Implementation of Character Education and Moderated Attitudes of Students in Islamic Religious Education (Case Study at Madrasah Ibtidaiyah Negeri 1 Karawang)

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Abstract

Islamic Religious Education is a form of education that instills students with religious principles. Islamic religious education is inextricably linked to student character development since both aim to develop pupils into human beings with faith and devotion to Allah SWT. The purpose of this study is to ascertain Islamic religious education learning in Madrasah Ibtidaiyah Negeri (MIN) 1 Karawang, to compile a profile of students at MIN 1 Karawang, and to ascertain the role of Islamic religious education in forming the characteristics of students at MIN 1 Karawang. Field research with a qualitative approach was employed in this study. The study's findings indicate that Islamic religious education is critical in resolving the present character crisis. Islamic Religious Education is effectively carried out at MIN 1 Karawang via the involvement of all current partners.

Keywords: Islamic Religious Education, Character, Students.

A. INTRODUCTION

Education is a purposeful and purposeful attempt on the part of humans to shape pupils' personalities and prepare them to become contributing members of society (Subianto, 2013). Education is the essential element in realizing human beings as a whole because the movement and personality of an individual or a nation, now or in the future, is primarily determined by education (McAdams, 1996).

National education, according to Law No. 20 of 2003 on the National Education System, serves to develop capabilities and shape the character and civilization of a dignified nation within the context of educating the nation's life, with the goal of developing students' potential to become human beings who believe in and fear God Almighty. One person with a noble character, who is healthy, informed, capable, creative, and self-sufficient, and who develops into a democratic and responsible citizen. As a result of this explanation, it is clear that national education has a sizable goal and purpose: it is accountable for developing and molding Indonesian people. According to Fathurrohman et al. (2013), six fundamental pillars of human nature

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may be utilized to test and analyze students' character/behavior in character education, namely: Respect, Responsibility, Citizenship-Civic Duty, and Cooperation. Fairness (equity), concern (concern and desire to give), and dependability (trust).

Religion is a teaching and life guideline for all human beings (students). They have good character in living their daily lives, which comes from religious values and has a very close relationship to enter into a person's soul (Ansori, 2017). In shaping a person's behaviour or behaviour and can also determine whether something is good or bad, religious values are used as guidelines. Therefore, it can form a human being who has a good personality in a good character/behaviour (Latif, 2006).

As a result, the government controls religious topics to make them mandatory for pupils to study. This is in accordance with Article 13 Point an of the National Instruction System Law No. 20 of 2003, which stipulates that "every student has the right to religious education that is consistent with his or her faith and is taught by educators of the same religion." Concerning religious education and religious education, Government Regulation No. 55 of 2007 Article 3 states that all educational units, regardless of path, level, or kind of education, are required to provide religious instruction. The goal of Islamic religious education is for pupils to be able to apply or implement it in their daily lives. Thus, Islamic religious education content is studied, but students may also develop persons with noble values in social situations (Djaelani, 2007).

Religious education itself is taught in madrasas, shaping the child's personality following Islamic law (Lubis & Yusri, 2020). So an educator, especially an Islamic religious education teacher, should realize that learning Islamic religious education is limited to memorizing the arguments and religious laws. Knowledge is conveyed to students, but it is much broader than that, namely the development of attitudes, mentality, and morals that need to be emphasized (Ainiyah, 2013).

According to Halid Hanafi, three essential things must be thoughtfully and consistently taught to students, namely: (1) aqidah/faith education; to produce future young generations who are strong in faith and righteousness and avoid misleading actions, such as drug abuse, brawls and smoking, (2) religious education; to be taught to children to build a committed young generation who are accustomed to doing worship such as praying, fasting, reading the Al-Qur'ân. The role of parents and teachers is very much needed in providing good examples and role models for children and students, (3) moral education; to give birth to a Rabbani generation, or a pious and noble generation (Hanafi, 2018).

Indeed, when it is stated that the madrasa environment influences the development of students' attitudes or behaviors, this is because nearly half of their daily lives are spent in the madrasa environment, either in teaching and learning activities or in extracurricular or after-class activities conducted by students. Thus, Islamic religious
education is critical in shaping students' personalities and directing their lives. Islamic religious education at madrasas has the capability to develop students' spiritual capacity and mold their character or temperament into faithful and loyal human beings (Elihami & Shahid, 2018).

From the observations, it can be seen that Madrasah Ibtidaiyah Negeri (MIN) 1 Karawang is one of the Islamic educational institutions that have high credibility for its religion. However, in addition to producing outstanding students, it is also seen that the students have good character/personality and are attached to an understanding of religion. It can also be said that students at Madrasah Ibtidaiyah Negeri 1 Karawang have good morals. This can be seen when they are polite in talking with the author when asked for an interview. And when they meet with educators, they are used to doing the 3S, namely smiling, greeting, greeting and shaking hands.

