



Implementation of Character Education at Madrasahs and Integrated Islamic Schools in Central Kalimantan

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Abstract: This study aims to describe the implementation of character education at the madrasahs and integrated Islamic schools, namely at: SDIT Al-Ghazali, MIN 1 Palangka Raya, SMP-IT Al-Ghazali, MTsN 1 Palangka Raya, SMA-IT Hasanka and MAN Kapuas. The principals, teachers, parents and students were the research informants. Data were collected through participant observation, in-depth interview, and documentary study. The triangulation was used to check the trustworthiness of the data. The results showed that the implementation of discipline was by giving rewards and punishments according to school rules; honesty by using the *Kantin Kejujuran* and some CCTV, while hard work by using school assignments, group study and student work. Supporting and inhibiting factors include teachers, parents, students and the school environment. This finding confirms that schools have their own ways in applying character education based on each of their vision, need and condition. Any future research can be more directed at implementing character in Islamic madrasahs/schools, families, and communities so that they are able to provide role models and scientific treasures in this issue, considering that character is very important, especially in this age of character crisis among students.

Abstrak: Studi ini bertujuan untuk mendeskripsikan implementasi pendidikan karakter di madrasah-madrasah dan sekolah-sekolah Islam Terpadu, yaitu di: di SDIT Al-Ghazali, MIN 1 Palangka Raya, SMP-IT Al-Ghazali, MTsN 1 Palangka Raya, SMA-IT Hasanka dan MAN Kapuas. Penelitian ini merupakan penelitian deskriptif dengan pendekatan kualitatif. Kepala sekolah, guru, orang tua, dan siswa menjadi informan pada penelitian ini. Data dikumpulkan melalui observasi berperan serta, wawancara mendalam, dan studi dokumentasi. Triangulasi digunakan untuk mengecek keabsahan data. Hasil penelitian menunjukkan bahwa implementasi karakter disiplin adalah dengan memberi ganjaran dan hukuman sesuai peraturan sekolah, kejujuran dengan *Kantin Kejujuran* dan CCTV, dan karakter suka bekerja keras ditanamkan melalui tugas-tugas sekolah, kelompok studi dan kerja siswa. Faktor-faktor pendukung dan penghambat meliputi guru, orang tua siswa, swa dan lingkungan belajar. Temuan ini menegaskan bahwa sekolah-sekolah yang diteliti memiliki caranya sendiri dalam mengimplementasikan pendidikan karakter dengan visi, kebutuhan dan kondisinya masing-masing. Penelitian-penelitian selanjutnya dapat lebih diarahkan pada implementasi karakter-karakter Islami di madrasah-madrasah /sekolah-sekolah, keluarga, dan masyarakat sehingga mampu memmberikan suri tauladan dan khazanah keilmuan dalam masalah ini, mengingat karakter sangat penting terutama di era yang krisis karakter di kalangan pelajar ini.

Keywords: Implementation of character education; honesty; hard work; discipline

INTRODUCTION

Education is a process of improving the personal quality of individuals to be excellence in many of these aspects. As Arthur W. Foshay said, education is not limited to insight, career, occupation, rank, position, but about all aspects of one's life experience. Thus, education really makes a person aware of his identity as a human being (Binugroho, et al. 2014). Character building is one of the most important aspects. Martin Luther King said, "We must remember that intelligence is not enough. Intelligence plus character—that is the goal of true education." Character education includes attitudes, actions, ways of thinking, motivation and skills of students in responding to any events around, as well as a commitment to contribute positively to the environment (Battistich, 2005). These are all basic provisions for everyone in living his or her social life. Therefore, education in this aspect is very urgent. Education, as Martin Buber said, is essential character education. An educator is not only tasked with teaching certain skills but also with making his students ready to utilize their full potential in facing the realities of life

However, the implementation of character education still faces many problems. Ningsih (2018) said, of these problems, there are two most fundamental ones, namely the material and pedagogical aspect (Wulandari, Wijayanti, and Saliman, 2019). The material aspects are related to what should be taught in character education, and the pedagogical to how the material is taught. The scope of character education is broad and normative, so that its implementation should be adjusted to its orientation and characteristics (Sutrisno, 2017). He also says, the implementation of character education in schools needs to involve both internal and external elements. The internal elements are such as the principal, school discipline, syllabus, a supportive curriculum, student discipline and integrity, teacher discipline, teacher professionalism, school infrastructure, vision and mission, employee

integrity, sanctions for any kinds of violations, and commitment of all the school community to applying character education (Saefulloh, et al. 2021). While the external elements are such as condition of the school environment, that of the society outside the school, the surrounding social culture, the family environment, and the role of social leaders around (Ningsih & Erdlanda, 2018). Related to family, parents are the most influential teachers for them (Engkizar et al., 2021).

