

Strengthening Religious-Based Character Education In Forming *Kamil* People In The School/Madrasah Environment

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ABSTRACT

Character education is a basic education that must be formed from an early age. The initial foundation of character education is in the family. Meanwhile, the school is an educational institution in charge of continuing and developing the character of children. This study aims to determine the application of religious-based character education in the Islamic Education Kencong village at the Elementary School level. This type of research is qualitative research whose data is obtained from observation, open questionnaires, interviews, and documentation. The results of this study indicate that religious-based character education is implemented through the Maqoman Mahmudan program and the Everyday program with Al Quran. Some character education strategies carried out are: 1) Exemplary; 2) Learning; 3) Empowerment and civilization; 4) Strengthening; and 5) Assessment. 6) Communication. Why should character education be integrated into religious education? Because the role of religion can meet human needs in terms of directing, mentoring, and balancing the character of students. Equipped with a strong character education base, students will later become a generation of character and eventually become *kamil* people, in accordance with educational ideals.

Keywords: Character education, Religious

1. Introduction

Character is a characteristic that differentiates one human from another. Character is a basic thing that every human being has. Nowadays, many cases of moral decline occur in Indonesia. One of them is the crisis in the world of education. Many students often play truant, there is a mushrooming culture of cheating among students, cases of brawls between students, and so on. This is due to a lack of character cultivation in students. Therefore, it is very necessary to cultivate character from an early age which can start from the family, school and community environment.

One of the strongest factors is the use of gadgets in school-aged children. Children at this age are easily influenced by developments in trends and socialization on social media (Andriani, 2018: 238). So parents have to be extra careful in educating their children at home. This decline in ethics and morals also means that schools have to work very hard in educating and conveying knowledge to their students.

According to Azwar (2017), the government's efforts to realize character education are through Strengthening Character Education (PPK) which is integrated in the National Mental Revolution Movement, namely changing the way of thinking,

behaving and acting for the better (Azwar, 2017). PPK is a continuation of the previous program as a solution to the decline in morale of the nation's children, because one of the urgencies of PPK is "21st century skills needed by students to realize the competitive advantage of the Golden Generation 2045: Quality of Character, Basic Literacy, 4 C Competencies (Critical Thinking and Problem Solving, Creativity, Communication Skills, dan Ability to Work Collaboratively)" (Kemendikbud, 2017). With this program, children's abilities, both in terms of personality and life skills, will develop along with the development of existing technology and of course can reduce the negative impacts. Several schools have implemented and implemented the above program according to school needs through familiarization activities and so on.

The functions and objectives of National Education are stated in detail in Chapter II Article 3 of Law Number 20 of 2003 concerning the National Education System which states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students. to become a human being who believes and is devoted to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen. Thus, character education becomes a learning that must be internalized from the start at all levels of education, from elementary to tertiary level. Education also makes a huge contribution to the progress of a nation and is a vehicle for translating constitutional messages and a means of building national character (Majidah, 2018:49-68).

School is a strategic place for character formation apart from family and society (Hamid, 2017: 3). This is what underlies the need for a character education program in a school, both in intracurricular, co-curricular and extracurricular school activities. Therefore, it is necessary to instill character education in each school with various activities that can support the cultivation of good character. One of the activities that can be carried out as an effort to strengthen and instill character values is habituation activities carried out at school. Because things that are routinely done every day will be well ingrained in students and other school members. Therefore, this habituation activity is a very important activity for the implementation of character education in schools. As explained by Wibowo (2013: 21-22), good school life habits and school culture can foster character education values. Because school culture is one of the keys to successful character education.

Character formation can be realized through the education system. It is hoped that in the future, we can produce graduates who can build the nation without abandoning noble character values. According to Asmani (2011), there are four types of character applied in the education process, namely: 1) Character education based on religious values; 2) Character education based on cultural values; 3) Environment-based character education; and 4) Character education based on personal potential. The first instillation of character values can be started through character education based on religious values.

The emergence of educational institutions with the concept of national curriculum-based education and integrated religious-based education has characteristics and is an integral part of the renewal of Islamic education in Indonesia, especially reforms in terms of the form and model of Islamic religious education institutions. Therefore, the curriculum implemented by the school must be able to integrate the school's vision, mission and goals in every subject and school activity. Thus, each activity program can strengthen the curriculum.

Sahlan (2010: 77) explains that strengthening religious character can be done through: school principal regulations, implementation of teaching and learning activities, extracurricular activities, culture and behavior carried out by all school members continuously. So that strengthening religious-based character can be achieved as expected by the school. Several efforts that can be made to realize this activity are setting an example, creating a conducive environment, and taking an active role.