Based on the above background, we will dig deeper into the formation of religious character in the educational institution, which is implemented in daily attitudes and behaviour both in the madrasa environment and in the learning process of Islamic religious education. This research is expected to contribute to thinking about, comprehending, and expanding the body of knowledge regarding the concept of implementing Islamic religious education in shaping religious characters, as well as provide an overview of the extent to which Islamic religious education is shaping the religious character and moderation attitudes of students at Madrasah.

B. METHOD

This investigation was done in Madrasah Ibtidaiyah Negeri 1 Karawang. Madrasah Ibtidaiyah Negeri 1 Karawang is strategically positioned on the side of the major road but approximately 10 meters from Mekarbuana Village's main street. This form of study is called field research (field research), and it refers to studies in which data are gathered via surveying the field or study area. The technique taken in this study may be characterized as qualitative, given the generated material consists of descriptive data rather than numerical data. According to Moloeng (2001), "Qualitative Study is a research process that generates descriptive data from individuals in the form of written or spoken words and observable behavior".

Qualitative as a research method or method has its standard in determining confidence in data found in the field. In general, the general view of research data obtained in qualitative research, which tends to be individualistic and is influenced by the researcher's subjectivity, makes the objectivity of this research data quite questionable. Of course, this also cannot be separated from the research instrument, and the validation of the researcher as the instrument used in this study is the researcher himself. In testing the validity of the data, qualitative research methods
usually use internal validity (credibility) on the consistency aspect and objectivity (confirmability) on the naturalist aspect. In qualitative research, the level of reality is emphasized more on the data obtained (Mulyana, 2008). Seeing this, trust and research results can be said to have a significant influence on the success of a study.

C. RESULT AND DISCUSSION

1. Islamic Religious Education

Islamic religious education is a deliberate and planned effort to prepare students to recognize, comprehend, live up to, fear, and possess the noble character necessary for practicing Islamic teachings from the primary source, the holy book Al-Quran and al-hadith, through guidance, teaching, and learning activities. Both practice and the application of experience (Imelda, 2017). According to the National Seminar on Islamic Education held throughout Indonesia in 1960, Islamic Religious Education is defined as the direction and guidance for the spiritual and physical growth of humans according to Islamic teachings, with the wisdom of directing, teaching, training, nurturing, and supervising the application of all Islamic teachings.

The function of Islamic religious education is that it can develop and direct humans to be able to develop the mandate of Allah SWT, namely to carry out the duties of their life on this earth, both as servants of Allah SWT who must submit and obey all rules and as the caliph of Allah on this earth, which concerns the duty of the caliphate towards oneself, the household, the community, and the natural surroundings. In other sources, it is explained that Islamic religious education has various functions, among others:

a. Cultivate and maintain faith. Considering that children often get positive and negative influences in their growth, it is necessary to maintain the trust that has been owned by children not to be carried over to negative influences. Therefore, Islamic religious education has an important role to keep the child’s faith straight.

b. Fostering and cultivating noble morals. Nowadays, the negative influence of non-Islamic culture is increasing in various ways. So Islamic religious education has a duty and responsibility so that students continue to have noble morals and are not influenced by foreign cultures contrary to Islamic values and norms.

c. Build and straighten worship. Many students do not adequately perform worship properly because they usually worship according to what their parents exemplify. Hence, most of them are not orderly and routine in carrying out worship. So Islamic religious education has a critical function to foster students to carry out worship in an orderly and systematic manner and rectify the mistakes they have made both in theory and practice.
The purpose of education in the Islamic concept must lead to the essence of education which includes several aspects, namely the goals and tasks of human life, paying attention to essential human characteristics, the demands of society, and the ideal dimensions of Islam. The objectives of learning Islamic religious education, among others:

a. Developing faith through giving, cultivating, and developing knowledge, appreciation, practice, habituation, and experiences of students about Islam so that they become Muslim humans who continue to build their faith and piety to Allah SWT to achieve the safety and happiness of life in the world and the hereafter.

b. Educating pupils to be religious, noble, knowledgable, diligent in worship, intellectual, industrious, honest, fair, ethical, courteous, disciplined, and tolerant, as well as developing an Islamic culture within the school community.

c. Forming students with character through the introduction, understanding, and habituation of Islamic norms and rules concerning God, themselves, others, and the environment in harmony.

d. As citizens, citizens, and citizens of the globe, develop thinking and moral attitudes that are consistent with Islamic ideals.

Thus it can be understood that the purpose of Islamic education is the same as the purpose for which humans were created, namely to serve Allah in fact devotion or, in other words, to form pious human beings who are virtuous and understand, believe in and practice the teachings of religion which according to the term is called the formation of personality. Muslim. For the goals of Islamic education carried out in schools to be appropriately achieved, all parties or elements in the school must support each other in realizing Islamic education (Muliadi, 2012).

