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Character Education through Islamic Education: An Implementation to High School Muslim Students in North Minahasa

Abd. Latif Samal[1], Mustafa [2], Fathum Ibrahim[3]

[1] Institut Agama Islam Negeri Manado, Manado, Indonesia; latif.samal@iain-manado.ac.id
[2] Institut Agama Islam Negeri Manado, Manado, Indonesia; mustafa@iain-manado.ac.id
[3] Institut Agama Islam Negeri Manado, Manado, Indonesia; fathumibrahim75@gmail.com

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ABSTRACT

This study aims to investigate the implementation of the Character Education method through Islamic Education learning for Muslim students at a senior high school in North Minahasa. The method used in this research is the descriptive qualitative method using a case study design. The researchers collected the data through observation and interviews and analyzed the obtained data through content analysis. The results of the study reported that the implementation of character education methods through Islamic Education learning for Muslim students referred to the National education goals listed in the 2013 curriculum and the Decree of the Minister of National Education Number; 54 of 2013 concerning Competency Standards for graduating elementary and secondary education. Character education can be integrated into all subjects. The implementation of character education for Muslim students at the high school in North Minahasa Regency consisted of parents' involvement, extracurricular activities, habituation methods, exemplary, giving advice, and giving rewards and punishments.

Corresponding Author:
Abd. Latif Samal
Institut Agama Islam Negeri Manado, Manado, Indonesia; latif.samal@iain-manado.ac.id

1. INTRODUCTION

Educational institutions are demanded and expected to be able to facilitate students with sufficient knowledge and technology. Besides that, it is also expected that they must have faith and piety as well as a good mentality, and spirituality, which is marked by virtuous behavior, manners, morality, and character (Jannah, 2020). Education is also a process of activities carried out by schools and teachers to gain knowledge. It can also be seen as central in the process of human development to become intelligent individuals and have adequate knowledge. Additionally, in the Law on the national education system number 20 of 2003 article 1, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength,

self-control, personality, intelligence, morals noble character, as well as the skills needed by individuals, society, nation, and state (Sumantri, 2010). Therefore, it is urgent to always develop character education in the students' daily basis activities.

Character education is a system that can instill character values in students which contain components of knowledge, human awareness, determination, and the will and action to carry out good values towards God Almighty, oneself, fellow human beings, the environment, as well as the nation so that perfect human beings will be realized (Nugroho et al., 2021). Therefore the learning process is not only done in the classroom but can also be done outside the classroom. Character-valued education can be carried out and conveyed by direct or indirect methods. The direct method starts with determining behavior that is considered good, as an effort to indoctrinate various teachings. This is conducted by focusing directly on the teachings, through discussing, illustrating, memorizing, and pronouncing them, while the indirect method starts with carrying out the desired behavior, and by creating situations that allow good behavior to be practiced in good habits at school and experiences at school are used to develop good behavior.

The problem of declining values, morals, and morals has become one of the problems of national life in the 21st century. The decline of moral values in the family, school, and society as a whole is still often debated, including Islamic Religious Education (Firman et al., 2018). Even though Islamic religious education subjects do not only lead students to master various Islamic teachings, the most important thing is how students can practice these teachings in everyday life. Islamic Religious education subjects also emphasize the integrity and integration between cognitive, psychomotor, and affective domains, therefore, education does not only shape human beings to have personality and noble character. Today, our nation has experienced a moral degradation that is quite concerning, affecting the lives of the younger generation in general, and students who attend formal education in schools are no exception (Umeogu & Ujiakor, 2014).

It is realized that character education in this modern era is facing tremendous challenges from various influences such as environmental influences, social media, electronics, the internet, and the influence of globalization (Fadhila & Pandin, 2021). Thus, it is necessary to find out methods and strategies that are able to educate children so that in the stages of handling, coaching, and towards the growth and development of noble character can work well. Contextually, at a public school in North Minahasa, students' minds are very diverse, including in terms of religion, including Muslim students in terms of good and noble behavior, being the desire and hope of both teachers and parents and the community. For Muslim students, besides getting character education, they get or participate in character education in general (regardless of religious differences). They also get it through religious-based education, both intra-curricular and extra-curricular. Thus the great hopes of students with good character or noble character will be realized.