The situation and conditions of the model place and the application of values are the basis for religious cultivation, namely: 1) Creating a vertical religious culture (religious character) that can be implemented through activities to increase the relationship with Allah SWT both in quality and quantity. Carrying out religious activities in schools that are worship in nature, including congregational prayers, reading verses of the holy Qur'an, praying together and so on. 2) Creating a horizontal religious culture (religious character), namely placing schools more as religious-based social institutions by creating good social relations. Types of social relationships between humans can be grouped into three, namely: (a) relationships between superiors and subordinates, (b) professional relationships, (c) equal or voluntary relationships based on religious values, such as brotherhood, generosity, honesty, mutual respect and so on (Muhaimin, 1996: 61-62).

Religious activity programs in schools must be implemented continuously and sustainably. As an effort to strengthen the character education of students today. In this case, the culture and culture of each school greatly influences the school management system which will shape the vision, mission and goals of the school itself. So that the graduates that will be produced from each school will also have an influence on people's lives. The government's hope is that all educational institutions can realize educational goals to the fullest.

Many researchers have conducted research on character, including research conducted by Hidayati on efforts to strengthen education with moderate Islamic character values in early childhood education units (Hidayati, et al. 2022), Heru researched Pancasila education as an effort to shape character. religious students (Nurgiansah and Heru, 2022), and Muhammad Rifki researched the internalization of character values through teacher example methods in schools (Rifki, et al., 2023). Of the many studies on character education, researchers focus on research on strengthening character education in schools with a religious basis to form *Insan Kamil*.

2. Metode

This research is qualitative research which aims to determine forms of strengthening the implementation of religious-based character education in schools. The location of this research was carried out in the elementary school educational environment in Kencong Village. In this study, researchers took sources using purposive sampling techniques, namely sources were taken from subjects who knew, understood and had direct experience in the development and implementation of religious-based character education in Kencong Village, namely school principals, religious subject teachers, class teachers and learners. Some of the schools that were sample subjects for this research were SD NU Kencong 2, SDNU 4 Kraton and SD Unggulan Assunniyyah Kencong.

Data collection techniques in this research were carried out by means of observation, giving questionnaires, interviews, and documentation. Meanwhile, data

analysis in this research uses analysis techniques consisting of data collection, data reduction, data presentation, and drawing conclusions.

3. Results and Discussion

Based on the research that has been carried out, data obtained includes: 1) Observation results; 2) Results of interviews with school principals; 3) Results of interviews with religious teachers; 4) Results of interviews with class teachers; 5) The results of the questionnaire are distributed through the class teacher to be forwarded to students using the Whatshap media group of students' guardians; and 6) documentation during research.

Some of the findings in the research, namely forms of implementing religious-based character education in basic education institutions in Kencong Village, include the program for providing role models and good habits (*Maqoman Mahmudah*) and the program for struggling with the Al-Qur'an (*Evereday with Al-Quran*). The *Maqoman Mahmudah's* program is a process of habituation to the practice of worship which aims to lead students to a noble status in the sight of Allah SWT. Various activities are carried out, namely through Morning Aqidah Cultivation, daily prayer memorization, Daily Event by Al Quran and Sunnah Principles (DEAS), congregational prayers (Dhuhur and Asr Prayers), sunnah fasting, Dhuha Morning, and Islamic educational tourism programs, as direct learning in the open.

The Evereday with Al Quran program is an Al Quran learning program that is designed, developed and implemented programmatically through Al Quran Education using the yanbu'a method. The aim is to provide provisions for the ability to read the Al-Quran in tartil, understand the knowledge of Tajwid & Gharib of the Al-Quran and the values contained in the Al-Quran, tahfid juz 30, and make the Al-Quran a guide in everyday life. Periodic Al-Quran exams and Al-Quran Graduation are held as an appreciation for students who have passed studying the Al-Quran (either independently or in collaboration with other parties).

Based on the data presented above, it can be explained that forms of religious activity which are efforts to strengthen character education include praying, fasting and paying zakat. Tolerance towards the practice of worship of other religions is demonstrated by the attitude of providing opportunities to perform worship and mutual respect for friends who are performing worship. The role of schools assisted by teachers in schools in realizing religious-based character education is very important. Teachers interact a lot directly with students during the teaching and learning process. Some of the character education strategies implemented are: 1) Exemplary; 2) Learning; 3) Empowerment and acculturation; 4) Strengthening; and 5) Assessment and 6) communication.

