply leadership principles that are appropriate to the level of maturity of teachers in madrasas.
- e. Able to work with management team.
- f. Successfully realizing the objectives of the madrasa productively in accordance with the established provisions.

As previously mentioned, the competencies of a madrasah principal are not universally recognized. This is not an easy task, as it requires mastery of specific competencies, as outlined above.

As a leader, the principal has a significant responsibility to motivate and control the people within the organization and other facilities under his/her authority. Generally, the principal is an educator who is given additional duties as the principal. Principal leadership is a method or effort undertaken by the principal to influence, encourage, guide, direct, and motivate educators, staff, students, parents, and related parties to work towards achieving the set goals.

The head of the madrasah must know the needs and other educational professionals in carrying out his professional duties, then after knowing them well, the head of the madrasah provides for these needs to adjust goal-oriented behavior.²¹

Improving the quality of independent and innovative school education requires the principal to foster and build conducive relationships within the work environment to enhance teacher performance. Optimal teacher performance will result in students possessing the knowledge and skills to equip them for the future. In line with Indonesia's ideals of educating the nation, as enshrined in the Preamble to the 1945 Constitution, the principal, as a leader in educational institutions, plays a crucial role. Indonesia possesses enormous potential for developing the character and education of its children, as evidenced by the enthusiasm of students in this beloved country for participating in academic competitions, both regionally, nationally, and internationally. However, this potential is often overlooked by the misguided mindset of parents. The Indonesian educational paradigm often relies solely on the grades recorded in student learning reports, yet there is a wealth of hidden potential that can be explored within each student. This potential can be identified, among other things, through teacher assessments at madrasas, for example through classroom talent searches, academic competitions, and extracurricular activities.²² This is an

²¹ Saiful Sagala, *Administrasi Pendidikan Kontemporer* (Cet. IV; Bandung: CV. Alfabeta, 2008), h. 171.

²² Sukma Nurilawati Botutihe, Novianty Djafri, Fitria Halim, dkk, *Menjadi Kepala Sekolah Profesional Era Revolusi 4.0*, (Yogyakarta: zahir publishing, 2020), h.21

important basis for analyzing the strategies of madrasah principals and teachers in creating an environment that supports the development of students' potential in a comprehensive and sustainable manner.

Noble Morals

Etymologically, "akhlak" comes from Arabic, the plural of "khuluq," meaning character, temperament, behavior, or disposition. Meanwhile, in the Great Dictionary of the Indonesian Language, "akhlak" is defined as "character, temperament, behavior, and disposition."²³ Character or character is born as a result of repeated actions so that they become habits.

In terms of moral terminology, according to the opinion of experts, "Mortals are a condition that is firmly embedded in the soul (hay'ah rasikhah), from which actions emerge easily and effortlessly, without the need for thought and consideration."²⁴ According to Al-Ghazali, if someone does good but still needs to think or force themselves, it is not yet considered morality, but rather a practice (takhalluq). Akhlakul karimah is when goodness becomes a reflex.

Based on etymological and terminological research, it can be concluded that Akhlakul Karimah is not merely an incidental good deed. It is an integration of a stable inner state (soul) and outward manifestations (actions) that arise spontaneously. A person can be said to possess Akhlakul Karimah if this noble behavior has become an inherent character (habitual action) and is carried out easily without coercion, as a form of obedience to Allah SWT and a reflection of the purity of the soul.

Noble morals can be seen in the character, behavior, and deeds of the Prophet Muhammad (peace be upon him). Islam places noble morals in a strategic place. This can be seen in several things: first, the Prophet Muhammad was sent to his people with a message revealed by Allah SWT, namely to perfect good morals. Second, the Prophet Muhammad (peace be upon him) is recorded in history as the most spectacular bringer of world change, a role model for humanity. Third, believers who have good faith and are better than others are those with the most noble morals. Fourth, the Prophet Muhammad (peace be upon him) possessed good morals and noble qualities.²⁵ Emulating the Prophet Muhammad (peace be upon him) is the basis for designing a character education system based on Islamic values that is not only theoretical, but also applicable in the daily lives of students.

²³ Zainuddin AR, *Pengantar Ilmu Akhlak* (Jakarta: Raja Grafindo Persada, 2004), h. 1

²⁴ Al-Ghazali, Abu Hamid, *Ihya' 'Ulumuddin*. (Darul Ihya' Al-Kutub Al-Arabiyyah)

²⁵ Nur Hidayat, *Akhlak Tasawuf*, (Yogyakarta: Ombak, 2013), h. 32-35.