Understanding this phenomenon, the authors are interested in investigating more about the implementation of the character education method through Islamic Education learning at a senior high school in North Minahasa. Through initial observations at the school, researchers obtained the behavior of students who lacked character several times. Student behaviour is not good, as every day many students come late to school, and there are still many students littering. Other things are such as lack of respect or ignoring the teacher (Sun & Shek, 2012). Another less commendable behavior is cheating during exams that are not uncommon to find. This is what the researchers proved by assigning students to several classes for midterm and final semester exams (Iqbal et al., 2021). Based on reports from several students to the researchers, it turned out that all students on average cheated both from books and from their friends. Besides that, valuable items such as money in class were often lost. This shows the dishonesty of students (Rosenbaum et al., 2014). Not only that, other phenomena such as the lack of student response to improve remedial grades that do not achieve minimum completeness, and unfavorable behavior such as lazy students doing independent assignments. In religious terms, in terms of carrying out the five daily obligatory prayers for Muslim students, it should not be maximized. Of all the bad behavior as mentioned and described above, it shows that character education in this school is not optimal.

Based on the school background partially described above, the researchers focused on how to implement character education methods through Islamic Education learning for Muslim students at a state high school in North Minahasa, both in general regardless of religious differences, and for Muslim students in particular regarding the formation and giving character education values. Given the objective condition of Muslim students, they live in the midst of various tribes and cultures, and religions, so this research is focused on the implementation of methods or methods carried out by the school and teachers to students in general and specifically to Muslim students both through religious extracurricular and extracurricular activities.

2. METHODS

In this research, the method used is a descriptive qualitative study. The authors describe the implementation of the character education method for imparting character education values through Islamic Education learning for Muslim students at a state high school in North Minahasa Regency. The research is based on facts and the authors' experience so far serving as Islamic Religious Education teachers at a state high school in North Minahasa Regency who see and feel the phenomenon of unfavorable behavior among students in the school environment such as lack of discipline, low level of honesty, low academic achievement, lack of enthusiasm for reading, low concern for the cleanliness of the school environment. All of these show symptoms that the character of students at this school is still low, and not managed properly. Besides that, it could be influenced by a lack of cooperation between teachers and parents in inadequate education, and differences in ethnicity, culture, and religion. In this research study, researchers act as full participants or full observers who directly carry out research in the field/research subjects themselves, so that those present in this study are able to clearly understand and analyze the phenomena that occur in the field.

Sources of data from this study include primary data only. Primary data sources are direct sources obtained from interviews with three students (two females, one male), two teachers (one female, one male), one male principal, and two parents (one female, one male). They were recruited because the information of character education implementation needs to be explained comprehensively, thus, by inviting many parties mentioned, it is expected that there will be solid confirmation coming out from different perspectives. The stages of data analysis in this study went through several stages such as data verification, data display, and drawing conclusions (Huberman & Miles, 2002).

3. FINDINGS

3.1. The Implementation of Character Education

The implementation of character education so far refers to national education goals, operationally based on the 2013 curriculum and graduation competency standards, this is based on the regulation of the Minister of Education and Culture of the Republic of Indonesia Number: 54 of 2013, regarding Competency Standards for Graduating Elementary and Secondary Education. It is explained that graduates of SMA/MA/SMK/MAK/SMA LB/Package C must have the following attitudes: Attitude: have behavior that reflects the attitude of a believer, have a noble character, are knowledgeable, confident, and responsible in interacting effectively with the social environment and nature as well as in placing oneself as a mirror of the nation in world association. Therefore, it is hoped that formal educational institutions for graduates (output) must have good character/attitude. So far, they have not been left behind in fostering and training and developing character values based on the Indonesian culture (Morris & Rohs, 2021).

According to the principal of the school, character education in this institution is directed at several values such as religion, discipline, honesty, national spirit, tolerance, cooperation, environmental care, social care, and fondness for reading. National character values such as religion, discipline, and national spirit, as mentioned above, are assessed by the entire school area, starting from the principal, teachers, and students. The following excerpt from the principal supports this notion:

Principal: "This school focuses on teaching students about a variety of moral principles, including faith, discipline, honesty, national pride, tolerance, cooperation, environmental responsibility, social responsibility, and a love of books."

