

Faith and Social Character Education of Sociological Education Perspective: an Implementation of Classroom Management in Islamic School

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Abstract

This model of education is developed from Carl Rogers's indirect instruction in the process of learning Core Competence I (faith dimension) and Core Competence II (social dimension), channeled through school culture in sociology dimension using Looking Glass Self theory from Cooley and Three Self Elements theory from Freud. Research and Development method is employed to reveal: characteristic of faith and social dimensions in the students of State Islamic School (MAN) Wates in indirect instruction; which effective education model should be applied in the students' faith and social character education. The measurement before and after treatment is conducted using observation and in-depth interview methods towards teachers and students with students' faith and social characteristic measurement scale instrument. The analysis uses data reduction, data display, and verification. The result shows that in a learning faith and social character education portrait, teachers find it difficult to relate material and skill being taught with faith and social character education being developed. The in-class education model proposed includes inculcating, facilitating, modeling, and skill developing. The increase of character motivates teachers to improve their competence in buiding faith and social dimensions of the students.

Keywords: *Model of Education; Faith and Social Characters; Indirect Instructional*

Abstrak

Pengembangan model pendidikan ini melalui Indirect Instruction (teori Carl Rogers), yakni pembelajaran tidak langsung, dalam proses pembelajaran Kompetensi Inti I (dimensi Keimanan) dan Kompetensi Inti II (dimensi Sosial), melalui saluran kultur sekolah dalam dimensi sosiologi pendidikan, dengan teori "Looking Glass Self" Cooley dan "Tiga unsur Diri" Freud. Penelitian dengan metode Research and Development. Untuk mengungkap, bagaimana karakteristik dimensi Keimanan dan dimensi Sosial siswa MA Negeri Wates 1 dalam indirect Instructional; model pendidikan seperti

apakah yang efektif diterapkan dalam pendidikan karakter Keimanan dan karakter Sosial siswa. Pengukuran sebelum treatment dan sesudah treatment dilakukan dengan metode observasi dan wawancara mendalam terhadap siswa dan guru. Instrumen yang digunakan skala pengukuran karakteristik Iman dan sosial siswa. Analisis dengan data reduction, data display, dan verification. Hasil penelitian berupa potret pembelajaran pendidikan karakter keImanan dan sosial bahwa para guru kesulitan dalam mengkaitkan materi ilmu pengetahuan dan keterampilan yang diajarkan dengan pembentukan/pendidikan karakter Keimanan dan Sosial. Model pendidikan karakter di kelas yang ditawarkan meliputi proses *Inculcating*, *Fasilitating*, *modeling* dan *Skill development*. Hasil peningkatan karakter mendorong peningkatan kompetensi guru dalam membangun dimensi Keimanan dan sosial peserta didik harus terus diupayakan melalui pemahaman guru dalam bidang sosiologi pendidikan.

Kata Kunci: Model Pendidikan, Karakter Keimana dan Sosial, *Indirect Instructional*

Pendahuluan

From the education system, public has long hopped for the emergence of a productive, creative, innovative, and effective generation as a result of a strong integrated attitude, skill and knowledge. The hope urges as most high-school graduates in the late 2010 decades are low in character; then, on May 2, 2010, the Indonesian government announced the importance of teaching the students a good character.

Curriculum 2013 funtions as an instrument to help students become qualified and active individuals when coping with the changing of the world. It is in line with the goal of the national education system attached in the decree No. 20 of 2003i.e. to create educated, pious, noble, creative, independent, and responsible individuals.

Both internal and external influences underline the curriculum. The former deals with the 8 (eight) Standard of National Education (SNE) fulfillment, whereas the later concerns the future competence, perception of the community, paedagogic knowledge development, and other emerging negative phenomena sparked by students' bad character – frequent violence and gangs in almost every city and even, in some extreme cases, murder. This is believed as the bad effects of the global development of technology.

Curriculum 2013 gives great chances to build the students' character through the achievement of Core Competence I on spiritual competence, and Core Competence II on social competence as both are integrated in all school subjects. Hence, commitment and competence of teachers on their faith and attitude are needed.

A professional teacher is able to manage a successful class. Class management is needed to identify the changes in students' behavior over time. Today, students may be able to study calmly, yet tomorrow they might not be able to do the same way. Students' behavior are dynamic, and so as their psychological, and emotional condition. In the class, the whole aspects of learning interact and shape a class dynamic. Students with all their background and potentials, teacher with all their abilities, curriculum with all its aspects, methods with all their approaches, media with all its devices, material with all its resources are all interact each other in dynamic ways.

One way to implement class management is through indirect instruction, a theory of Carl Rogers (1942). Rogers believes that the positive relation between humans would help individual improvement.¹ Rogers divides two types of learning, they are cognitive and experiential. Experiential learning focuses on the fulfillment of students' need and aspiration. Learning quality involves (1). Student personal involvement, (2). Student ability to develop initiatives and self evaluation, and (3). The learning gives effect to students.²

Indirect instruction learning strategy is good when the expected situations are: (1) outcome's thoughts, (2) outcome's attitude and personality, (3) process is equally important as outcome, (4) student needs investigation, (5) ego and intrinsic motivation development, (6) decision must be made and (7) long live education.³ The term used to identify indirect instruction learning is inquiry with Reading for Meaning method where students are

¹ Mohammad Sholih, *Metodologi Pembelajaran Kontemporer* (Yogyakarta: Kaukaba Dipantara, 2014), hlm. 2.

