THE IMPLEMENTATION OF CHARACTER BUILDING EDUCATION THROUGH ISLAMIC EDUCATION

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Abstract: Character is a trait owned by someone in their behavior and moral that can distinguish between one person and others, and can be a characteristic to recognize someone. Character building education is an effort carried out by someone which aims to educate an individual by building his personality so that he becomes an individual who is beneficial to himself and the environment. The goal of character bulding education is to develop a set of values that shape a student to be a good and pious human being, think and behave well. In fact, there are many students in schools who have different characters, so that the environment around them can distinguish between one another. This study aims to provide character bulding education among students through Islamic education.

Keyword: Implementation of Character Building Education, Islamic Education, Learning,

INTRODUCTION

In the national education system law uu sisdiknas no.20 of 2003 chapter II article 3 emphasizes that national education develops capabilities and shapes the character and civilization of a dignified nation in the framework of the intellectual life of the nation. National education aims to develop the potential of students to make people who believe and devote to Allah Almighty noble, healthy, faithful, capable, highly creative or independent, and become citizens who democratic. From the description of the National Education System Laws and Regulations.[1] one of the focuses of the goals on national education is in character building.

Talking about character is a very important and basic thing. Character is a soul or character in which it distinguishes between human and animal. People who have a strong character both individually and socially are those who have morals, character, morals. Seeing how important the character to us, the educational institution has the responsibility to instill it through the learning process.

In order to instill character to students, it is called an educational process, in this case known as character education, character education is defined as a deliberate effort by

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[1] UU sisdiknas no.20 tahun 2003 pasal 3

the school to help the development of character or soul as much as possible.[2] Therefore the Indonesian government through the Ministry of National Education has launched the application of mental education or behavior for all levels of education ranging from elementary school to college.

Religious education is very important to be taught in schools because schools are able to realize a very good character in themselves. However, in reality religious education efforts undertaken by educational institutions or institutions of other development institutions prior to directing and devoting a comprehensive attention to efforts to internalize excellent character, moral education both through Islamic religious education and character education are not enough to internalize the values good. because of moral education, character education and religious education which in other words can be mentioned with character education still emphasizes many aspects that are clear and lacking or affective and physicalomotor aspects, it is very reasonable education to develop comprehensively the three aspects so that the words affective and optimal.

There are some data, including from the child protection commission as quoted by Agus Wibowo, saying that 32% of adolescents aged 14 to 19 years in big cities in Indonesia, namely Bandung, Jakarta, Surabaya, and Medan have had sex. And the results of another survey said, 1 in 4 Indonesian teenagers having premarital sex.[3] proves 62% of adolescents lost virgins are still sitting on junior high school and even 21.2% of them went extreme, namely having had an abortion.[4]

Syukur Kolil examined and cited farid nasution of 510 respondents who were high school students in Medan revealed that 15% of adolescents claimed to have sex before marriage.[5] In other cases, based on data from the national narcotics agency until 2013 alone the total number of drug users in Indonesia reached 3.2 million people. Of this number 32% of users are students and students.[6] Very sad if we look at the reality. Any parent will surely be sad and even cry if they witness their child doing the action.

The problems that are seen in the abusive attitude of younger children, they we see increasingly disrespect for parents, teachers, and increased violence, widespread cheating,

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[2] Zubaedi, *Desain Pendidikan Karakter: Konsepsi Dan Aplikasinya Dalam Pendidikan*, (Jakarta: Kencana, Cet. 2, 2012), h. 14

[3] Agus Wibowo. *Strategi Membangun Karakter Bangsa Berperadaban*. (2012).

[4] Agus Wibowo. *Strategi…* h.

[5] Farid Nasional, *Pendidikan Anak Bangsa: Potret Carut Marut Dunia Pendidikan dan Gagasan Pendidikan Masa Depan,* (Bandung: Citapustaka Media, 2009), h. 14.

[6] Agus Wibowo, *Strategi…* h. 10.

and increasingly common lies. This incident is very worrying and the public must be vigilant.

Moral decline or decadence and dishonorable behavior that hit students is a general phenomenon that applies everywhere, including in Indonesia. If we ask parents in Indonesia it seems they have the same worries and worries after looking at the phenomenon of character or moral decline in a group of children and adolescents.