The implementation of character education according to the Principal is carried out in several forms of effort including, first, education is integrated into all subjects, especially subjects of Islamic religious education, character, and civic education. Second, through habituation/environmental conditioning, and third through religious extracurricular activities, self-knowledge, and counseling guidance (Lisnawati, 2016). According to the Principal, the implementation of character education at the school is through integrating subjects, all teachers in providing learning must go through KBM by directly incorporating character values into the lesson plans (RPP) for each teacher, not just teaching but being able to position themselves as character educators to their students. This is one form of character education through intracurricular activities. However, this is felt to be insufficient and sufficient to shape the character of students, therefore it needs to be accompanied/accompanied by various activities outside of learning or extra-curricular activities that have been programmed, carried out through coaching and implementing OSIS activity programs, organizational these can carry out activities such as Rohis, Scouts, PMR, UKS, and Pelsis, thus the presence of OSIS is sufficient to contribute in the context of student character education.

3.2. The character education method for Muslim students involves parents

To shape students so that they have character and noble character, good efforts and steps or methods and strategies are needed, in the process of Islamic character education students can apply 6 (six) methods, namely the direct education method through subjects, especially subjects Islamic religious and moral education, through extracurricular activities, education, through exemplary, through giving attention and advice as well as reward and separation methods (prizes and punishments). Islamic religious education subjects taught globalization consists of several sub-fields, namely, the fields of *Aqidah, Morals, Fiqhi, Al-Qur'an-Hadith,* and SKI. All Islamic Education materials contain and apply Islamic character behavior material such as teaching honesty, trustworthiness, respect, and obedience to parents and teachers including respecting elders, obedient behavior to Allah SWT/Rasul, giving charity to orphans, the poor, especially Muslim women according to Islamic law that students adhere to (Interview with Islamic Education teacher).

According to the Principal, again, in educating children/scales participants so that they have noble morals, parents must be involved, as parents play an important role in instilling one's character in everyday life. The explanation above illustrates how important it is to balance what is educated and taught in schools through Islamic Education, which is also expected to be sustainable and sustainable in the family or parent environment.

3.3. Character education methods for Muslim students through extracurricular activities

It is clear that the implementation of extracurricular activities is mostly through Islamic Spiritual Religion (Rohis) (Interview result with Islamic Education teacher). It is undeniable that the existence of Rohis is very helpful and adds to the experience of religion and can educate students so that they have character according to Islamic teachings, therefore every period of the Rohis management always arranges a Rohis work program. The Rohis program includes carrying out weekly *tazkir* which is held every Monday at 00-30, da'wah tours or nature meditation, breaking the fast together in the month of Ramadan, social services, and commemoration of Islamic holidays. In carrying out Rohis activities, apart from involving Islamic religious education teachers, it also requires the cooperation and support of parents of students (Interview result with Islamic Education teacher).

Based on the results of an interview with one of the student's parents, as long as parents of students always know that there are *tazkir* activities or spiritual activities at school, these activities are very good so that their children can become children who have faith, and piety and can know the teachings Islam

and also bias to know the teachings of other religions that their children may not know. Based on the parents' explanation, this is a sign that the implementation of extracurricular activities received a positive response and support from the student's parents.

3.4. Using the method of habituation in Islamic character

In the process of character education for students, it is not enough just to teach lessons about the character but must be accompanied by good behavior habits. According to Islamic religious teachers at this school, in educating children to have good character in accordance with Islamic religious teachings, apart from providing knowledge in accordance with the Islamic Education syllabus, habituation is also carried out both programmed and spontaneously, programmed habituation such as praying, *sholawat* or reading *Asmaul Husna* at the beginning of learning activities as well as opening and closing the teaching and learning process, it is always customary to pray and greet. Meanwhile, habituation that is spontaneous, such as cultivating the 5 S (smile, greeting, greeting, being polite, polite) thus, the habituation that is carried out in teaching and learning activities or outside of teaching and learning activities can stick with students which eventually becomes their daily behavior wherever they are. this matter also needs to be supported by habituation in the family environment, and society (Subur, 2015).

3.5. Using exemplary methods in Islamic character education

An educator, both teacher and parent, is not enough just to carry out orders or teach good behavior to students, it is necessary to have an attitude of behavior/action that shows good deeds. In the school environment, the teacher is a good role model/example, in this case, there are several opinions of students who all say that they see some teachers who can be used as examples/role models such as teaching on time, always speaking good words and not liking to hear/see students say rude or dirty. From him, students are late, which shows that students are only some or only a few teachers who can be used as good examples, this means that not all teachers have set good examples (Puspita & Fulan, 2013).