² Jumanta Hamdayana, *Metodologi Pengajaran* (Jakarta: Bumi Aksara, 2016), hlm. 43.

³ Sholih, *Metodologi Pembelajaran Kontemporer* (Jakarta: Bumi Aksara, 2016), hlm. 2.

supposed to read a given piece of passage or they read nature phenomena by, for example, watching a video then relate it to real life.

In educating faith and social characters or creating good personality of the students, sociology education perspective approach is used. The approach employs ideas from Charles Horton Cooley (1864 – 1929) with his theory ‘*Looking Glass Self*’ and a theory from Sigmund Freud (1856 – 1939) ‘*Three Self Elements*’.

Cooley states that self as a typical side of human is constructed socially in the sense that the feeling about one self grows through social interaction with the surrounding people. Cooley suggested a concept called looking glass self to draw an analogy with a mirror reflecting an image of an object before it. The three self elements consists of: (1) someone imagines how the surrounding people think or view him, (2) someone interprets other’s reaction toward him, (3) someone develops self concept by interpreting other’s reaction toward him that stimulates him to do something.⁴ Not only is teaching done in the classroom, it is also channeled through school culture which constitutes one of sociology education dimensions. The interaction between teachers of any subject and their students will certainly determine the students’ solemnity, faith and social attitude. This, in turn, will always be the school contribution towards its students’ character. On the other hand, Freud’s theory is used to encourage students to put norms or values ahead. He called it *superego*. Freud said that there are three self elements: *Id* represents the centre of desire, instinct and antisocial; *superego* represents one’s customs such as internalized norms and values. So, *ego* is conscious in nature and balances, in one self, between *Id* and *superego*.⁵ In this case students are expected to act according to norms and values - acquired from reading and/or observing nature and social phenomena - they possess, and not because others want them to nor they imitate others. In other words, learners shift their action stimuli from external drive (i.e. other’s perception) to internal one (self perception).

⁴ Damsar, *Pengantar Sosiologi Pendidikan* (Jakarta: Prenada Media Group, 2011), hlm. 81.

⁵ *Ibid.*, hlm. 85.

This model of education is developed indirectly when a teacher delivers a subject in class i.e. Core Competence III (about science) and Core Competence IV (about skill) and is committed to the school culture. Using Research and Development method, the writer intends to reveal: faith and social character dimensions of the students of Islamic State High School (MAN) Wates 1 before and after treatment indirect instruction system; which teaching model is more effective in building students' faith and social characters in in-class indirect instruction learning system; and the increase of students' faith and social self-characters after the model of education proposed is applied.

A study conducted by Sleman District Education Council, entitled "The Contribution of Media and Religion Awareness in Building High School and Vocational School Student's Self-character at School, Family, Community..." revealed that family contributed strategically in moulding children character and possessed a high authority in controlling their character. In terms of religious awareness, there was a pressure for children to appear solemnly once religion norms have been understood.⁶

In his research on "Reinventing Islam Values and Culture...in Character Education, Mukhibat revealed that education always creates noble and positive behavior, internalizes values in which the expected behavior is built. He suggested teacher intervene and assure that students do the values (i.e. religious, honest, tolerance, diciplin, hardworking, loving, caring, responsibilty) habitually.⁷ Curriculum 2013 urges spiritual and social dimensions be implemented in any school subject. Research on Sociology Education will strengthen penetration process as indicated in the curriculum.

Classroom Management

Wilford A. Weber as cited by Cooper states that classroom management is a complex set of behaviors the teacher uses to establish

⁶ Djohar MS. et al., *Kontribusi Media dan Kesadaran Beragama dalam Membangun Penampilan Karakter Diri Siswa SMA dan SMK di Lingkungan Keluarga, Sekolah, Masyarakat, dan Lingkungan Diri Sendiri* (Yogyakarta: Dewan Pendidikan Kabupaten Sleman, 2012), hlm. 78.

⁷ Mukhibat, "Reinventing Nilai-nilai Islam, Budaya, dan Pancasila dalam Pengembangan Pendidikan Karakter", *Jurnal Pendidikan Islam*, 2012, hlm. 247-263.

and maintain classroom conditions that enable students to achieve their instructional objectives efficiently—that will enable them to learn.⁸ On the other hand, Made Pidarta argues that classroom management is a process of integrating human resources, educational services that are interconnected to each other which become a total system to solve a problem.⁹ Classroom management is a set of action from teacher as an effort to direct the condition in the class so that teaching and learning would move toward its purpose. Classroom management is an effort to maintain and keep the class order so that students in the class would be able to study effectively.

Here are the aims of classroom management as developed by PUOD and Directorate general of basic education: (1) develop classroom condition and situation both as learning environment and learning group, that enable the students to develop their maximal potentials, (2) remove possible perils that obstruct learning interaction, (3) manage and serve the learning facilities that support and enable students to learn in regard to their social, emotional, and intellectual environment in the class, and (4) nurture and guide the students according to their social, economics, and individual characteristics background.¹⁰

Starting from the above purposes, I try to implement classroom management by employing various learning models. In this research, I use character education model that used in classroom, involving: inculcating process, facilitating, modeling, and skill development which is wrapped in learning process.

