

Integration of Indonesian Character Values in Educational Management at the Indonesian School of Makkah, Saudi Arabia

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DOI: 10.31958/jies.v6i1.16684

Article info

Abstract

Article History

Received:

21/02/2026

Revised:

01/03/2026

Accepted:

01/04/2026



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The phenomenon of students' character degradation amid the challenges of globalization, technological advancement, and complex social environments necessitates the strengthening of systematically and integratively managed character education. This study aims to analyze the implementation of character education management at Sekolah Indonesia Makkah through a management-function approach integrated with learning components. The research employed a qualitative method with a case study design. Data were collected through interviews, observations, and document analysis involving the principal, teachers, homeroom teachers, guidance and counseling services, and relevant stakeholders. The findings indicate that planning is conducted by integrating core ethical values into the school's vision, mission, curriculum, regulations, as well as co-curricular and extracurricular programs. Organizing and implementation are supported by a clear division of roles, the cultivation of school culture, literacy programs, supervision, and a measurable reward and punishment system. Monitoring is carried out through classroom supervision, integrated oversight, and evaluation of teacher performance and student development. Supporting factors include institutional commitment and a conducive environment, while challenges remain in optimizing evaluation instruments and ensuring consistent implementation. This study proposes an integrated and sustainable input-process-output conceptual model of character education management.

Keywords: Character Education Management; Management Functions; Core Ethical Values; School Culture; Indonesian School of Makkah

Abstrak

Fenomena degradasi karakter peserta didik di tengah tantangan globalisasi, perkembangan teknologi, dan kompleksitas lingkungan sosial menuntut penguatan pendidikan karakter yang dikelola secara sistematis dan terintegrasi. Penelitian ini bertujuan menganalisis implementasi manajemen pendidikan karakter di Sekolah Indonesia Makkah melalui pendekatan fungsi manajemen dan integrasi komponen pembelajaran. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara, observasi, dan studi dokumentasi terhadap kepala sekolah, guru, wali kelas, layanan Bimbingan dan Konseling, serta pemangku kepentingan terkait. Hasil penelitian menunjukkan bahwa perencanaan dilakukan dengan mengintegrasikan nilai inti (*core ethical values*) ke dalam visi, misi, kurikulum, peraturan sekolah, serta program kokurikuler dan ekstrakurikuler. Pengorganisasian dan pelaksanaan didukung pembagian tugas yang jelas, pembiasaan budaya sekolah, program literasi, supervisi, serta sistem reward and punishment. Pengawasan dilakukan melalui supervisi kelas, pemantauan terpadu, dan evaluasi kinerja guru serta

perkembangan siswa. Faktor pendukung meliputi komitmen kelembagaan dan lingkungan kondusif, sedangkan kendala terdapat pada optimalisasi evaluasi dan konsistensi implementasi. Penelitian ini menawarkan model konseptual manajemen pendidikan karakter berbasis input–proses–output yang terintegrasi dan berkelanjutan.

Kata Kunci: Manajemen Pendidikan Karakter; Fungsi Manajemen; Nilai Etika Inti; Budaya Sekolah; Sekolah Indonesia Makkah

INTRODUCTION

National development in Indonesia is not solely directed toward material and economic advancement but also toward the development of human character (Kusmawati et al., 2022). A strong, moral, and competitive national character constitutes a fundamental prerequisite for sustainable development (M. Y. Hadi, 2023). Conversely, the weakening of individual and collective character directly contributes to various social crises that hinder the achievement of national goals (Sidik, 2024). Therefore, character education occupies a strategic position within Indonesia's national development policy and educational system (Hernawati et al., 2025).

Over the past two decades, Indonesian society has exhibited serious symptoms of moral decline, particularly among adolescents and young generations (Timbuleng, 2024). Various social phenomena including sexual violence, student brawls, premarital sexual behavior, drug abuse, alcohol consumption, academic dishonesty, and truancy indicate a weakening internalization of moral, ethical, and religious values (Winingsih et al., 2024). These phenomena should not be viewed merely as individual behavioral deviations but rather as structural problems associated with the fragility of an integrated and sustainable character education system (Kasanova et al., 2025).