Islamic religious education is not just a process of transforming moral values to fortify itself from the harmful excesses of globalization and modernization. Still, the most important thing is how the moral values that have been instilled through Islamic education can play an active role as a mover that has the power of liberating from pressure. And the crush of socio-cultural backwardness, ignorance, economy, and poverty amid rapid social mobility.

2. Islamic Character Education

Characters are defined in the extensive Indonesian dictionary as the psychological, moral, or character characteristics that separate one individual from another. The term "character" can refer to either temperament or a habitual behaviour (habit). In other words, character is influenced by external influences, and so the environment and disposition can have an effect on an individual's character. One may argue that
character may be altered or schooled by prolonged therapy, which demands focus, costs money, takes time, and needs much thinking and energy. (Sudrajat, 2011). Character refers to the values that guide human behavior in relation to God, oneself, other human beings, the environment, and nationality. These values are expressed via ideas, attitudes, feelings, words, and acts that are guided by religious standards, laws, karma, culture, and conventions (Indrawan, 2014).

The nature of character has two meanings; namely, first, it shows that someone behaves. If someone acts dishonestly, cruelly, greedily, of course, that person manifests terrible behaviour. Conversely, if someone behaves honestly, likes to help, of course, that person displays good behaviour. Second, the term character is closely related to personality. A person can be said to be a character if his behaviour follows moral rules (Muslich, 2011).

The depiction of a character in Islam is not far from the positive values humans must have as religious creatures. Because character is often associated with religious norms that always lead people to the right path, behave well, and stay away from things that are considered immoral or harmful. Character tends to be equated with personality. A person who has character means has a personality. Both are interpreted as the totality of values that a person directs humans to live their lives. The totality of values includes character, character, character and other psychic traits. At the same time, the Islamic character is more likely to lead to good morals or behaviour.

In simple terms, Islamic morals can be interpreted as morals based on Islamic teachings or Islamic morals. Thus, Islamic morals are carried out quickly, intentionally, ingrained, and based on Islamic teachings. Morals are defined as the science of karma, the science that seeks to understand human behaviour, then gives value to good or bad deeds following norms and morals. In Islam, morality occupies an important position and is considered vital in guiding people's lives. Islamic character maintains human existence as honourable creatures according to their nature (Mahmud, 2019).

Although a person’s character can be formed, several factors are inherited. Some of the factors that influence the formation of character or personality include a) Biological inheritance (for example, body shape, whether endomorph / round fat, ectomorph / tall, and mesomorph/athletic. From several studies, it is known that mesomorphs are more likely to perform actions, including deviant behaviour and committing crimes). b) Physical/natural environment (a person’s place of residence, a person lives in the mountains, lowlands, coasts/coasts, and so on will affect his personality). c) Cultural, environmental factors (community culture).

Character education in Islam emphasizes eternal religious principles, rules and laws to strengthen morality, differences in understanding of the truth and emphasis on reward in the hereafter as motivation for moral behaviour. The point lies in the
existence of Divine Revelation as a source and signs of character education in Islam, so that character education in Islam is more often done doctrinally and dogmatically. This approach makes character education in Islam more inclined towards teaching right and wrong. It is clear that character education in Islam is intended so that humans have good behaviour, do not deviate and are following the teachings in the Qur’an and Hadith.

3. Implementation of Islamic Religious Education at MIN 1 Karawang in Shaping the Character of Students.

In fostering Islamic character in students, many things can be done, primarily through Islamic Religious Education. The character building at Madrasah Ibtidaiyah Negeri 1 Karawang is adjusted to the school’s vision that wants to produce a generation that excels in science and technology and IMTAQ. As well as the purpose of teaching Islamic Religious Education in this school is to shape the students to have a positive character so that they can become human beings following the expectations of religion, homeland, and nation. This is also adjusted to the Islamic Religious Education Curriculum used in this school. Islamic Religious Education has one of the objectives: "forming students with the character through the introduction, understanding, and habituation of Islamic norms and rules concerning God, yourself, others, and the environment in harmony.

As in Surat Al Bayiinah verse 5, which means the following: “Though they were not commanded except to worship Allah by purifying obedience to Him in the straight religion, and that they should establish prayer and pay zakat; and such is the straight religion”.

Islamic education means the formation of a Muslim person. The unique content of the Muslim is the entire practice of the teachings of Allah SWT and His Messenger. But Muslim education will not be achieved or fostered except by teaching and education. Promoting a Muslim personality is obligatory because a Muslim person cannot be realized except with education. So that education also becomes mandatory in the view of Islam. The formation of Islamic character can also be used as a guideline for moral education for students. The formation or coaching through Islamic Religious Education is also a beneficial thing for teachers to impart knowledge that can help form Islamic character in themselves. Many methods have been used by the teacher, not only the PAI teacher at MIN 1 Karawang, both through the learning process inside the classroom and outside the classroom.