An Overview of Faith and Social Characters

The term character is defined by Thomas Lickona as “A reliable inner disposition to respond to situations in a morally good way”. He also stated that character has three interrelated parts: moral knowing, moral feeling, and moral behavior. In addition, he also claimed that a good character involves

⁸ James M. Cooper, *Classroom Teaching Skills*, (Lexington: D.C. Heath and Company, Lexington, 1995), hlm. 230

⁹ Made Pidarta, *Manajemen Pendidikan Indonesia*, (Jakarta: Bina Aksara, 1988), hlm. 4

¹⁰ Dirjen PUOD dan Dirjen Dikdasmen, *Pengelolaan Kelas*, Seri Peningkatan Mutu 2, Jakarta: Depdagri dan Depdikbud, 1996

knowledge of good things that triggers the commitment to act something good and eventually executes it. In other words, character refers to a series of thoughts of cognitives, affectives, behavior, and habit.¹¹ Thomas Lickona introduced the term *character education* in 1900s when he composed his book “The Return of Character Education” and followed by “Educating for Character: How Our School Can Teach Respect and Responsibility”.

To accompany the term character, the writer presents *akhlak* (moral sense), moral, and ethics. The word *akhlak* is derived from Arabic “*al-akhlaq*” – plural form of “*al-khuluq*” – which means mind, attitude, character. Therefore, *akhlak* – according to Ibnu Maskawaih – is defined as a mentally-driven mind towards actions with no thoughts involved. Further more, al-Ghazali said that *akhlak* was an inherent attribute of some one that drives him to act without involving thoughts.¹²

A teacher plays an important central role in customizing the culture of academic and internalizing values in learning process in the class. He designs an education-factor based program and collaborates with the head master and the students’ parents to create effective roles of both of them in relation with place, actor, and activity.

Under religious values and the above concept, a religious human being is supposed to possess all 5 intact dimensions, and not a split personality. A religious man takes faith as ideology and concept dimensions; action as comprehensive religious practices; appreciation as a faith-based action practiced together with appreciation; knowledge as an appreciated faith-based action implemented together with appropriate knowledge; and religious effect.

In the Islam teaching, faith is of higher value than Islam itself. It is stated in the Holy Quran that there are moslems who are not believers yet for the absence of faith in their hearts. Allah says in His Q.S. al-Hujurat [49]: 14: *The wandering Arabs say: ‘We believe’. Say (to them): ‘You do not believe’. But*

¹¹ Darmiyati Zuchdi, *Model Pendidikan Karakter: Terintegrasi Dalam Pembelajaran dan Pengembangan Kultur Sekolah* (Yogyakarta: Mantub Baturetno Banguntapan, 2013), hlm. 15-16.

¹² *Ibid...*, hlm. 17.

say 'We have been Moslems.' Because faith has not entered into your hearts yet...''

Therefore, faith takes a very important place deep in one's heart that drives his thought and brain to allow the body to act.

“And say: ‘Truth is from your Lord; then whoever wants (to believe), let him believe, and whoever wants (to deny), let him be’. Indeed, We have prepared dholim people a hell which its flame surrounds them...” (QS. al-Kahfi [18]:29).

The two verses give people choices whether being faithful or unfaithful with its consequences. The believers will not only be awarded hereafter, they also get it in their life at the moment. Unlike the believers, the disbelievers sense unfavourable in their both lives. Since Allah loves His servants, He orders them to be faithful. Allah says: *“Be faithful to Allah and His Messenger...”* (QS. al-Hadid [57]: 7). This is consistent with the function of the Holy Quran: as a guidance for mankind (QS. al-Baqarah [2]: 2 and: 186), and as an evidence of God's love to His servants (QS. al-Maidah [5]: 14).

In a broader sense, social dimension, that encompasses all aspects of life in relation with living things (including human) – known as *akhlak* in Islam, is basically the impact of religion. The dimension shows that moslem's attitude is motivated by his religion teaching; i.e. how an individual treats the world, others, and himself. There are commands and prohibitions in Islam. So, this dimension is actually the impact of religious actions that influence someone's daily life or it can be said that someone strive for success according to Islam.¹³

Sigmund Freud claimed that people's attitude is mostly determined by the past rather than by today's goals. Maturity is determined in one's childhood– biological factor outweighs social. Alfred Adler said that personality materials were heredity and environment. Neither the past nor the future affects today's attitude. Early childhood did contribute, but one can alter his life at any time. Adler deemed free choices; he was certain that man

¹³ Djamaluddin Ancok & Fuad Nashori Suroso, *Psikologi Islam*, (Yogyakarta: Pustaka Pelajar, 2001), hlm. 81.

absolutely determines his perfect life and society.¹⁴ It is clear that the difference in maturity development lies in predominant factor, either biological or social.

Indirect instruction has to do with the growth of values and attitude. The growth of attitude as moral and behavior domain is connected with every school subject and school work and the community. It can be said, therefore, that in curriculum 2013 learning process, moral and behavior development related to attitude occurs in every single school activity including co-curricular and extra-curricular.

Direct and indirect instructions go hand in hand and support each other. Direct learning deals with Basic Competence (BC) derived from both Core Competence (CC) 3 and CC 4, blended to form BC for CC 1 and CC 2. Indirect instruction concerns BC developed from CC 1 and CC 2. Curriculum 2013 offers, among others, five basic learning experiences namely observing; questioning; information collecting; associating; and communicating.