From a theoretical perspective, the deterioration of character is influenced by both internal and external factors (Azzahra et al., 2025). Internal factors include weak self-control, identity crises among adolescents, low emotional and spiritual intelligence, and fragile moral awareness (Agustini et al., 2023; Asrie Refi Salshabila et al., 2025; Dewi & Asmarani, 2025; Muhetaer et al., 2024; Parhi, 2025; Raihani & Azizah, 2025). External factors encompass ineffective parenting patterns, uncondusive social environments, economic pressures, peer influence, and the penetration of digital media and popular culture, which often promote values inconsistent with religious and cultural norms (Kaligid et al., 2022)(Kirin & Khairuddin, 2025)(Caravita et al., 2012)(Yu et al., 2021)(Amaruddin et al., 2024)(Ahmad et al., 2025). These conditions demand a systemic, holistic, and continuous approach to character education rather than a partial or incidental one (Subasman et al., 2025).

The Indonesian government has responded to this situation by positioning national character development as a central agenda in national development policy (Hidayat et al., 2025). This commitment is reflected in Law Number 20 of 2003 on the National Education System and the National Long-Term Development Plan (2005–

2025), which emphasize that national education aims to develop individuals who are faithful, morally upright, knowledgeable, democratic, and responsible citizens (Tahlia et al., 2024; Yuliatin, 2023). Character education is thus regarded as a strategic instrument for internalizing the values of Pancasila, religion, and national culture throughout the educational process (Nurlaela, 2024).

Within the Islamic educational framework, the concept of character is closely associated with *akhlaq* (moral conduct) (Ramatni et al., 2025). Islamic character education is not limited to the formation of socially acceptable behavior; rather, it is rooted in the principle of tawhid (monotheism) and transcendental consciousness (Fadli, 2025). Islam views human beings as integrated physical and spiritual entities whose development must be balanced through the internalization of values related to faith (*aqidah*), law (*sharia*), and morality (*akhlaq*) (Satra et al., 2025). Islamic character education aims to cultivate virtuous individuals (*al-akhlaq al-mahmudah*) through habituation, role modeling, and the strengthening of spiritual awareness, as exemplified by the Prophet Muhammad's qualities of *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness), and *fathanah* (wisdom) (Ciptadi & Tobroni, 2024).

Although character education has been normatively prioritized at the policy level, significant challenges remain at the implementation stage, particularly in managerial aspects (Irnawanto et al., 2025). Character education cannot merely be articulated in institutional vision statements or curriculum documents; it requires systematic management through coherent planning, organizing, implementation, supervision, and evaluation (Muchtaron, 2023). Without effective educational management, character education risks becoming a normative discourse without tangible impact on students' behavioral development (Rofik et al., 2025).

Boarding schools possess a strategic advantage in fostering character education, especially Islamic character formation, due to their capacity to provide continuous supervision, intensive mentoring, structured routines, and controlled environments (Mustain & Bakar, 2025). However, such potential can only be realized when supported by well-designed and consistently implemented character education management grounded in clear values and responsive to students' developmental needs (Ibrahim, 2024).

Sekolah Indonesia Makkah represents one Indonesian educational institution abroad that demonstrates a strong institutional commitment to implementing Islamic character education through a school-based management approach. The institution integrates character education within both school and dormitory systems, emphasizing discipline, religious habituation, teacher role modeling, and the cultivation of a religious and nationalist school culture. Various academic and non-academic achievements, along with the minimal occurrence of serious student misconduct, suggest the presence of best practices in character education management (Rofik et al., 2025).

Nevertheless, preliminary observations and information obtained from school administrators indicate that several fundamental challenges persist. These include the absence of a systematically conceptualized management model for character education, the lack of clarity regarding the foundational value framework guiding character development, variations in teachers' interpretations of disciplinary autonomy, and limited capacity to map students' diverse backgrounds and developmental needs. These issues reveal a gap between existing practices and a comprehensive conceptual framework for effective character education management (Firdausiyah & Aisyah, 2023).

Accordingly, this study is both timely and academically significant in examining the management process of Islamic character education at Sekolah Indonesia Makkah. Beyond describing existing practices, this research seeks to construct a conceptual model of effective, contextualized, and value-based character education management grounded in Islamic principles. The proposed model is expected to contribute theoretically to the development of educational management scholarship and practically to the enhancement of character education quality in boarding school settings, both domestically and internationally.

METHODS

Research Design and Participants

This study adopted a qualitative descriptive–analytical research design with an exploratory orientation to examine the management of character education within a natural school setting. The design enabled an in-depth exploration of institutional practices, interactions, and meanings as they occur in everyday educational contexts. Participants were selected purposively based on their direct involvement in the planning, implementation, and evaluation of character education programs. They included school administrators, curriculum coordinators, teachers, homeroom teachers, students, and parents. This participant selection ensured comprehensive representation of perspectives across managerial, instructional, and experiential dimensions of character education (Yarid & Purwandari, 2023).