The complexity of its implementation is compounded by the fact that social change is rapidly changing. As commonly understood, the world's citizens are now in the era of 4.0 Revolution, where humanity is faced with digitalization and globalization in all aspects of their lives through digital communication technology devices (Supiani et al., 2020). The 4.0 era's one of the main characteristics is the internet of things. Internet access can be obtained very easily and cheaply through laptops, computers and especially smartphones. This has a significant impact on people's lifestyles. Everything now becomes online, fast and practical (I et al., 2020).

This phenomenon also has an impact on shifting social norms especially among children and youths. Many studies have been conducted on the negative impacts of smartphone misuse on the social behaviour of children and adolescents (Muflih et al., 2017). The negative impact is even more so. The misuse of smart phones gives rise to social problems such as pornography, promiscuity and juvenile delinquency. On the one hand, these communication devices have now become the primary needs of society, but on the other hand, the negative effects are not easily avoided, especially for children and adolescents (A. Saefulloh et al., 2019).

The discourse on character education has long been introduced and the government policies related to this have long been enforced (Saefulloh et al., 2019). We also

closely observe how the process is carried out so that we can find things that support or hinder the process.

This research is done at several Islamic schools in Central Kalimantan. Here we describe how far character education is carried out in Islamic integrated schools (Sekolah Islam Terpadu) under the Ministry of Education and Culture and *madrasahs* which are under the Ministry of Religion. Since the *madrasah* are based on Islam, the integrated Islamic schools under the Ministry of Education and Culture are also based on Islam. The several schools chosen here are from elementary to senior high ones. The result is expected to contribute to increasing the intellectual treasures in the field of character education studies, especially related to its implementation both in *madrasahs* and integrated Islamic schools.

METHOD

This research takes a descriptive qualitative type (Anggraeni, 2013) The research was carried out for 3 months, from July to September 2020. It describes the implementation of character education in 3 *madrasahs* and 3 Integrated Islamic School, namely: Sekolah Dasar Islam Terpadu (SD-IT) Al-Ghazali, Palangka Raya), Madrasah Ibtidaiyah Negeri (MIN) 1 Palangka Raya, Sekolah Menengah Pertama Islam Terpadu (SMP-IT) Al-Ghazali, Palangka Raya, Madrasah Tsanawiyah Negeri 1 (MTsN) Palangka Raya, Sekolah Menengah Atas Islam Terpadu (SMA-IT) HASANKA, Palangka Raya, and Madrasah Aliyah Negeri (MAN) Kapuas. The schools selected represent the best schools in the province at their respective levels. Thus these schools can become models of character education for other schools in the area.

In collecting data, the authors went directly to the object of research and collected data through participant observation, and interviews with the principals and vice principals for curriculum, teachers, parents and some students, and also did documentary study.

Data analysis of this qualitative research, according to Miles and Huberman, was carried out interactively, continuously and completely, so that the data was saturated (Pawito, 2007: 101). There were three stages of data analysis, namely: data reduction, data display and conclusion drawing and verification (Sugiyono, 2016).

RESULTS AND DISCUSSION

Implementation in SDIT Al-Ghazali and MIN 1 Palangka Raya

SDIT Al-Ghazali applies a full day school learning model which, of course, has its own characteristics in implementing character education for its students. The principal said that character education is something that must exist in an educational institution, especially at the elementary level, because it makes students more religious, disciplined, and responsible. "SDIT Al-Ghazali emphasizes the values of religious character and discipline," said the principal.

Religious values are instilled through prayer activities when the students gather in the school field before class begins and they do Dhuha prayer. Then, students also read basmallah and yield some words of encouragement before starting learning in the class. They also regularly perform congregational prayers, and celebrate major Islamic holidays. While discipline values are instilled through examples from their teachers who always come to school on time. Likewise, the students are also used to going to school at 06:30 a.m. and they are greeted by their teachers in front of the school gate.\

Likewise, MIN 1 Palangka Raya City also has religious character education in the way such as discipline and love to read (Tanyid, 2014). The teachers and students have used to have discipline tradition. Every student must be present at school before 06:30 a.m. and the fence will be closed if they past that hour. Those who are late are allowed to enter class at 07.00 WIB after the religious activities inside are completed. The implementation of other discipline values is such as giving deadlines for completing assignments or homework, which will

always be controlled by the teacher through the parents; and if there are difficulties in doing homework, students can ask the teacher. This is done, so that parents also play an active role in instilling the values of character education that have been obtained in the school.