Research and Development method with qualitative and quantitative approaches is employed in this study. Miles and Huberman model equipped with descriptive statistic analysis is used to analyse data. Descriptive statistic analysis is meant to measure changes quantitatively – scored from the questionnaire - on religious or faith and social dimensions of the students before and after treatment. The result is then presented in graph or diagram.

According to Borg & Gall (1983), education development study is a process to validate education products.¹⁵ The steps called research and development cycle are as follows: (1) examining findings in accordance with product being evaluated, (2) conducting on-site field test immediately, (3) revising the shortcomings during field test phase. Borg and Gall (1983) mentioned the main steps in research and development cycle are as follows: collecting information, planning, developing initial product covering instructional materials preparation, initialing field testing, revising product,

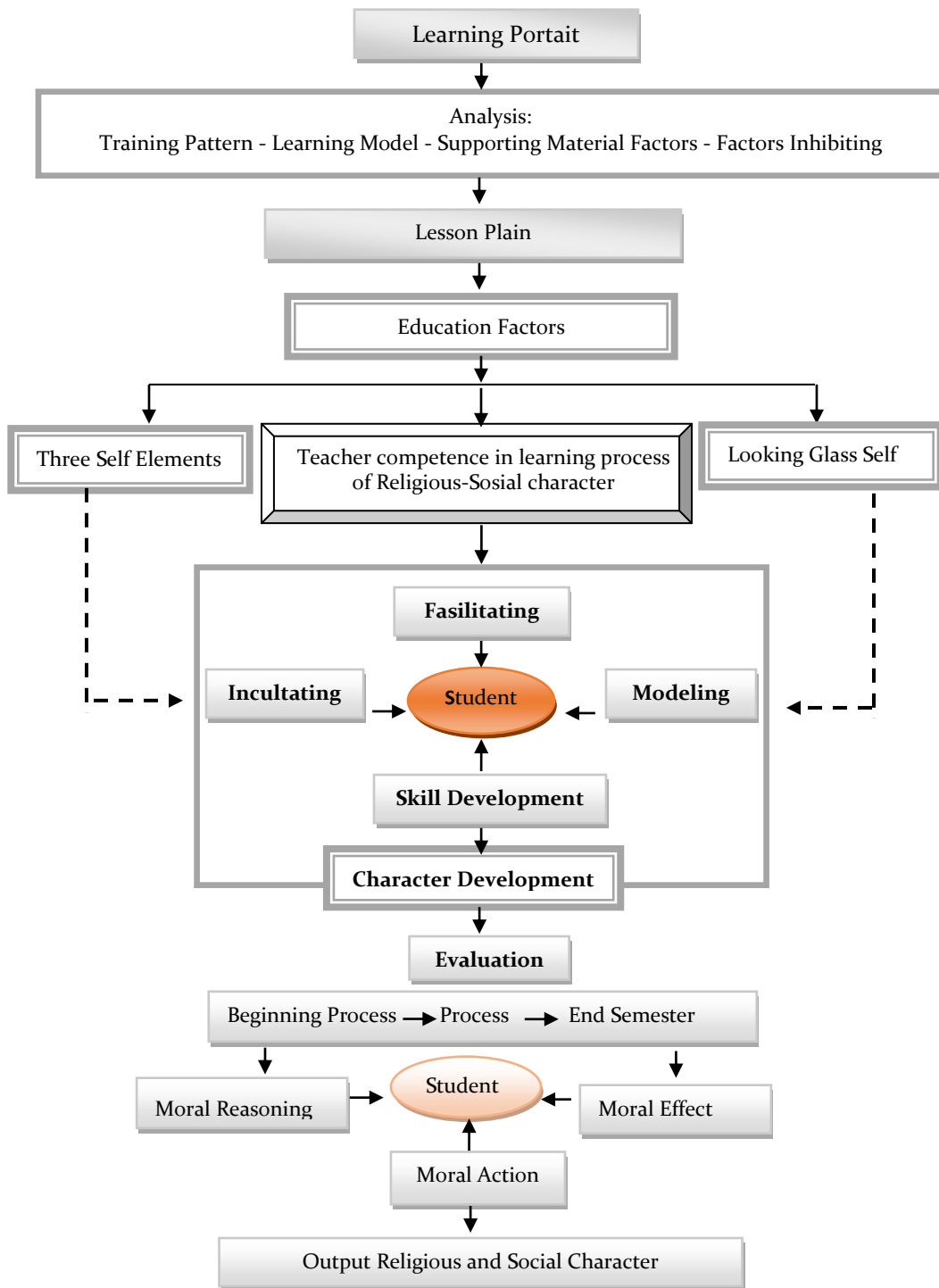
¹⁴ Feist, J & Feist, GJ., *Theories of Personality* (New York: University of New York Press, 2016), hlm. 293.