Based on the description above, the *akhlakul karimah* that the author means is the behavior or character of a person that is noble, praiseworthy and good which originates from the human heart and is manifested in everyday human behavior.

Good morals are essentially good behavior that fosters synergistic relationships between humans and Allah SWT, humans with other humans, and humans with themselves. According to Yatimin Abdullah, good morals in Islamic teachings encompass all aspects of life, essentially teaching good relationships with Allah SWT, fellow humans, and other creatures.²⁶ Based on the description from Yatimin Abdullah, it can be understood that the basis for studying how the educational strategy implemented is able to instill the values of *akhlakul karimah* comprehensively, includes the dimensions of *hablun minallah*, *hablun minannas*, and *hablun minal 'alam*.

According to Marzuki, several educational methods that can be used to instill noble moral values include:²⁷ Marzuki's thinking provides the basis that moral education cannot be successful only through lectures or verbal teaching, but requires a structured, sustainable and contextual approach.

1. Direct and indirect methods

The direct method involves delivering moral education directly, providing material on noble morals from the source. Meanwhile, the indirect method involves instilling morals through stories containing noble moral values, with the hope that students will learn from them. Stories are a crucial supporting method for instilling noble moral values, as they provide exemplary examples and provide educational lessons.²⁸ Methods such as habituation, role modeling, giving advice, and religious motivation are very relevant for madrasa heads to implement in implementing leadership strategies.

2. Exemplary method (*uswah hasanah*).

Exemplary is also very important in coaching, especially for children. Because children like to imitate anyone they see, both in terms of actions and manners.²⁹ This is a very important element in building a madrasa environment that is conducive to the growth of students' noble morals systematically and continuously.

3. Through separate subjects and integrated into all subjects

Through activities outside of the subject, namely through habits or self-development.

The intention is to develop students' morals through all activities outside of learning, which are usually called extracurricular activities, which take the form of habituating the noble

²⁶ Yatimin Abdullah, *Studi Akhlak dalam Perspektif Alqur'an*, (Jakarta: Amzah, 2007), h. 200.

²⁷ Marzuki, *Pendidikan Karakter...*, h. 111-112.

²⁸ Marzuki, *Pendidikan Karakter...*, h. 111-112.

²⁹ Marzuki, *Pendidikan Karakter...*, h. 111-112.

moral values contained therein, such as through IMTAQ activities, scouts, calligraphy, Quran recitation and others.

4. Coaching with advice and giving attention

Teachers, parents, and madrasah principals must consistently provide advice and special attention to their students or children in the context of moral development. This approach is also very helpful in motivating students to commit to the rules and noble moral values that must be implemented.

5. Reward and punishment methods.

The reward method is giving gifts as an incentive to students or children to motivate them to do good or have good morals.³⁰ Rewards are an important part, if applied proportionally and on target, the reward method motivates students to repeat good behavior, such as honesty, discipline, and social concern, until these values are formed as part of their personality.

If the above methods can be implemented simultaneously in madrasahs and supported by relevant parties, they are expected to yield optimal results in fostering and improving students' morals. Furthermore, to instill noble moral values in students, classroom and madrasah environments that support the program must be designed and implemented.

RESEARCH METHODS

This research is a qualitative research that produces descriptive data in the form of spoken and written words, based on the procedures proposed by Bogdan in Gunawan, with the selected location being MTs Darul Istiqamah Timbuseng located on Jl. Poros Bu'rung-Bu'rung, Timbuseng, Pattallassang District, Gowa Regency, South Sulawesi, and the focus on the qualitative approach was chosen because it is able to reveal the facts that occur in the field in a complete and contextual manner. Case studies allow researchers to focus intensively on one particular object, namely MTs Darul Istiqamah Timbuseng, Gowa Regency.

This research is descriptive in nature using a Phenomenological approach to provide a holistic description and explanation of the phenomena studied. The data sources used include primary data (the head of the madrasah, the deputy head of curriculum, subject teachers in grades VII, VIII, and IX and students in grades VII, VIII, and IX (two representatives from each class) at MTs Darul Istiqamah Timbuseng, Gowa Regency.) and secondary data (obtained indirectly through related documents or records).