In addition, students are also encouraged to participate in competitions at the local and national level, so that they are accustomed to competition and hard work. As their achievement, for example, they have won the Mathematics Olympiad in Sumatra and the Science Olympiad in Yogyakarta.

Students' habits in elementary school will have a long impact, because in that phase children do modelling or imitation. Positive habits and examples need to be instilled so that they will be impressed and accustomed to doing something positive (Surawan, 2020). In addition, elementary school students are at their concrete operational stage which are characterized by their ability to control their perceptions and be involved directly in doing something (Syabrina, 2021). The example by the teacher shown directly to students can become a model in everyday life that students can imitate. Here the teacher is required to be creative in making various direct examples inside and outside the classroom.

Implementation at SMPIT Al-Ghazali and MTsN 2 Palangka Raya

At SMPIT Al-Ghazali the implementation of character education involves several components as follow:

- a. Character building integrated with learning of all subjects. Various things related to character (values, norms, faith and piety, etc.) are designed and applied in related subjects such as religion, civics, social sciences, physical sciences, sports and others. This begins with the introduction of values cognitively, appreciation effectively, finally the real practice of values by students in everyday life (interview with the Curriculum Section of SMPIT Al-Ghazali, Monday, April 27, 2020 at

10:00 a.m.). Zuchdi, et.al., (2011) reveals that teachers need to plan an integrated learning process.

- b. Character building integrated with school management. Various matters related to character (values, norms, faith and piety, etc.) are implemented in school management activities, such as student academic services, school regulations/rules, human resources, facilities and infrastructure, finance, libraries, learning, assessment, and information, as well as other management. In addition to students' interaction in the class, characters need also to be integrated with management in schools (Zuchdi, et al, 2011).
- c. Character building integrated with student development activities. Some student development activities that contain character building include sports activities (foot-ball, volley-ball, badminton, table tennis, and others); religion (reading and writing the Qur'an, hadith studies, worship, etc.), cultural arts (dancing, singing, painting, and theater), scouting, Basic Student Leadership Training, Youth Red Cross (PMR), Exhibitions and Workshops. Health, and so on.

Meanwhile, the implementation of character education at MTsN 1 Palangka Raya is carried out in several ways, including:

- a. School collaboration with the environment. The creation of a conducive atmosphere also begins with good cooperation between the school and the surrounding environment. A safe, orderly and comfortable school climate, intensive collaboration with parents and the surrounding environment, make the teaching and learning process enjoyable. Thus, the implementation of the education program will run effectively (Interview with Mrs. K of the MTsN 1 curriculum in Palangka

Raya on Monday, August 10, 2020 at 09:30 a.m.).

- b. Spontaneous activities are activities carried out spontaneously at that time. This activity is usually carried out when the teacher or education staff finds out that a student did no good, which must be corrected at that time. (Interview with Ms. R, Head of Madrasah MTsN 1 Palangka Raya, on Monday, August 10, 2020 at 09:30 a.m.). Spontaneous activities give creativity and a deep impression to the students. If this is connected with the students' good habits, they will easily remember it (Saefulloh, Karliani, 2021).

Implementation at SMAIT Hasanka and MAN Kapuas

As an Islamic-based school, SMA-IT Hasanka is committed to inculcating moral values. As stated by the principal, the learning process is oriented not only to the transfer of general knowledge but also to the cultivation of religious knowledge for their future life in the hereafter. The following is the implementation of character education at SMA-IT Hasanka:

Discipline

Discipline is a character value that every student must have. This value is fundamentally instilled through attendance activities in the morning. Students are required to attend school at 06:30 a.m., while the teachers who are on duty must have arrived earlier at 06:00 a.m. As soon as the students arrived, they were immediately directed to their respective classes just to put their bags, and then they went straight to the mosque to perform the *Dhuha* prayer in congregation and read al-Quran.

At the high school ages, discipline becomes important because it is their initial capital for development. If it is used in their daily life, it will make them directed and have positive thinking. Learning is a change in behavior or appearance by about activities (Surawan, 2020). Discipline can be seen from several indicators, such as: 1) the presence of teachers and students in the class

at regular intervals according to the class schedule. 2) The school always gives rewards for those who excel and punishment for those who violate, in order to discipline school residents, especially teachers and administration staffs as the role models for students. 3) All school members are required to or are accustomed to complying with the rules of the school. The rules of course have been agreed all together and have been socialized in the first days the students come to the school.