¹⁵ Walter R Borg & Meredith Damien Gall, *Educational Research: an Introduction* (New York: Longman Inc., 1983), hlm. 772.

completing field testing.¹⁶Quantitative and qualitative data obtained are evaluated based on learning targets and compared with data from control. The research scheme is as follows:

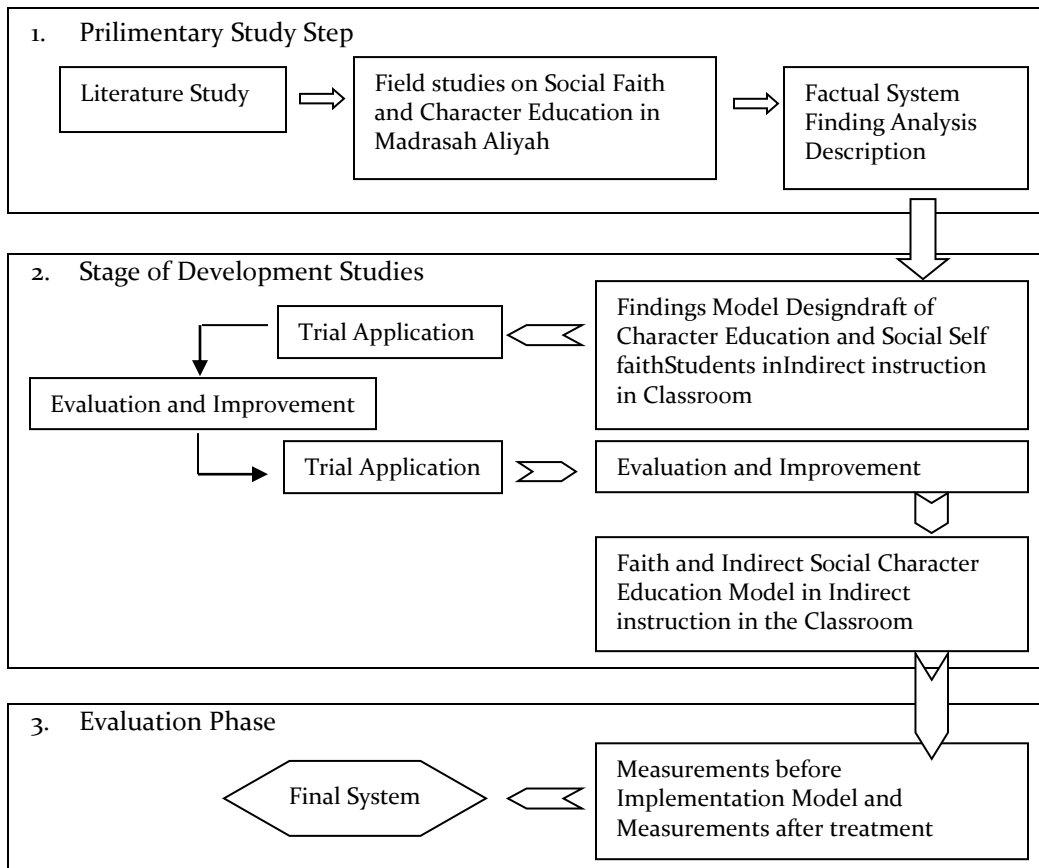
¹⁶ *Ibid...*, hlm. 775.

The research scheme in education character:



The product's specification being developed is a model diagram and a set of concepts and instructions on faith and social education conducted in in-class indirect instruction. The model consists of necessary integrated interconnected steps in a lesson that should be done by the respective teacher. The steps and instruction can be seen in the following chart.

Flow chart of the steps:



In the trial session, the researcher explains, makes all involved teachers understand, and convinces them on the concept of faith and social character and the process. It is done periodically and continuously. Observation, in-depth interview, and questionnaire are conducted prior to treatment.

Once the step is completed, treatment is applied through school culture artefact channels. The treatment will certainly concern with place, actor, and activity. Evaluation is conducted after a six-month continuous treatment following qualitative principle study and fenomenology approach. The results are compared between before and after treatment. It is, from the evaluation, understood whether students' religious and social dimensions improve. This model of Faith and Social Education Character was performed in MAN Wates 1 Kulon Progo. Since the scopes of this study are in-class process, culture in MAN Wates 1 and its students' parents, the subjects of the study are teachers involved and class XI students.

Both quantitative and qualitative studies were employed in this study. Quantitative technic was applied when assessing attitude, while qualitative technic was done when observing and in-depth interviewing teachers and students. The results of the measurement before and after treatment were compared.

To obtain accurate data, each research instrument has a scale.¹⁷ Likert scale is used to measure subject of study (students) before and after treatment. The scale itself measures attitude, opinion, and perception and converts the variable into indicators in which instrument items in the form of questions are constructed from.¹⁸ The measurement before and after treatment is also conducted by observation and in-depth interview especially to students as the subjects of study. It includes faith and social characteristic of the students.

Qualitative data analysis is inductive in nature where the analysis of the obtained data is developed into particular relation pattern. The process of data analysis is conducted in three different times, namely at the beginning (before treatment), during treatment, and after completing the treatment – from formulating problems, explaining problems, until writing report. Evaluating secondary data is conducted prior to field testing to determine the focus of the study.

¹⁷ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2006), hlm. 133.

¹⁸ *Ibid.*, hlm. 135.

While in the field, Miles and Huberman proposes that activities in the data analysis is performed interactively and continued until completed. Analysis of the data offered includes data reduction process, the data display, and conclusion drawing/verification.¹⁹ Then, the analysis process is described that the three-groove qualitative analysis occurs simultaneously. This interactive model analysis is an ongoing continuous effort. Reduction data, presentation data, and verification areas a series of activities that occurs successively.

Educator Commitment

In discussing the teachers' commitment, steps corresponding to the scheme are done. The steps, among others, are related to learning potrait, human resource analysis, learning character education process, and evaluation. It can be described as follow:

1. Learning Potrait

Interview with the teachers shows that they find it difficult to relate learning material with faith and social character education for some materials has nothing to do with faith. This situation was confirmed when the researcher conducted in-class observation in an appointed curriculum 2013 pilot project school. Observation was organized in two private schools in Yogyakarta in 8 (eight) classes by two observers. The result shows that not a single teacher relates science and skill with faith and social character.