First, through example, teachers become examples for students in carrying out prayers, giving alms, fasting, saying hello, living in harmony and other activities. In providing examples to students, teachers never stop giving examples to children. As in carrying out prayers, teachers always set an example to carry out prayers on time and do not delay performing prayers by joining students to pray in congregation, apart from that, teachers also always set an example to say hello when they meet other people and shake hands with each other. , namely male teachers shake hands with male students and teachers, while female teachers shake hands with female teachers and students.

Second, through learning. In learning, the teacher also provides material about implementing religious teachings, being tolerant towards the practice of other religions, living in harmony with other religions. Through learning, it is easier for teachers to

convey this to students because it is supported by material and also supported by the curriculum implemented at school. For extracurricular activities that support the implementation of character education, there is extracurricular reading and writing the Qur'an (BTQ), there is extra tahfidz. Apart from that, there are those who collaborate with Al Qur'an teaching institutions, such as the Yanbu'a method, in which case, before using this method, teachers are given training to teach the Qur'an using the Yanbu'a method. In this activity, students are taught to recite the Koran, not only reciting the Koran, but also listening to inspirational stories that motivate students, as well as providing reinforcement for students at school.

Third, through empowerment and acculturation. In terms of empowerment and acculturation, schools have their own rules, namely that every day students are taught to pray before learning continues by carrying out dhuha prayers, reciting daily prayers by heart, reading hadith, tahfiz or memorizing chapters of juz 30. In the lesson schedule, The school creates separate hours for students to study the Qur'an using the Yanbu'a and Tahfiz methods.

Fourth, through strengthening. The reinforcement given by teachers to students is by giving praise to students, giving awards to students in the form of stars, through extracurricular activities. Strengthening students not only in the classroom but also outside the classroom. So that all subjects can be mastered by students and all teachers have the authority to provide strengthening character education.

Fifth, through assessment. The assessments given by teachers to students are cognitive and affective assessments. Cognitive assessment related to student knowledge and affective assessment related to student attitudes. Teachers provide students' cognitive assessments with daily tests, mid-semester tests and grade promotion tests. For their attitude, the teacher observes the student's attitude and writes it in a journal.

Sixth, through communication with the student's guardian (guardian). Teachers are always intent on providing information about the progress of achievement experienced by students. Class teachers also carry out open communication with students' guardians regarding attitudes and events that occur during learning activities at school. So that what has been attempted at school will continue to be implemented or practiced at home. Because the cultivation of character education is said to be successful if it is ingrained in students and becomes a habit that is carried out spontaneously and continuously.

Thus, character education must be integrated into religious education. The role of religion can fulfill human needs in terms of directing, guiding and balancing the character of students. So the focus of character education must refer to the introduction, deepening and implementation of religion.

Darwis, (2010) states that there are five functions that religion can play, namely: 1) Providing meaning (value) to human life, in the sense of belief in life in human emotions and affection. This life belief encourages worship behavior, namely submission to God who gives life and human behavior in praying and hoping for God's help; 2) Providing psychological support to obtain peace in life, overcome and avoid mental shocks, strengthen psychological stability with the concepts of patience, gratitude, sincerity, trust, sakinah, sakinah, qanaah, etc.; 3) Forming social solidarity by providing guidance for human life to build Islamic brotherhood, live with mutual respect, foster harmony and peace, help each other which in the context of worship is guided by congregational prayer, the concept of congregation, the concept of zakat, and guidance on giving charity to orphans. , poor people and other people who need help; 4) Controlling

human life dynamically in a good direction and away from disgraceful actions, related to the norms of life, the concept of reward and sin that guides human behavior towards good behavior to get rewards and can be used as an example, not behavior that causes damage and bring about sin; and 5) Spurring social change dynamically to become the best with the concept of *khaira ummah* in catching up from being left behind, advancing education, achieving achievements, demanding mastery of science and technology, forming professionalism capabilities for mutual benefit towards the welfare of society at large.

4. Conclusion

The results of this research show that a religious-based character education strengthening program can improve school quality starting with carrying out habituation activities. Implementation of religious-based character education in basic education institutions in Kencong Village through the *Maqoman Mahmudah* program and the *Evereday with Al Quran* program. Some of the character education strategies implemented are: 1) Exemplary; 2) Learning; 3) Empowerment and acculturation; 4) Strengthening; and 5) Assessment. 6) Communication. Character education must be integrated into religious education. The role of religion can fulfill human needs in terms of directing, guiding and balancing the character of students.

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