Data collection was conducted under natural conditions using the primary techniques of structured observation, in-depth (structured) interviews, and documentation. The primary research

³⁰ Marzuki, *Pendidikan Karakter...*, h. 113.

instruments were the researcher herself, the interview guide, and documentation related to strategic management and teacher performance. The collected data were then analyzed using the stages of data reduction (selecting the main points), data presentation (in the form of narrative text), and drawing conclusions (critically based on field facts).

The validity of the data was tested using triangulation techniques as a check through other sources, in its implementation the researcher checked the data originating from the results of interviews with teachers, students and elements at MTs Darul Istiqamah Timbuseng, Gowa Regency.

RESULTS AND DISCUSSION

Planning the Implementation of the Principal's Strategy in Forming the Morals of Students at MTs Darul Istiqamah Timbuseng, Gowa Regency

Based on the results of the observations made, researchers saw and observed the Principal of Madrasah planning well, this is seen when the tools that support planning in the implementation of the Madrasah Principal's strategy in forming students' noble character. Collaboration between educators is seen to plan a strategy for forming students' noble character that is implemented and researchers also observed that in the selection of learning methods and learning media are appropriate and support the implementation of the Madrasah Principal's strategy in forming students' noble character by implementing regulations to accustom students to honesty, discipline, and responsibility.

The next planning prepared by MTs Darul Istiqamah Timbuseng is to identify student needs, adjust the curriculum, and develop religious programs based on Islamic values.

Good planning will certainly result in good implementation in the field and will certainly have a very positive impact on the morals of students at MTs Darul Istiqamah Timbuseng, Gowa Regency. Very thorough planning certainly creates a good and structured process in achieving the goals as stated by experts as outlined in the theoretical review in this study. Based on the results of interviews with the principal, it was stated that this planning is certainly very important to do.

Planning is crucial in any implementation. According to the principal, planning allows us to develop strategies or steps to achieve a goal. Thus, implementation will progress from execution to evaluation.

Based on observations made by researchers, it was found that when madrasahs want to implement a program, they coordinate with each stakeholder to draw up a plan to maximize implementation, especially in madrasah meetings that discuss character.

Another study conducted by researchers revealed that the planning for the formation of noble character implemented by madrasahs was also included in the curriculum, which was listed in

the lesson plan for each teacher. In planning a strategy to improve teacher performance, the madrasah principal has concrete steps so that the strategic planning stage runs according to what is desired.

Careful planning at MTs Darul Istiqamah Timbuseng, Gowa Regency, is not just a step, but a solid foundation for forming a generation of students who excel and have noble morals.

The principal of MTs Darul Istiqamah Timbuseng, Gowa Regency, believes that planning is crucial because it allows for the formulation of a strategy, flow, or syntax to achieve goals. Therefore, the principal's strategy for developing students' noble character can be implemented effectively through structured planning.

The implementation of the madrasah principal's strategy in shaping students' noble character through character planning is a primary focus of the madrasah's planning. This planning aims to positively impact students and improve their character. Based on theory, the madrasah has implemented effective planning, thus aligning with Terry's book, which states that planning encompasses decision-making and foresight to formulate a pattern of action for the future.

The implementation of the madrasah principal's strategy in developing students' noble character is greatly influenced by the availability of the madrasah's budget. An adequate budget allows for the procurement of essential supporting instruments for optimal character education implementation. However, according to statements from the Madrasah Principal and Deputy Madrasah Principal, the development of noble character is still in the development stage due to limited available funds. To address this, the madrasah is submitting proposals in stages for the procurement of supporting facilities to support the implementation of noble character values. Therefore, it can be concluded that the sustainability of student character development is highly dependent on effective budget management policies and continuous development of facilities.

Implementation of the Madrasah Head's Strategy in Forming Students' Akhlakul Karimah at MTs Darul Istiqamah Timbuseng District. Gowa

Based on observations made, researchers observed and reviewed information from the planning process obtained through interviews, it can be seen and observed that the madrasa has carried out its activities effectively, a manifestation of its thorough planning. The implementation of the madrasa principal's strategy to develop students' noble character shows that the madrasa provides supporting instruments for the connected learning process.

The implementation of strategies to develop students' moral character naturally focuses on several aspects, such as discipline, honesty, and responsibility. All of these aspects are crucial for students to implement.

Based on observations, the educators successfully implemented the learning process according to the previously prepared plan. Interviews also revealed that the madrasah's previous planning was successful, despite some shortcomings and challenges experienced by the educators.