In Zubaedi's opinion, this condition of moral decline indicates that all religious and moral lessons learned in school have no significant impact on the school environment or outside of schools in Indonesia. Even the most visible is so many people in Indonesia that are not consistent, actions and words are not appropriate. Many people assume that such a condition is thought to start from what they have produced from education.[7] Moral occurs because a learning process tends to teach moral education and a character as text and less prepare students to respond and face a contradictory life. Real education contributes to this situation.

Zubaedi explained that the context of formal education in schools could be one of the causes an education in Indonesia was more focused on an intellectual development and merely positive, while the soft skills or non-academic aspects as a main element of character education had not been considered optimally and even tended to be very optimal in ignored.[8] At present, there is a tendency that an academic measure is still a primary objective of educational outcomes, such as a national exam, so the character education process is still difficult to implement.

Talking about a problem above, it is very important to implement character education in a school. As for the implementation of character education in schools can be done one way by integrating the values of a character in a learning. Integrating the value of a character can be done through learning Islamic religious education and how it is implemented.

THE CONCEPT OF CHARACTER EDUCATION

Islamic education has characteristics that make it very unique in the centre of an education system, both traditional and modern, some characteristics are related to the underlying philosophy, some are to its contents and some to its methods and some to its processes.

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[7] Zubaedi, Desain, h.2
[8] Ibid, h.2-3.

There are three that form the characteristics of Islamic philosophy education. The first is the Islamic concept of nature, humans, and life, which is a discussion that is intended, and a togetherness that discusses a solid balance.[9]

METHODS

This research method is a study that will discuss, find and explore information about the implementation of the Washliyah AL Junior High School. The type of research approach undertaken in this study is classified as a descriptive approach. And while the method used is a qualitative method. According to Bogdan and Taylor as quoted by Lexy J. Defining qualitative methods as a research procedure that produces descriptive data in the form of written and oral words from people who can be observed.[10]

This qualitative research is a study aimed at describing and analyzing a phenomenon, social events and activities, attitudes, beliefs, perceptions, thoughts of people in groups and individually. Because of that, a descriptive approach is used to describe and describe and explore and explain the implementation of character education in Al Washliyah Junior High School. To be able to explain some of these problems, an observation was made of what was said and seen research information.

The existence of this qualitative method is very suitable for use with this study because it matches the characteristics of a study they are:

DISCUSSION

Definition of character

Etymologically, the word character is from English, which is character and comes from Greek, greek.[11] And can also be translated into carving, painting, carving or scratching.[12] And in the Indonesian dictionary the character is translated as a mental trait, and a character, character or character that is very noble so that it distinguishes between one person with another person and character. We can also characterize a letter, a number, a room, a special symbol can be displayed on a projector and screen with keyboard.

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[9] Hery Noer Aly, *Watak Pendidikan Islam*,(Jakarta: Friska Agung Insani, 2002), h.55

[10] Lexy J.Moleong, *Metodologi Penelitian Kualitatif*, (Bandung:PT.Remaja Rosdakarya, Ed, cet, 2010), h. 4

[11] Ryan Kevin, *Building Character in Schools: Practical Ways to bringMoral Instruction To Life.*(San Francisco: Jossey Bass,1999), h.5

[12] John M. Echols dan Hasan Shadily, *Kamaus Inggris – Indonesia*, (Jakarta: PT. Gramedia Pustaka Utama, cet.27, 2003), h. 214

Human character is a human who has a personality, behavior or character cetain. With meaning this, means the character is identical with personality or a character. Personality is a characteristic or character and a characteristic or norm from within a person that comes from a form that is received from the environment, for example, when a family was a child and brought from childhood.

Ratna megawangi says, Word character is derived from the Greek language, namely charassein, which means to carve into a pattern. To educate children to have character is needed in the process of carving, namely care and education that is very alert or precise. Character is what can be seen by others or marked from behavior and a speech, and an other action. Arabic language is very similar meaning with a very noble character that is a character or a habit that does a very good thing.

Fuad Hasan et al explained about character is an integration of habits, sentiments, and ideals that make a person relatively stable and highly predictable. Meanwhile, as quoted by Hanna Djumhana Bastamam, the character is the relative parmanet form in which human energy is canalized in the process of assimilation and socialization.13

Syafaruddin et al said that character is a very good personal quality in a person means to know and appreciate the good, want good deeds and display a goodness as a manifestation of human awareness in depth about the values of truth and goodness in a good life as well.14

In line with the opinion above the Ministry of Religion of the Republic of Indonesia in (2010) as quoted mulyasa argues that the character can be interpreted as the totality and personal characteristics that are very inherent in humans means specifically these characteristics distinguish between one individual with others individual.15 Meanwhile Wahab's Fuad was quoted by Hamid and Saebani, the term character is the same as the term morality in an Islamic view. And based on a statement above, the research approach carried out is a descriptive approach. The selection is based on that qualitative research has a natural flow as a source of data, while research serves as a key instrument. Qualitative research is very likely to analyze data inductively and meaning is a major concern in a qualitative method.