Instruments and Data Collection Procedures

The primary research instrument was the researcher, supported by observation protocols, semi-structured interview guides, and document review checklists. Data were collected through direct observation, semi-structured interviews, and document analysis to allow methodological triangulation. Observations focused on daily school activities, interactions, and routines related to character education management. Interviews were conducted flexibly to elicit participants' experiences, perceptions, and interpretations while remaining guided by predetermined thematic questions. Relevant documents, including school policies, curricula, reports, and institutional records, were analyzed to

contextualize and corroborate data obtained from observations and interviews (Lim, 2025).

Data Analysis Techniques and Ethical Considerations

Data analysis followed an interactive and iterative qualitative analysis process, involving data reduction, data display, and conclusion drawing with continuous verification. Data were systematically coded, categorized, and interpreted to identify recurring patterns and themes across data sources. Analytical rigor was maintained through constant comparison and triangulation to enhance credibility and dependability. Ethical considerations were addressed by obtaining informed consent from all participants, ensuring voluntary participation, maintaining confidentiality and anonymity, and using the data solely for academic purposes. These ethical measures were implemented throughout the research process to protect participants' rights and uphold research integrity (Miles & Huberman, 2014).

RESULTS AND DISCUSSION

Research Site Profile

Sekolah Indonesia Makkah is one of Indonesia's overseas schools established on July 17, 2000, in the holy city of Makkah. The school was initiated by members of the Indonesian diaspora who sought to ensure access to formal education for their children equivalent to that available in Indonesia. This community-driven initiative received institutional support from the Embassy of the Republic of Indonesia in Riyadh under the coordination of the Education and Cultural Attaché at the time, Prof. Dr. Syarif Hidayat of Universitas Padjadjaran. For its first thirteen years, the school was managed by the Al-Maarif Foundation; however, due to legal, financial, and human resource challenges, governance was subsequently transferred to the Government of Indonesia through KJRI Jeddah, thereby strengthening its institutional legitimacy and administrative structure (Irawanto et al., 2025).

The establishment of Sekolah Indonesia Makkah differs from other Indonesian overseas schools that were directly initiated by diplomatic missions. Its founding was shaped by several contextual factors: the geographical distance from other Indonesian schools in Saudi Arabia, the symbolic significance of Makkah as a global center of Islamic life, the aspiration to integrate structured tahfidz (Qur'an memorization) into the formal curriculum, and the substantial presence of Indonesian migrant workers in the region. These factors positioned the school not only as an educational institution but also as a socio-religious and cultural hub for the Indonesian community in Makkah (Al-Qahtani, 2021).

Currently, the school serves 465 students across kindergarten, elementary, junior high, and senior high school levels, supported by 30 teachers. It implements the Indonesian national curriculum enriched with compulsory tahfidz Al-Qur'an instruction, Arabic as a local content subject, and strengthened English language learning. The

institution operates under clearly articulated vision, mission, goals, and core values that guide its character education framework. In compliance with local Saudi regulations requiring gender-segregated schooling, Sekolah Indonesia Makkah applies separate teaching and learning arrangements for male and female students, including separate facilities from Grade 3 of elementary school through senior high school, a structural feature that significantly influences its educational management practices (Rahmawati et al., 2025).

Planning of Character Education

The planning of character education at Sekolah Indonesia Makkah is conducted systematically and continuously throughout the academic year, including at the beginning, middle, and end of each school year. This planning process is coordinated by the school principal through management and teacher meetings, serving as a strategic forum for aligning institutional goals with educational practices. The school's vision, mission, and distinctive motto "Berbudi Luhur, Berbudaya Nusantara" function as both the foundational reference and the ultimate orientation of all educational activities. Strategic planning outcomes are communicated to school management teams and stakeholders, including vice principals for curriculum and student affairs, to translate institutional directions into operational and contextually relevant programs (Suryaningsih & Suwandari, 2026).