Another important finding from researchers in this field is that the implementation of strategies for developing students' noble character is inconsistent with the planned approach. This has negative impacts on students, such as a lack of character development and inadequate implementation of the focused noble character values—discipline, honesty, and responsibility.

Effective implementation of the plans that have been prepared by MTs Darul Istiqamah Timbuseng Kab. Gowa is the most important part in realizing the implementation of the madrasa head's strategy in forming students' morals at MTs Darul Istiqamah Timbuseng District. Gowa, which aims to shape students' morals as a whole. This madrasah not only emphasizes academic mastery, but also spiritual and moral values through the implementation of structured religious programs. Based on an interview conducted with the Head of Madrasah MTs Darul Istiqamah Timbuseng District. Gowa. He explained in detail the strategies used to shape students' morals which are integrated into the formal curriculum. The following is an excerpt from an interview conducted on November 20, 2025:

"We at MTs Darul Istiqamah Timbuseng really emphasize the importance of strong moral education. For this reason, we have implemented various programs that are well integrated into the students' daily schedules. For example, before starting learning, students are invited to perform the Dhuha prayer together, which we think is important to get students used to communicating with Allah in the morning. This also helps them be more focused and calm in receiving lessons."

In this case, the Dhuha prayer is performed every morning in between lessons for a duration of 15-20 minutes, starting at around 07.00-07.20. After the Dhuha prayer, students return to continue their teaching and learning activities with a solemn mood.

The principal also revealed that the implementation of these programs has had a significant positive impact on the formation of students' morals at MTs Darul Istiqamah Timbuseng, Gowa Regency. He explained: "Alhamdulillah, we see very good changes in students. They have become more disciplined, responsible, and have better morals. Habits such as congregational prayer have a long-term impact on shaping their personalities, especially in the aspects of discipline, honesty, and responsibility." In addition, the implementation of planning that includes the integration of moral values in learning at MTs Darul Istiqamah Timbuseng, Gowa Regency is the key to forming students with noble morals.

Based on the results of the study and discussion of the research results above, the researcher can conclude that the implementation carried out by the Madrasah for the implementation of the strategy for forming noble character has been carried out as optimally as possible, but still

experiences several obstacles which result in the implementation being hampered and not optimal, the implementation carried out based on the results of the research carried out by the researcher, of course, this occurs because there are several educators who lack cooperation in implementing the planning carried out by the Madrasah.

So the researcher considers that this is not effective for implementing the madrasah principal's strategy in forming students' noble character. This is not in accordance with the theory of Nurdin and Usman that implementation is based on activities, actions, actions or the existence of a system mechanism, implementation is not just an activity, further Guntur Setiawan that implementation is an expansion of activities that mutually adjust the interaction process between goals and actions to achieve them, as well as carrying out an implementing network. So the implementation of the madrasah principal's strategy in forming students' noble character at MTs Darul Istiqamah Timbuseng, Gowa Regency is said to be running less than optimally.

Evaluation of the Principal's Strategy in Forming the Morals of Students at MTs Darul Istiqamah Timbuseng, Gowa Regency.

Based on observations and evaluations carried out during meetings held by the madrasah, it was seen that educators were given the opportunity to present plans that had been prepared previously and also present the implementation process in the meeting.

Evaluations generally assess student learning outcomes each semester. Therefore, if the development of moral values instilled by educators in students is inadequate, the madrasah will address these deficiencies. Madrasahs typically conduct evaluations during meetings, where information is largely gathered from the performance of educators in the field, as they are closer to the students. Educators naturally conduct learning evaluations to determine the extent to which students have implemented character education values.

Evaluations conducted by educators to determine the extent to which the strategy for developing students' noble character has been implemented, with the madrasa's focus on the character of discipline, honesty, and responsibility, are carried out using various methods in accordance with the desired character.

Evaluation is a crucial foundation for developing students' moral values, such as discipline, honesty, and responsibility. With regular evaluation, we can understand the effectiveness of conveying these values. Evaluation helps identify successes and challenges, enabling us to adapt our learning approaches to better meet the demands of the times. Thus, evaluation serves as a foundation for optimizing student character development, ensuring that it remains relevant and adaptive to current developments.

Based on findings from field research, interviews, and observations, it is clear that student character development is still lacking, and the madrasah principal's strategy for fostering noble character is ineffective. This is evident in the madrasah's evaluation process. This new phenomenon will be the focus of this study. The researchers identified several factors as contributing to this problem.