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13 Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, Cet.1, 2008), h.182.

14 Fuad Hasan dkk, *Kamus Istilah Pisikologi*, (Jakarta: Proses Bekerjasama Dengan Pusat Pembinaan Dan Pengembangan Bahasa Departemen Pendidikan Dan Kebudayaan, 2003), h.47

15 E. Mulyasa, *Manajemen Pendidikan Karakter*, (Jakarta: Bumi Aksara, cet 3, 2013), h. 4.

The purpose and function of character education

The Ministry of National Education has explained that a character education aims to develop a value that forms a nation's character that is with Pancasila, including: a. Developing the potential of the learner to be a good and pious human being, think and behave well: b. Building a nations characterized by Pancasila: c. Build a potential of every citizen to have a confident within themselves, and be proud of the nation and a country and seek the good of humans.16

Asmi, as quoted by Syafaruddin, explained that the purpose of character education is to instill the values in each person and to reform the common life order that better respects individual freedom. The goal in the long run is to base yourself on the contextual active response to the accepted social natural implus so that it can sharpen the vision of life that will be achieved through a process of forming oneself continuously. Whereas in the long run this is an approach to talking closer to reality through a process that reflects the continuous interaction between idealism, and choices that will be developed objectively.17

Syafaruddin quotes that the character has a purpose: a). Forming a moral human in Indonesia. Forming intelligent Indonesian people, b). Forming Indonesian people who are innovative and like to work very hard, c). Forming Indonesian people who are optimistic and confident, d). Forming Indonesian people with patriot spirit.

Stages of Character Development

The formation or development of a character is believed to be the most important thing to do in the school environment to become a foundation in the organization of character education in schools. Zainal and Sujak explained that the purpose of character education is basically to encourage the birth of children who are authoritative and good will encourage students to grow according to their capacity and commitment to do things very well and do everything very correctly and have their life goals. And as for the community is very instrumental in shaping the character of children through both their parents and their entire environment.18

The principles of character education

The Ministry of National Education 2010 outlines a principle that is used in the development of character education, they are:19

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16 Kementrian, *Panduan...*, h. 7.

17 Syafaruddin et.al, *Inovasi...*,h. 182

18 Zainal Aqib dan Sujak, *Panduan dan Aplikasi Karakter,* (Bandung: Yrama Widya, 2011), h. 9.

19 Kemendiknas, *Kerangka Acuan Pendidikan Krakter Tahun Anggaran 2010*, (Jakarta: Direktorat Jendral Pendidikan Tinggi Kementrian Pendidikan Nasioanl,2010), h.11-13.

a. Sustainable It is very meaningful that a process of developing a character's values that a very process starting from the beginning the student's entry until completion of an education starting with RA / TK and elementary level and SMP / MTS level and followed by high school / MA or SMK and up to universities is to strengthen the character and deepen the character that has been obtained

b. Through all subjects, self-development, and a culture of community education units that the process of developing a character that is done every subject and every curriculum activity that continues to change and extra curriculum and curriculum development or values through the four pathways to a development and character development through a variety of predetermined subjects

c. A value is never taught but it is developed through a learning process containing a meaning that the material contained in the values of character is not an ordinary teaching material and cannot be solely captured alone or taught further is internalized through a learning process. This means that what a value cannot be made in the subject presented as it does when teaching the meaning of a concept or theory and procedures or facts in courses in higher education and Islamic religion and Indonesian language and history and mathematics and mathematics and work and health and arts and skills and others as important as related to the world of education to develop student character values. Because of that students no longer need to change the subject of an existing discussion but using the subject matter of language has greatly developed a character's values. Educators didn't have to develop special learning processes develop an idea. One thing we must keep in mind is that learning activities can be used to develop abilities in the cognitive and affective and conative and psychomotor domains. And a principle of character value is not asked in a test. even so students really need to know the meaning of a value that are growing in the students. The students must not be in a position that does not know and does not understand a value of the meaning.

d. An education process is carried out by the students actively and very pleasing this principle states that a process in the world of character education carried out by the learner is not the educator. The educator implanted Tut Wuri Handayani's principle in his behavior about kindness and caused a sense of pleasure and was not indoctrinative. Beginning an introduction to an understanding of values that is developed that the educator guides the students that they must be active in the teaching and learning process in order to find a source of information and other sources both in fact and value and from data.