Character education planning is explicitly grounded in Islamic values and articulated through the formulation of core ethical values encapsulated in the acronym REALITY: Resilience, Excellence, Attitude, Love, Integrity, Truth, and Yes (positive commitment) as well as the student character framework RELIGIUS (Religious, Environmentally Caring, Perseverant, Innovative, Achievement-Oriented, and Physically and Mentally Healthy) (Fauziah et al., 2025). These values constitute the primary objectives of character education and serve as guiding principles that permeate all school programs. The RELIGIUS framework is positioned as the school's dominant character ideal, shaping the formulation of vision, mission, school regulations, curriculum design, student affairs programs, extracurricular activities, guidance and counseling services, and classroom instruction. Through this approach, character education is conceptualized not as an isolated program but as a value system that animates the entire institutional culture (Aulia & Pandin, 2022).

Strategic planning related to vision, mission, goals, school regulations, and core programs is conducted collectively through deliberative school management meetings involving administrators, teachers, and relevant stakeholders (Gurley et al., 2014). These plans are subsequently socialized to parents through formal meetings at the beginning of the academic year and orientation activities for students. At the curricular level, character values are systematically integrated into lesson planning through syllabi and lesson plans, where teachers embed specific character indicators within learning objectives, competency standards, and assessment instruments. This integration is

evident across subjects, including Islamic Education, Civics, sciences, and local content subjects such as Qur'anic memorization and Arabic language instruction. Beyond classroom instruction, character education planning extends to school culture and student development programs, including homeroom mentoring, guidance and counseling, extracurricular activities, religious routines, disciplinary systems based on point accumulation, and parental engagement initiatives. Collectively, these findings indicate that character education planning at Sekolah Indonesia Makkah is comprehensive, value-driven, and institutionally embedded, forming a coherent framework that guides both instructional and non-instructional educational practices (Bahrozi & Aziz, 2025).

Organization of Character Education

The organization of character education at Sekolah Indonesia Makkah is structured through a clear distribution of roles and responsibilities among school stakeholders, including the principal, vice principals (curriculum and student affairs), homeroom teachers, subject teachers, and extracurricular coordinators (Lagarense et al., 2025). This organizational arrangement ensures that the implementation of core ethical values is embedded within both academic and non-academic processes. At the institutional level, school leaders formulate and align the vision, mission, motto, strategic policies, and flagship programs as the macro-foundation of character education (Silvia & Ain, 2025). The curriculum division operationalizes these directions into formal planning documents that serve as references for teachers in preparing lesson plans. At the classroom level, subject teachers integrate character values into Basic Competencies and learning indicators in their lesson plans, adjusting them to content scope, time allocation, and student needs (Nurhayya & Tamela, 2021). Meanwhile, homeroom teachers exercise relative autonomy in nurturing class-based character culture aligned with the school's overarching vision and values (N. Hadi et al., 2026).

The organization of curriculum and learning materials involves coordinated efforts between school management and teaching staff (Serli et al., 2023). The principal acts as the central coordinator, ensuring continuous collaboration, supervising instructional planning, facilitating teacher development, and modeling exemplary leadership behavior (Aryani & Haryadi, 2023) (Nurlaeli et al., 2024). The curriculum division manages the national curriculum framework while integrating school-specific programs, including local content such as Qur'anic memorization (tahfiz), Arabic language instruction, teacher innovation initiatives, and student specialization programs for academically qualified and disciplined learners (Banjarnaor et al., 2025). Character education beyond classroom instruction is organized through extracurricular programs, supervised by designated coordinators who manage attendance, coaching, competitions, and performance evaluations (Armadi et al., 2024). The student affairs division disseminates school regulations as value references, organizes student council (OSIS) development, enforces discipline systems, coordinates personal development programs,

and fosters school culture dimensions such as cleanliness, orderliness, spirituality, and social responsibility (Mustofa et al., 2024). Through this multi-layered coordination, character values are systematically embedded within curricular, co-curricular, and extracurricular structures (Huda et al., 2024).

Methodologically, character education is organized through a combination of regulatory enforcement, motivational strategies, pedagogical approaches, and evaluative mechanisms (Heidari et al., 2016). The implementation of reward and punishment systems, persuasive counseling, mentoring, and ceremonial guidance reinforces students' internalization of discipline and moral awareness (Setyobudi et al., 2025)(Saputri & Widayari, 2022). Teachers employ diverse instructional strategies lectures, discussions with mapping techniques, group work, assignments, and demonstrations while homeroom teachers apply personal and emotional approaches suited to adolescent psychological development (Kusumaningsih & Sun, 2025). Evaluation is conducted collectively through teacher deliberations at the beginning, middle, and end of the academic year, performance monitoring reports, student satisfaction surveys, academic assessments, behavioral records, counseling documentation, and achievement data (Rosmalina & Elfrianto, 2024). Teacher placement based on academic qualifications, professional training, supervisory programs, and formal task distribution decrees further strengthen institutional accountability (Elliana et al., 2021). Additionally, the school organizes supportive learning media and a conducive physical environment such as the display of Qur'anic verses, hadith, and motivational quotations to cultivate a value-rich atmosphere (Harnita & Maharani, 2022). Overall, the organization of character education reflects a systemic, coordinated, and role-based management model in which all stakeholders operate according to their respective functions (tupoksi) to ensure sustainable character formation (Sumar et al., 2025).