The phenomenon reflects that teachers do not possess commitment to the importance of faith and social character for students; that relating faith character with the lesson seems to be difficult for teachers although it is a necessity when committed. The interview also reveals teachers' expectation on automatically internalized religious character as students practice the culture.

¹⁹ Mathew Miles & A. Michael Huberman, terj. *Analisis Data Kualitatif* (Jakarta: UI Press, 2000), hlm. 15.

2. Analysis

Based on the empirical phenomena in target school, factors such as coaching pattern, teaching model, materials, supporting and inhibiting factors are analysed, then a model on faith and social character education is determined through instructional approach.

3. Human Resource Commitment in Education Factor

Education factor is meant human factor involved. The HR means the principle for he is responsible for setting policies concerning process, improvement and strengthening religious culture at school. Another HR factor, parents or family, influences the students' character (Sleman Education Board research in 2012) dominantly and the contribution lies below home environment but above the community.²⁰

The last HR factor is teacher. It is necessary to generate teachers' commitment toward the importance of faith and social dimensions for students. Without it, faith and social characters will never appear in the indirect instruction process.

4. Character Education Learning Process

The method used with comprehensive approach²¹ constitutes inculcating, modelling, facilitating, and skill building. Inculcation values, the opposite from indoctrination, is characterized by treating others equally, appreciating different opinion, creating positive learning atmosphere socially and emosionally, and the like. Exemplary coaching could only succeed when teachers behave accordingly and students patronize good people from the past like the prophets. Facilitating is absolutely needed in developing skill. Facilitating by giving them more opportunitiestrains students cope with problems. Developing soft skill includes thinking critically, creatively and communicating effectively as well as solving problems. Inculcation and exemplary are traditional and direct in nature, whereas facilitating values and developing skill are contemporer and indirect. Comprehensive evaluation is conducted at the

²⁰ Djohar MS. et al., *Kontribusi Media...*, hlm. 78.

²¹ Zuchdi, *Model Pendidikan Karakter...*, hlm. 3

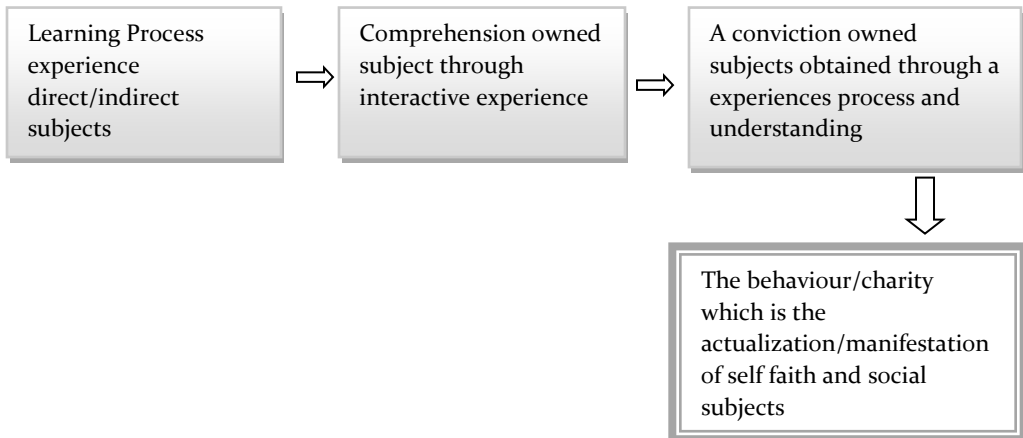
end of learning process²²towards character education/values/moral that cover three aspects i.e. thoughts, feelings, and behaviour. The aim of character/values/moral education is that students are able to think moral problems until they can decide independently and finally react accordingly.

Faith and Social Character Education Model

The result of the study is a 'Model for in-class action learning' that contains steps shown in the scheme. The stages constitute indirect study hour. Beside running the lesson plan he has made, the teacher inserts the character education assuming both parties – teacher and students - have the commitment which goes together with place, actor, and activity involved in each cycle of the study.

The teachers' commitment is to set self faith and social character education in every school subject to their students, while the students' commitment is that they understand, believe, and implement it in their daily life as the evidence that there are faith and social dimensions in his spirit. The assumption is placed in the scheme that man will behave consistently upon his belief; belief comes from understanding (in line with '*three self elements*' concept from Freud); and understanding is taken from learning. We are certain that a student acquires experience through interaction (looking glass self) such as in-class learning process.

²² *Ibid...*, hlm. 26.