Students who study at MIN 1 Karawang are from the community around the school and outside the region. Some come from the upper-middle class, but on average, from the lower middle class, from the religious family environment. So that the students’ character varies, some have good feelings, and some have inadequate or even flawed characters. This cannot be separated from the environment in which
they live. Although students come from diverse family, environmental, and community backgrounds, the character possessed by students, in general, is said to be quite good, easy to organize and be controlled by the regulations that apply in school. This is evidenced by the very few students who violate school rules and regulations. The results showed that character building at MIN 1 Karawang was quite successful with various activities, including PAI learning in the classroom and religious activities outside.

Students who violate the rules are sanctioned, but the sanctions are given gradually. Initially, the sanctions were in the form of advice, and if they continued to violate the sanctions, they would be emphasized, such as being given a point sanction. If it still breaks the rules, the school will hold a home visit. If they still violate and have exceeded the limit, then they are expelled in a good way. The language used was not excluded but was postponed from this school because it would make it difficult for students to find another school if they were expelled. This is done to form good character in students.

Imposing sanctions for those who violate gradually and implementing school rules and regulations, as explained by Ahmad Tafsir (2004), in developing character formation, is necessary and even crucial for schools to become a foothold in the implementation of character education in schools. Strategies that can be done to shape the character and religious culture of schools are through giving examples, getting used to good things, enforcing discipline, providing motivation, giving gifts, mainly psychological, giving punishment (within the framework of field), creating a religious atmosphere that affects the growth of children.

Character building in MIN 1 Karawang school as explained by Tafsir, such as providing examples, getting used to good things, providing motivation and creating a religious atmosphere involving various responsible parties, not only from the homeroom teacher but PAI teachers, Counseling Guidance teachers, all teachers and education personnel in the school environment. Like, if there are students who have problems, then the Counseling Guidance teacher will handle them. Sometimes, if the BK cannot solve it, the BK team takes the PAI teacher to solve the problem. The home vision program is run jointly with the BK, Islamic Education teachers and homeroom teachers. This is to find out the student’s background, the environment at home, and so on.

The formation of religious character through Islamic Education lessons at MIN 1 Karawang is not only in the form of morals but also in worship. Religion is the value of life that reflects the growth and development of religious life, which consists of 3 main elements: aqidah, worship, and morals, which serve as guidelines for behaviour following divine rules to achieve prosperity and happiness in living life of the hereafter. Informing good morals and obeying worship, which is not easy, is not enough; it is not enough through lessons or material delivered in class. One way is
through the habituation process. With this habituation, it is hoped that students will get used to the formation of akhlaqul karimah and obedient to worship the Almighty. It is expected that students do this not only in school but also in their respective environments and daily lives.

Quran recitation activities, istighosah, dhuha prayers, congregational prayers are significant to cleansing the heart or soul and as an effort to get closer to Allah SWT. This practice is part of the moral teachings of Sufism in shaping character or character. When the heart becomes clean, it will have an impact on positive actions. The teachings of Sufism to cleanse the soul and social disease are carried out through three stages. Namely, Tahalli rid himself of despicable traits such as envy and envy, pride, pride, arrogance, anger and other negative characteristics. Tahari adorns himself with commendable qualities by being physically and mentally obedient and cheerful attributes. Tajalli means getting closer to Allah, including through dzikir in istighosah reading.

Imam Al Ghazali also explained this habituation process that the formation of religious character could be done through a strategy or method of habit formation. This method is forming good habits and abandoning bad habits through mentoring, training, and hard work. The appearance of this habit will become a person’s character, so a strong character is usually formed by cultivation values that emphasize good and bad. This value is built through appreciation and experience (Jaya, 1994). Facilities and infrastructure to support students’ religious character formation at MIN 1 Karawang are also equipped with various complete and comfortable facilities. Like a large prayer room with complete prayer equipment, lots of ablution places, bathrooms, the Koran, mukena and loudspeakers are complete.

D. CONCLUSION

The implementation of Islamic Religious Education in shaping students’ character at MIN 1 Karawang is carried out from the time students come to school until students leave school. The responsibility for character building is the homeroom teacher and applies to all, including Islamic Education teachers, teachers in schools, Counseling Guidance teachers, and education personnel involved and carried out not only in the classroom but also outside the classroom. Students are directed to the formation of religious characters, good character in everyday life and intelligent nature of students so that students have the skills or skills in applying the knowledge they have acquired well. While outside of school, we cultivate Quran recitation activities, cultivate congregational prayers, Ramadan hut activities, etc.
REFERENCES

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