Implementation of Character Education

The implementation of character education at the Indonesian School of Makkah is fully integrated into the overall school management system and is directly led by the principal through a participatory and sustainable leadership mechanism (Iqbal & Piwovar-Sulej, 2022). The principal consistently provides direction, coordination, and evaluation through meetings held at the beginning, middle, and end of the academic year, as well as incidental meetings conducted when strategic issues require immediate solutions. Character education is implemented through the internalization of the school's vision, mission, goals, and strategies, with the main slogan "Noble in Character, Rooted in Archipelagic Culture" serving as its philosophical foundation. Discipline and core ethical values are emphasized as the primary basis of the educational process, which is operationalized through a point-based school regulation system, curricular and extracurricular programs, school culture, and collaboration with parents, community members, and external institutions (Diez et al., 2025).

The delivery of character education content is carried out through the national curriculum (Merdeka Curriculum), which is contextually developed by teachers through lesson plans and instructional innovations, both inside and outside the classroom, as well as through programmed habituation and spontaneous activities. Non-instructional curricula are designed adaptively in response to contemporary social dynamics, encompassing religious programs, student affairs, extracurricular activities, and student talent development. Character education methods are implemented through the enforcement of discipline using a point-based system, individual mentoring, homeroom teacher guidance, counseling services, and parental involvement in addressing student behavioral issues. In addition, motivational strategies are applied through biweekly assemblies, recognition of student achievements, facilitation of creative and artistic expression, and the systematic development of students' academic and non-academic interests and talents (Jebaru et al., 2025).

At the instructional level, character education is integrated through religious and literacy habituation, discussion-based learning, group work, self-reflection, and personal emotional approaches employed by teachers and homeroom teachers (Damayanti, 2024). The evaluation of character education is conducted comprehensively through cognitive, affective, and psychomotor assessments, behavioral observations, documentation of student achievements and violations, and systematic records in lesson plans and school reports (Ikhsan, 2024). The point-based system has been shown to contribute to positive behavioral change by increasing students' awareness of discipline and reducing rule violations, which in turn aligns with improved academic performance. To ensure the effectiveness of character education implementation, the school consistently invests in enhancing teacher competence through continuous professional development and in providing adequate, regularly upgraded facilities, infrastructure, and learning media to create a supportive and conducive learning environment (Khasbiyah et al., 2025).

Supervision of Character Education

The supervision of character education implementation at the Indonesian School of Makkah is carried out collaboratively by the Vice Principal for Student Affairs, the Vice Principal for Curriculum, guidance and counseling teachers, homeroom teachers, and subject teachers through continuous behavioral monitoring using a point-based system. Supervision is embedded within the broader school management process and is conducted alongside evaluation and follow-up planning through structured coordination mechanisms (Tyas et al., 2026). These include comprehensive meetings held at the beginning, middle, and end of the academic year involving all school stakeholders, as well as periodic monthly meetings and ad hoc meetings convened to address urgent strategic issues related to student behavior and character development. In addition, the principal and school management conduct direct supervision of character education practices during instructional and non-instructional activities (Kartiko et al., 2024).

Operational supervision of character education is implemented through delegated authority, whereby the principal oversees the process through the Vice Principals for Curriculum and Student Affairs. Student character development is evaluated in relation to both academic achievement and behavioral outcomes (Setiawan et al., 2024).. The enforcement of school regulations through the point-based disciplinary system, the habituation of positive behavior, and student motivation initiatives are jointly supervised by homeroom teachers, counseling teachers, student affairs administrators, and subject teachers. The effectiveness of the point system is monitored by the Vice Principal for Student Affairs and counseling staff, followed by evaluative discussions conducted either immediately after violations occur or during routine monthly meetings to formulate appropriate interventions and preventive strategies (Sugiana et al., 2024).