3.6. Using the method by giving advice

In the mental development of students, it is not uncommon for them to make mistakes, and oversights either intentionally or unintentionally or not so that in their behavior there are always bad behaviors. Even behaving that is inconsistent with the demands of Islamic law, such as male students wearing earrings, holding hands between male and female students, telling lies, and being lazy to worship (Marzuki, 2015). Because it really needs good advice so that students can correct themselves and return to being good children., It is the religious education teacher who is recognized by several students who often reprimands and advises students when their behavior is not in accordance with Islamic law, as was revealed when researchers conducted interviews with several students.

Based on the results of the teacher interviews, it can be understood that good advice is needed for students before taking good actions or advice for students who are already in trouble, besides this, it can also be understood how to deal with problem students besides requiring good advice from the teacher. also more effectively cooperate with the parents of students.

3.7. Using the Reward and Punishment method (prize and punishment)

In educating children to behave well, it is inseparable from motivating/encouraging them to do good things both in words and in deeds. Therefore, to motivate students, it is necessary to give gifts to those who behave well and give punishment to those who do bad things. Giving gifts is not always in the form of material gifts, but it can just be in the form of encouraging words such as, you are good, you are good, or You are very diligent or simply by saying thank you for coming on time [17] (Samani, Muchlas, and Haryanto, 2011).

There is a kind of subtle acknowledgement among teachers that there are those who do praise so that they feel happy doing good things. Students do something good, then whenever there are students

who commit acts that are not in accordance with Islamic teachings, then they are forced to carry out punishments that are educational in nature and do not harm both physically and mentally. The punishment applied is expected to make the students themselves aware that the teacher does not like students who lack discipline.

4. DISCUSSION

Based on the results, it can be seen that the implementation of student character education takes three steps, namely: integrating character values in subject learning, habituation, and environmental conditioning, through extracurricular activities/self-development counseling guidance. Student honesty is one of the interesting things to explore further to what extent the implementation of student habituation and honesty, because the problem of honest behavior is very important in one's life, therefore the researcher confirmed this to several teachers, including the curriculum and student fields (Sifuna & Obonyo, 2019). According to them, to prove the education of honesty and character values to students is done by carrying out supervisors during midterm and final semester exams, prohibiting students from cheating or cooperating during exams (Russell & Davidson Devall, 206). The teacher supervising the exam does not pay much attention to the attitude of the students in answering during the exam and can even be said to be too lax, so they often cooperate with each other, aka cheating, and can be said to be dishonest during the exam.

Forming students to become disciplined individuals can be carried out effectively through the habituation of discipline at school, both in and out of school discipline, dress discipline, learning discipline, and discipline in maintaining the beauty of the environment. This can be regulated in school rules or regulations, one of the disciplines regulated in the rules, students enter school every day at 07.00 WITA and go home from school at 13.30 WITA. Each subject teacher checks the daily activities of students in teaching and learning activities in class. Students are required to wear consistent school uniforms, complete attributes, specified shoes, and socks. Students who commit violations are acted on spontaneously by the teacher (Rist, 2017). In terms of coaching students so that they have a sense and character of caring for the environment, this is closely related to the duties of the environmental coordinator and school cleanliness by carrying out a cleaning schedule every day in each class and the ownership of garbage, prohibiting all students/school residents from throwing garbage carelessly, the classroom yard is cleaned every day and equipped with a flower garden.

In addition, the implementation of social care character values is habituation through collecting aid funds at certain moments such as disasters, grief for school members, and visiting school members who experience illness. The presence of the High School Student Council has carried out various kinds of extracurricular activities which have contributed quite a bit to educating students with character (Wheatley & Haidt, 2005). As for some of the activities that have been programmed and carried out such as scouts, PMR, da'wah tours, boarding schools, UKS, daily pickets, conducting flag ceremonies, sports, volleyball, basketball, kulintang groups, table tennis, badminton, and futsal clubs, *tazkir*, breaking the fast together, implementation of Islamic holidays.

Character education which is more specific for Muslim students/is carried out in several forms of other regulatory models through extracurricular activities, habituation, exemplary, good advice, reward, and punishment. Integrating character education in learning formulates values that must be owned by every student after completing the learning process in class and outside the classroom. In integrating character values, students must have at each meeting that can be adapted to the current learning material (Pradana et al., 2020). The point is that in Islamic education these values become the main goal after learning activities in class take place. Therefore, what forms the basis of Islamic education in schools is the basis for establishing the concept of character education. The strategies and models for implementing character education in learning formulated by the teacher include; socialization, development of regulations/rules, capacity building, cooperation, monitoring, and evaluation.