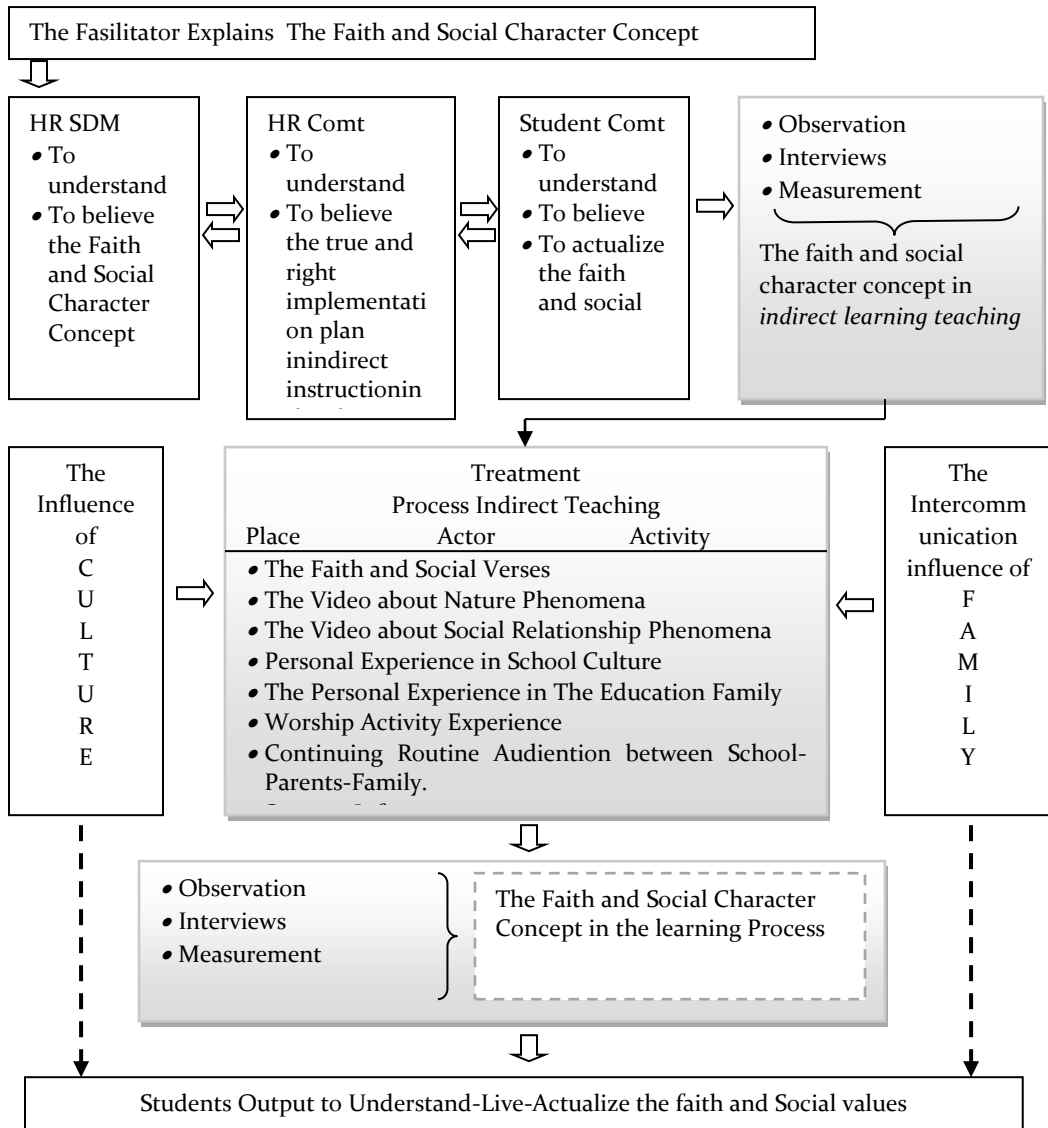
The Action Steps

The steps that continuously relate to place, actor, and activity are as follows:

1. To associate and to take knowledge and skill dimensions experienced during in-class learning into creating personality with faith dimension (i.e. any living and non living thing is created, nurtured or abandoned upon his wish and everything between the heaven and the earth belongs to him). The manifestation of faith dimension normatively isa behavior socially dimensioned belief (looking glass self and three self elements personality development).
2. To enrich and to associate understanding and turn it into belief teacher and students watch a video for a minute (the video can be about ‘nature and human race’ such as flora and fauna, nature phenomena etc.) To internalize faith and social dimensions through associating (acts as exploration materials in inquiry study).
3. In the communication process (scientific process stage 5), students express themselves something related to faith and skill acquired, associate them with the video, and relate them to the students life at school, family, as well as community. In the religious paradigm, behaviour is actually a religious effect reflected in all aspects of life as

manifestation of faith. The flow of the actions is shown in the chart below.

The Action Model Scheme:



The Increase of Faith and Social Religious Dimensions, Before and After Treatment

As shown in the scheme, before and after treatments are measured with complete religious dimension and social dimension questionnaires. Treatment is meant to know the effectiveness of the model in relation with the teacher's competence.

Table 1. The Treatment and Control Class:

	Before Treatment	Process	After Treatment	Comparison Enhancement (Outcome Scale)	School Subject
T	MIA 1	Process T	MIA. 1	Chart	Mathematics (MIA Group)
KK	MIA 2	-	MIA. 2	Chart	Mathematics (MIA Group)
T	IIS 1	Process T	IIS 1	Chart	Indonesian (IIS Group)
KK	IIS 2	-	IIS 1	Chart	Indonesian (IIS Group)
T	IIK	Process T	IIK	Chart	Al Qur'an Hadith (IIK Group)
KK	IIS 3	-	IIS 3	Chart	Al Qur'an Hadith (IIS Group)

Information:

- T : Action (*Treatment*)
- KK : Class Control
- MIA : The group mathematics and natural sciences
- IIS : Interest Group of Social Sciences
- IIK : Interest Group of Religious Sciences

The results are shown in the following tables and figures:

1. The average of religious in treatment and control groups

Table 2.
The Average Pretest and Posttest Score in Religious Treatment Group

Class	Number of Subjects	Treatment Group	
		Pretest Average Score	Posttest Average Score
MIA 1	20 students	357,5	369,9
IIS 1	20 students	320,7	351,3
II K	15 students	357,2	360,6
$\Sigma = 155$ students		345,13	360,6
There is an increase of: 15,47			

Table. 3
The Average Pretest and Posttest Score in Religious Control Group

Class	Number of Subjects	Control Group	
		Pretest Average Score	Posttest Average Score
MIA 2	18 students	331,8	338,94
IIS 2	17 students	330,47	336,05
IIS 3	20 students	342,05	351,65
	$\Sigma = 155$ students	334,8	342,2
There is an increase of: 7,4			

2. The Average of Social Dimension in the Treatment and Control Groups

Table 4.
The Average of Pretest and Posttest Score in Social Dimension Treatment

Class	Number of Subjects	Treatment Group	
		Pretest Average Score	Posttets Average Score
MIA 1	20 students	134,75	151,4
IIS 1	20 students	128,8	141,9
II K	15 students	145,4	147,5
	$\Sigma = 155$ students	136,3	146,9
There is an increase of: 10,6			

Tabel 5.
The Average of Pretest and Posttest Score in Social Dimension Control

Class	Number of Subjects	Control Group	
		Pretest Average Score	Prosttest Average Score
MIA 2	18 students	127,2	137,8
IIS 2	17 students	141,6	142,4
IIS 3	20 students	157	143
	$\Sigma = 155$ students	141,9	141,06
There is an increase of: 0,84			

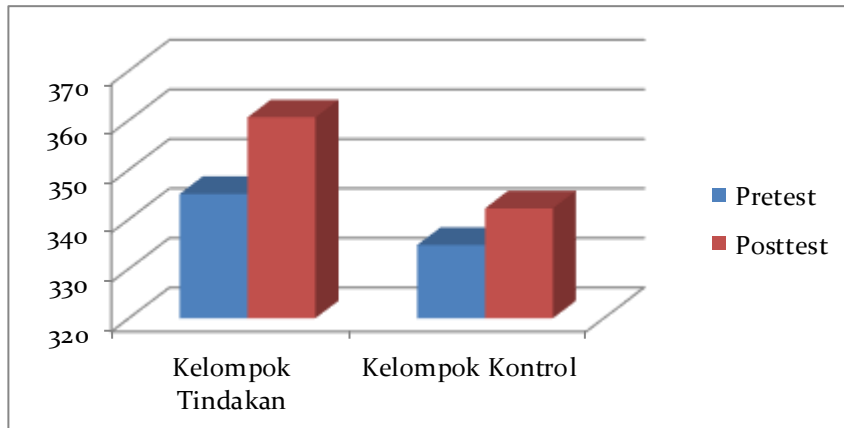


Figure 1.
The Treatment and Control Group Religious Average

Figure 1. showsthat the average post-test score increases by 15.47 (345.13 in pre test and 360.6 in post-test) in the religious variable in the treatment group, whereas in the control group the increase is only half of it (7.4). This proves that the treatment given effectively improves the students' religious practice as seen in the average score in treatment group two fold of that in the control.

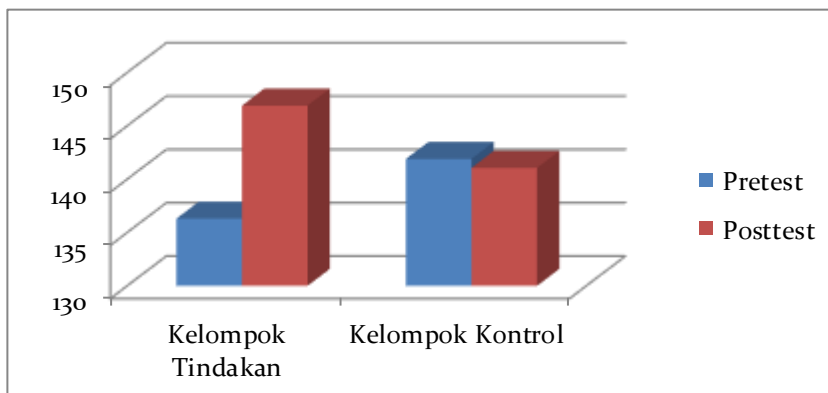


Figure 2.
The Average Score of Social Dimension Treatment and Control Group

The figure above shows that the social dimension in the treatment group score increases by 10.6 when the sutudents performed 136.3 in the pre test went to 146.9 in the post-test. The opposite occurs in the control group; it decreases by 0.84 as the performance went down to 141.06 in the post-tset from 141.9 in the pre test. This reveals that the given treatment is effective enough to lift social dimension of the students.

Conclusion

The portrait of faith and social education in indirect instructionprocess reveals difficulties for teachers to relate teaching materials and skill being taught with emerging faith and social characters being *inserted*.

The model for in-class character education consists of: Inculcating, facilitating, modeling and skill developing wrapped in the form of learning. The stages are: observing *Qouliyah* and *Kauniah*verses, watching videos on nature and social phenomena, expressing students' personal experience at school, family and society concerning nature and social dimensions. Moral logic, moral affect, and moral action concerning faith and social dimensions are evaluated.

The increase in social dimension is dominant over others. It shows that teachers' competence in boosting the students' faith dimension needs to be raised through better understanding on sociology of education.

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