Furthermore, the supervision of motivational and habituation programs focuses on monitoring students' behavioral changes, personal development, and achievements using measurable indicators such as academic performance records, disciplinary data, teacher performance reports, and observations during biweekly assemblies, extracurricular activities, student creativity performances, break times, and religious practices (B. Dole et al., 2020). The supervision of instructional media and learning facilities is conducted by the principal through the Vice Principal for Facilities and Infrastructure to ensure that learning resources are adequately maintained, periodically upgraded, and aligned with the objectives of character education. The availability of comprehensive and continuously updated facilities is viewed as a strategic factor in supporting the effectiveness of character education and the overall educational process (Hayatudin et al., 2025).

Supporting and Inhibiting Factors in Character Education

The implementation of character education management at the Sekolah Indonesia Makkah is supported by several structural, cultural, and pedagogical factors. These include continuous instructional innovation aligned with contemporary developments; the existence of clear institutional policies grounded in the school's vision, mission, core values, and strategic goals articulated through the slogan "Noble in Character, Rooted in Archipelagic Culture"; and the availability of a comprehensive student handbook that regulates discipline through a transparent point-based system of sanctions and rewards. In addition, the integration of formal and non-formal curricula such as local content programs, extracurricular activities, and structured Tahfidz Al-Qur'an programs contributes significantly to character formation (Sutiyan et al., 2022). The separation of male and female students into two distinct school buildings further supports behavioral control, while the integration of instructional, motivational, disciplinary, habituation, and role-modeling approaches strengthens the internalization of character values within daily school life (Solih et al., 2025).

Other supporting factors include the creation of a religious and culturally representative school climate through routine Qur'anic recitation, collective religious practices, and literacy activities conducted prior to formal instruction. Strong traditions of tabayyun (verification), silaturahmi (harmonious relationships), and coordination among school leaders and stakeholders enhance institutional cohesion and policy consistency (Kamara et al., 2024). The fair and consistent treatment of students by teachers in enforcing discipline, both inside and outside the classroom, also reinforces moral credibility. Furthermore, the availability of adequate learning facilities such as digital instructional media, teacher laptops, classroom-based audiovisual tools, CCTV systems, and supportive classroom environments contributes to the effectiveness of character education by creating a safe, engaging, and well-managed learning atmosphere (Sumar et al., 2025).

Despite these strengths, several inhibiting factors constrain the optimal implementation of character education (Wijanarti et al., 2019). These include the absence of systematic teacher character development programs prior to character transmission to students; limited variation and effectiveness of instructional methods for character internalization; and the lack of standardized evaluation instruments for assessing character outcomes across classroom learning, extracurricular activities, school culture, and stakeholder engagement (HR et al., 2022). Inconsistencies in discipline enforcement among educators, limited managerial competence in applying planning, organizing, actuating, and controlling (POAC) principles, weak documentation of disciplinary interventions, and the diverse socio-cultural backgrounds of students further complicate implementation (Singerin, 2024). External environmental influences from home and community contexts, divergent parental perspectives toward school policies, insufficient administrative integration of character programs, and limited teacher capacity in planning and implementing character education within lesson plans collectively represent persistent challenges that require systemic and strategic institutional responses (Aini et al., 2024).

CONCLUSION

This study concludes that the implementation of character education management at Sekolah Indonesia Makkah is conducted through an integrative managerial approach embedded across all educational components, including the school's vision, mission, regulations, curriculum, extracurricular programs, guidance services, homeroom systems, and student mentoring practices. The functions of planning, organizing, implementation, and supervision are systematically applied through clear role distribution, leadership coordination, classroom supervision, literacy and self-development programs, performance-based evaluations, and continuous monitoring of teacher performance and student participation, positioning character education as a structured managerial system rather than a symbolic initiative. The findings identify supporting factors such as a strong institutional vision, continuous innovation, measurable reward and punishment mechanisms, student entrepreneurship

programs, consistent supervision, exemplary teacher role modeling, adequate learning facilities, and a conducive environment, while challenges include optimizing integration within instruction and school culture, strengthening implementer commitment, improving documentation and evaluation instruments, mapping student characteristics more systematically, and reinforcing managerial consistency. Therefore, sustained improvement in the application of management functions, strengthened stakeholder collaboration, enhanced governmental policy support, and increased professional competence among educators are recommended to ensure more effective character formation, with boarding school settings offering greater potential for comprehensive and continuous character development supervision.

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