From the several explanations and findings of this study, in integrating character education into learning through the planning stages outlined in the implementation of learning in the form of lesson plans, then it is continued according to the lesson content and learning materials provided by students and then the teacher assesses and pays attention to the adjusted student character assessment techniques and assessment rubrics of students. The scope of character education in general, especially in Islamic character education, is sourced from *the Quran and Al-Hadith,* the measure of good and bad character education is guided by these two sources because if the measurement is human, good and bad are also different (Ernawati et al., 2022). As for the scope of character education, its application is not only for Muslim students but can have a positive impact on students other than Muslims, because this school has many students who are not Muslim. Because a Muslim must also build a noble character when he is in his environment, the environment referred to here is everything that is around humans, including animals, plants, and the natural surroundings, the character that is developed is a reflection of the duties of human responsibility on earth, namely being able to keep every natural growth running according to its function so that students can understand and cultivate it in everyday life.

Character education can develop well through a supportive school culture, the formation of a school culture through planning activities, implementation of more student-oriented learning and comprehensive assessments, which contain a clear vision and mission, goals, curriculum structure, educational calendar, syllabus preparation, and learning implementation plans, from the results of this study that what the school is doing has been realized well, as reflected and contained in the implementation of the K-13 curriculum (Singh, 2019). The role of school members in building character education is very important for the realization of better and more meaningful education, where school members are involved in building character education including principals, teachers, staff and students, infrastructure, and environment, with character education, the role of the school community has become bigger than before, especially in efforts to foster student behavior.

From the results of interviews of researchers with teachers and students regarding the implementation of the character education model the implementation of character education through planning activities and integrating subjects because teachers must be able to carry out plans that will be implemented in the learning process. Then, they also need to develop implementation activities where the teacher teaches students in the learning process both in theory and practice both in the classroom and outside the classroom. Even after implementation, the teacher conducts assessment or evaluation activities for students both individually and in groups (Astin, 2012). The assessment consists of four aspects assessing spiritual attitudes, assessing social attitudes, and assessing knowledge and skills. Assessment is carried out during the ongoing learning process and after learning is finished to evaluate and improve learning both from the teacher and from the students themselves. In assessing the character of students, the teacher can evaluate using two aspects, namely the assessment of spiritual attitudes and the assessment of social attitudes.

From these two forms of character assessment, the teacher can observe and monitor the activities and behavior of students both inside and outside the classroom. The teacher records each activity and behavior of individual students, and the notes are then followed up as an effort to improve the attitudes and character of students, then the teacher provides guidance as a coaching method for students, and then as a follow-up, the teacher can also report to the principal as a leader and continued to the parents of students.

5. CONCLUSION

Conclusions can be drawn from the initial assessment, the data collection process, data analysis, and the discussion of the implementation of character education for Muslim students in the North Minahasa Regency. Specifically, schools are expected to be able to formulate and implement good management/management of character education, which is based on the awareness that schools have a significant obligation to provide character/noble character education for their students. Since the

process of developing character necessitates the attention and obligation of all educators, any teacher at a school must carry the burden of character education. A teacher should therefore give advice and set a positive example for students via both his words and deeds. Islamic character/character education needs to involve parents and the community more since it is challenging to achieve strong character education for kids in the real world of the individual, the community, the country, and the state without the support and involvement of parents and society. The setting of training and habituation for Muslim children to develop religiously charged activities and the construction of noble character/morals calls for facilities of worship in the form of prayer rooms or school mosques. Further studies on the implementation of this character education are urgent to conduct, especially in relation to the coping strategies for treating students' misbehavior due to the lack of moral values they earned from society.

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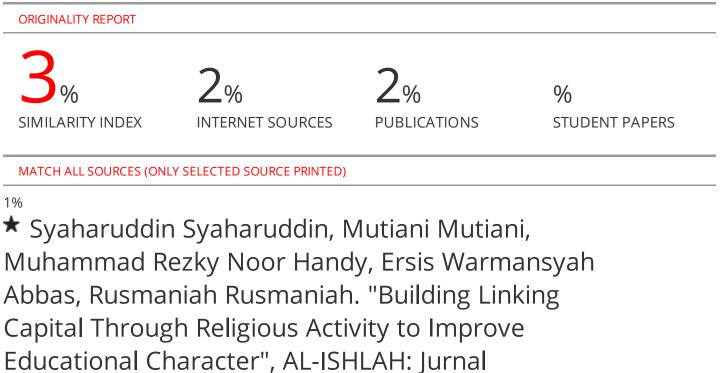
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