Honesty

Honesty is a commendable trait that must be instilled as early as possible. At the age of the teenagers, honesty that has been embedded in the previous education level needs to be taught continuously. Moments for inculcating the value of honesty include at everyday lunchtime. The students bring their own utensils such as plates and spoons, and place them in the classroom's cupboard. They use their own utensils when eating, and do not take or borrow their friends' eating utensils. After eating, they are also required to wash their own. In this case, the school assigns the student council administrator to supervise if there are students try to ask their friends to wash their eating utensils.

Hard Work

Hard work is an important positive character for students to have. This character is instilled in line with the instilling of discipline in students. The routine of going to school from 06:30 a.m. and followed by a series of activities are also to train students' hard work mentality. They must always prepare everything and finish it on time so as not to be late for school. In addition, to instill hard work, students are also required to take part in one or several extracurricular activities offered. This extracurricular activity is specifically held every Saturday. They choose it according to their respective interests and talents.

Meanwhile, the implementation at MAN Kapuas focuses more on such characters as follows:

Discipline

The character of discipline is implanted in several forms. In the morning, students are required to be present at school no later than 06:30 a.m. After attending school and starting learning in the classroom, they immediately take part in scheduled religious activities. From Tuesday to Friday they do *taddarus* al-Quran together. They also perform the *Dhuha* prayer in congregation in the *mushalla* and the hall. Meanwhile, on Saturdays they attend religious recitations/lectures delivered by the religious preacher who was specially brought in. Zuchdi (2011) also reveals that discipline will give students a sense of responsibility.

In addition, students are also educated to be disciplined in terms of maintaining cleanliness and tidiness of the environment. Every day they are required to bring their own drinking bottles and plates for lunch. The water bottles are placed on their table in the class so that the teacher can rebuke if there are some who do not bring their own bottle. If student does not bring his or her own drinking bottle, he or she is not allowed to buy a plastic bottled drinking water. He or she is allowed to buy water in the canteen with a glass container provided by the canteen owner. The principal said this is not only to reduce plastic waste, but also to foster discipline in terms of cleanliness.

Honesty

In instilling honesty, the school, among others, tests it in the form of giving students the confidence to manage some funds for student activities. Through OSIM (Intra Madrasah Student Organization) the school provides activity funds for them to manage efficiently and transparently. In practice, after every activity a complete financial report along with the receipts is always made. Here it assesses and instills honesty in students.

Honesty education is also implemented in the school canteen. Students usually take the things they buy and then pay for it to the canteen owner/keeper. So far, there has never been any report or complaint from the canteen owner regarding the dishonesty of students in their transactions. Regarding

honesty, an information room for students who have lost or found items is also provided. Every time a student finds money or goods, he or she reports it to the teacher and then the teacher will inform to all the students.

Hard Work

In instilling the character of hard work, the school organizes major activities that are handed over to students, such as farewell events, commemoration of the Prophet's Birthday, *Isra Mi'raj*, *Hijriyah* New Year and others. Student organizations form committees to prepare and carry out the events. This is among of the school's efforts to instill hard work to the students. On the one hand, they still have to study in class and do the assignments. On the other hand, they must be able to focus and maximize their preparation for the event from the stage, costumes to performances. Maemonah (2015) states that hard work and high spirits need to be accustomed so that students do not complain easily and become strong personalities.

CONCLUSION

Character education in SDIT Al-Ghazali, MIN 1 Palangka Raya, SMPIT Al-Ghazali, MTsN 1 Palangka Raya, Hasanka High School and MAN Kapuas are implemented in 3 activities, namely: *Integrating all subjects*, namely the development of cultural educational values and national character, integrated into each subject of each subject. These values are included in the syllabus and lesson plans, and applied into daily activities. *Applying exemplary*, this is in the form of daily behavior that is not programmed, because it is done without recognizing the limitations of space and time. These are the examples of the behavior and attitude of teachers, education staff and students in which through good actions they are expected to be role models for other students, for example, for the value of discipline, honesty and hard work. *Routine habituation* is one of the character education activities that is integrated with daily activities at school, such as flag ceremony,

honesty canteen, prayer together, orderliness, Friday cleaning services, and handshake every morning as well as group assignments.

The implementation of character education is a shared responsibility between teachers, schools, and even education researchers. Any future research can be more directed at implementing character in Islamic madrasahs/schools, families, and communities so that they are able to provide role models and scientific treasures in this issue, considering that character is very important, especially in this age of character crisis among students.

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