The importance of evaluating the implementation of the planned and prepared by Darul Istiqamah Timbuseng Islamic Junior High School, Gowa Regency, in implementing the principal's strategy in shaping students' noble character cannot be underestimated. Evaluation is the basis for evaluating the effectiveness of religious character integrity, evaluation is the basis for evaluating the effectiveness of discipline, honesty, and responsibility integrity integrated with learning. This evaluation plays a central role in ensuring that these noble character values are truly internalized in every aspect of learning.

The evaluation carried out by the Madrasah is by holding an evaluation meeting, namely providing space for all stakeholders to present the results of the implementation and provide input and solutions to obstacles in the implementation so that the implementation of the Madrasah principal's strategy in forming students' noble character can run and be carried out well in accordance with the planning that has been prepared by the Madrasah.

The Principal of the Madrasah, in describing the research data, stated that overall evaluations are conducted at the end of the semester, and the results can also be seen in the final assessment given to students. If there are deficiencies experienced by students, an in-depth evaluation is needed to see students who experience deficiencies in effective values or attitudes, which are related to student character, namely discipline, honesty, and responsibility. Therefore, based on the results of the investigation of students, as seen from the final results at the end of the semester, the Madrasah will provide follow-up in the form of special coaching carried out directly by educators.

Evaluation meetings serve as an open forum to present the evaluations conducted by educators on students, address obstacles, and discuss solutions and steps to be planned and implemented next. The Madrasah believes that these evaluation meetings, held at the end of each semester, are a way to maximize overall evaluation, as educators are close to and interact directly with the class. Each educator conducts evaluations based on the subjects they teach to see and assess the extent to which students are implementing the values of noble morals.

In addition to serving as a forum for presenting student evaluations from educators, the meeting also serves as a forum for the Madrasah Principal and his staff to evaluate the performance of educators in implementing previously prepared plans, or in other words, planning before the start of the semester. Evaluating educator performance is certainly very important to do, because with

this evaluation, the Madrasah can identify shortcomings and obstacles experienced during the implementation of the values of akhlakul karimah education that have been explained by the researcher in the implementation sub-chapter in the discussion.

In addition to evaluating the implementation of the strategy for developing students' noble character, the Madrasah also evaluates the success of using learning media in the strategy for developing students' noble character because the evaluation is not only for sustainability, but also to what extent it supports the strategy for developing noble character. With consistent evaluation, the Madrasah is committed to increasing the use of technology for effective learning according to the demands of the times. Therefore, from various evaluations, several technologies that are lacking are still proposed by the Madrasah to the foundation to carry out gradual digitalization of the madrasah because this is the best solution from the evaluation carried out to fulfill and maximize the implementation of the formation of noble character maximally and effectively.

Based on the results of the study and discussion of the research results above, researchers can conclude that the evaluation carried out by the madrasah can be said to be very good, this is based on the evaluation theory of Edwin Wand and Gerald W. Brow that evaluation is a planned activity to determine the value of something. Evaluation is the process of collecting data to determine the extent to which and how goals are easily achieved. Evaluations carried out by madrasahs using various methods through meetings, end-of-semester exams, observations can be said to be quantitative and qualitative in collecting data to determine values for students, educators and learning media used in their integration in learning to support effective and efficient learning in the implementation of character education values of discipline, honesty, and responsibility.

A good evaluation carried out by the madrasah and educators in particular found results that the implementation was less than optimal, because through the evaluation carried out by the madrasah, several results can be seen based on the implementation that has been realized from the planning that has been prepared previously. These results indicate that, related to the evaluation of educator performance that there are still students who are lacking in cooperation and the use of learning media has been carried out several trainings, then the results of the evaluation of students show that there are still some students who are lacking in the character expected by the madrasah, then the last is an evaluation carried out on the strategy for developing students' akhlakul karimah used by the madrasah, the results of the evaluation show that, the strategy used is appropriate but, still requires other complementary instruments so that through these results the madrasah will maximize the implementation of the formation of students' akhlakul karimah.

In the era of information and digital disruption, students are exposed to various values that often conflict with religious and social norms. Moral degradation such as bullying, academic

dishonesty, and the decline of manners are red flags. Therefore, moral development is no longer merely a supplement to the curriculum, but rather the heart of education itself.

Based on the identification carried out by the researcher, overall there are things that are very urgent to be implemented in the formation of the akhlakul karimah character of students at MTs Darul Istiqamah Timbuseng District. Gowa is.