The Ministry of National Education in 2010 cited by Heri Gunawan provided that there were 11 principles to create an affective character:[20] (a). Promoting a basic ethical values as a character base. (b). Comprehensive character characterization to include values, thoughts, feelings and behavior, (c). Using a very powerful / proactive and effective approach to building a character, (d). To create a school communication that instills care, (e). To give an opportunity for the learner to show a noble behavior or behavior, (f). To have sufficient curriculum and meaning and challenge to achieve the meaning of success, (g). Work for the growth of an impulse from the students, (g). Functioning all staff as a means of moral communication and a responsibility for character education, (i). And there is a division of moral leadership and broad support and building character education initiatives, (j). Enabling a group of families and community members as a joint to build a character, (k). Evaluating a character in the school and the function of the school staff as an educator who has character and keeps a character in a student.

Implementation of character education

The development of character values can be divided into four pillars, they are: a). Classroom learning activities, b). Daily activities in the form of an educational culture, c). Curriculum activities and extracurricular activities, d). Daily activities at home and in the community.[21]

In teaching and learning activities in the classroom the development of character values is carried out by using an integrated approach in all subjects in the world of education and especially specifically for the world of religious education and civic education, because indeed their aim is to develop attitudes and values then the development Character values must be the main focus for using a value education strategy and method. And for both subjects is the value of character can be developed as the impact of a learning and also the impact of accompaniment and meanwhile for other subjects that formally have a main mission in addition to the development of values and character, must be developed activities that have a very high impact the development of a value or character in the learner.

Methods and Models of Character Learning

Syafaruddin explained in general the character education strategy includes modeling, coaching, and training to instill good character.[22] And as for some strategies in attitude or affective learning, they are:

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[20] Gunawan, *Pendidikan Karakter: Konsep dan Implementasinya*, (Bandung: Alfbeta, 2012), h.35-36.
[21] Syafaruddin dkk, *Inovasi...*, h.180-181.
[22] Syafaruddin dkk, *Inovasi...*, h.180-181.

a. Consideration model

This model was developed by Mc.Paul, a humanist. Paul considers that moral formation is not the same as a rational cognitive development. And as for the stages as follows:[23] a). Very expect students to a problem that contains conflicts that often occur in everyday life. b). And tell the students to write a response to handle a problem. c). And tell the students to analyze the problem by looking. d). And invites students to respond or analyze others. e). And support the students to formulate the consequences or consequences of every action that the students propose. f). Invite the students to look at a problem from various points of view to add to their insights. g). The students are able to formulate an action that must be done.

b. The development model of the negative. Jean Piaget argues that human development occurs as a process of congruitive restructuring that takes place gradually in a certain order.

c. Techniques of clarifying values. The technique of clarifying a value is the process of helping students and finding and determining a value that is considered very good in dealing with a problem through a process of analyzing the values already listed.

d. Living Values Education. Explain a way to find meaning and an essence of education itself, which is to explore and live values. And according to Gunawan by quoting Abdurrahman An-Nahlawi's opinion, there are several methods found in character education:

e. Hiwar or conversation method

That is a conversation between humans and others by turns and uses question and answer about a topic and purpose: a). Qiswah method or story, b). Method of parable, c). The uswah method or example, d). Habituation method, e). The method of ibrah and mau'izah, f). Targhib and Tarhib methods.

CONCLUTION

Researchers made a conclusion that with the existence of a method that is the method of hiwar or conversation, the method of qiswah or story, the method of parable, the method of uswah or example, the method of habituation, the method of ibrah and mau'izah, the method of targhib and tarhib. Can make an educator and students can be the best.

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[23] Gunawan, *Pendidikan Karakter...,* h. 88-89

And the results of the research are: a). Planning for character education as outlined in the learning implementation plan. b). The implementation of character education through Islamic religious education learning has not run as fully as possible, this can be seen from the learning activities that have not done activities that lead to the cultivation of character.

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