This real role model is the most pressing element. Students don't listen to what teachers say, but rather imitate what they do. Teachers, as role models, must be the first to pick up trash, the first to be punctual, and the first to speak politely. Madrasah staff, from the principal and teachers to the cleaning and security staff, must consistently maintain the same standards of behavior, such as smiling, greeting, and respecting others.

Habituation and morality are behaviors that become reflexive due to habituation. Smiling, greeting, being polite, and courteous are part of the 5S culture that must be strictly yet courteously enforced at the madrasah gate every morning. Congregational worship, such as the Dhuha prayer or Dhuhr prayer, is not optional, but a mandatory culture. This can discipline students' time management and spirituality.

Enforcing rules with compassion can improve discipline, not violence. This can be achieved by providing logical consequences, such as punishments that should educate, for example, littering or cleaning the yard. Rewarding good deeds with awards and implementing restorative justice when conflicts arise between students, using a mediation approach and sincere apologies, rather than simply awarding points.

Based on the research results, researchers found that the vision and mission of MTs Darul Istiqamah Timbuseng, Gowa Regency, are integrated into the program implemented by teachers through activities, both academic and non-academic. In academic or intracurricular programs, teachers not only focus on teaching material, but also insert specific character values in each meeting. In addition, the madrasah also makes moral literacy a habit by reading inspirational stories before starting lessons to condition the hearts of students, as well as honesty assessments to create an exam climate that prioritizes honesty over numerical grades.

Non-academic or co-curricular programs implemented outside formal school hours with the aim of building a madrasa culture, MTs Darul Istiqamah Timbuseng, Gowa Regency, implements a religious program to get used to routine worship to form spiritual discipline such as, welcoming with 5S smiles, greetings, politeness and courtesy, dhuha prayer, tahsin/tahfizh Al-Qur'an in the morning. Social care program to train students to be sensitive to the difficulties of others. Responsibility program, implementing the "See Trash Pick Up" movement to maintain the cleanliness of the madrasa environment and build a sense of responsibility for class assets. Leadership program, to train independence, teamwork, and survival skills.

CONCLUSION

Based on the results of research conducted by researchers related to the implementation of the madrasah principal's strategy in forming students' morals at MTs Darul Istiqamah Timbuseng, Gowa Regency, it can be concluded that the strategic planning for the formation of students' morals at MTs Darul Istiqamah Timbuseng, Gowa Regency is very good. In the results of this study, the planning carried out by the madrasah and educators specifically prepared the planning well, it was seen that the madrasah planned the procurement of media that would be integrated into learning, overall madrasah planning, planning training for educators, planning by developing materials in the curriculum with the integration of morals. Educators before entering the class or starting learning certainly prepare a learning plan, which contains learning strategies, methods, use of learning media that cannot be separated from the direction and supervision of the Madrasah Principal which was carried out during the madrasah meeting until the end of the school year.

The implementation of the formation of students' morals at MTs Darul Istiqamah Timbuseng, Gowa Regency with the characters of discipline, honesty, and responsibility can be said to be not optimal. In the results of the madrasah's research in its implementation has facilitated the needs to support the formation of morals in learning such as providing a room for the habituation of students' morals. However, in its implementation there are still educators who lack cooperation and educators who are less sensitive in handling undisciplined students, this is due to training that is not routinely carried out only twice per semester. Then there is only one prayer room inversely proportional to the needs of the class as many as 5 classes in its use so that it must take turns in its use on the other hand there are regulations that prohibit students from using smartphones, into the class that can only be used in the room to search for information related to the character of students who have morals. So that all of these things are an indication that the implementation is not going well.

Evaluation of the madrasa head's strategy in forming students' morals at MTs Darul Istiqamah Timbuseng. In the research results, the evaluation carried out by madrasas and educators has been carried out well, to find out to what extent the implementation of the formation of akhlakul karimah can be implemented by students in the classroom and outside the classroom. Evaluations carried out by madrasas using various methods through meetings, final semester exams, and observations can be carried out quantitatively and qualitatively in collecting data to determine grades for students and educators.

Research Implications

The implications of this research are that MTs Darul Istiqamah Timbuseng, Gowa Regency, and especially the Principal, should maximize their planning by considering the capacity of the

school and its educators, so that implementation can be in accordance with the plan. Good planning and implementation will certainly produce good evaluation results, and the implementation of the formation of noble character can create students with the character of discipline, honesty, and responsibility.

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