



## Model Analysis of Religious Character Education in State-owned Islamic School



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### ABSTRACT

The phenomenon of increased juvenile delinquency and decreased character quality of students were the reason for strengthening the function of education as character building, it used as the basis urgent demand for the implementation of the Character Building Strengthening program through the implementation of the main values (religious, nationalist, independent, mutual cooperation and integration), and in this study, the most fundamental value was the value of religious character. Therefore, as an effort to build a superior generation of national civilization in intellectual terms, spiritual, emotional balance with human nature, it was necessary to have religious character education for students with the achievements of Moral Knowing, Moral Feeling, and Moral Doing. This study aims to analyze the model of religious character education in MAN 1 Lebong, a State-owned Aliyah Madrasah or Islamic school. This study used qualitative methods, conducted in the 2019/2020 Academic Year. It has done by describing what programs, how to implemented, and how were the model of religious character education in MAN 1 Lebong. Sources of data were the head master of Madrasah, Teachers (who get additional assignments as Deputy Heads, Subject Teachers, and Counseling Guidance Teachers) and students. Data collection used observation, interviews, and documentation. Data analysis methods consist of data reduction, data presentation, conclusion, and verification. The results showed that the religious character education model in MAN 1 Lebong had not been effective, most students were at the stages of moral knowing, and moral feeling, but the achievement of moral doing was not fully implemented by students.

**Keywords:** Religious character education, Islamic school, model analysis.

### INTRODUCTION

In line with the objectives of National Education contained in Indonesian Constitution Number 20 of 2003 concerning National Education System Article 3 which says:

*"National education functions to develop capabilities and shape the nation's character and civilization with dignity in the context of educating the life of the nation, aiming at developing the potential of learners to become human beings who believe in and fear God Almighty, have noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible".*

The function of education in shaping the dignified character and civilization of the nation as outlined in the National Education System Law must receive serious attention from all education providers, especially in madrassas as formal religious-based educational institutions.

One of the problems that has come under the spotlight and makes people concerned today is the emergence of various forms of negative behaviour among our students. fights between students (brawls), drug/drinking, free sex, speeding or driving without a driver's license, stealing and making

videos that insult the teacher are examples of the negative behavior of the younger generation, cases of harassment (bullying) also often happens, here are some cases of violence in the world of education in the country which summarized by Okezone: <https://nasional.okezone.com/read/2019/02/12/337/2016872/6-kasus-kekerasan-dan-bullying-di-sekolah-awal-2019-nomor-2-berakhir-tragis> (accessed on March 11, 2019).

The increased phenomenon of juvenile delinquency and deterioration quality of learners' character are strengthening of the function of education as a character-shaper re-emerges and becomes an urgent and inevitable demand, and through the National Program for Strengthening Character Education (PPK). The educational institutions become a strategic tool for the formation of the nation's character because it has structures, systems and tools spread throughout Indonesia from the regions to the center. The formation of this nation's character must be done systematically through the Strengthening of Character Education Program which is integrated with the entire education system, school culture and in collaboration with the community to instill the values of forming effective national character (Noddings, 2002; Berkowitz and Bier, 2004).

Wiyono (2013) in his Scientific Journal entitled "*Character Education in the Frame of Learning in Schools*" said that character education is interpreted as education that develops the cultural values and national character of students, so that, they have values and characters as their characters, applying these values in their life, as members of the community, and citizens who are religious, nationalist, productive and creative. Noble values which are the most important character of the nation are Religious, which is addressing life in the form of pleasure and suffering or distress, which is believed to be the letter desired by God Almighty.

Madrasas face the same challenges as other public schools in the formation of religious character for students. As a formal educational institution that is loaded with Islamic religious content, madrasas have a greater chance of integrating character values in all educational activities. Then, as an educational institution at the level of secondary education informal education in Indonesia, which is equivalent to High Schools (SMA), its management is carried out by the Ministry of Religion of the Republic of Indonesia, taken within three years, starting from class X to class XII. In the second year (class XI), like high school students, MA students choose one of the four majors, namely Natural Sciences, Social Sciences, Islamic Religious Sciences, and Language. At the end of the third year (class XII), students are required to take the National Examination (UN) which affects student graduation. Madrasa aliyah graduates can continue their education to general tertiary institutions and Islamic religious tertiary institutions. Madrasa aliyah has the same curriculum as the high school curriculum, except that, in Aliyah Madrasa there is a higher portion of the content of Islamic religious education, namely Fiqh, creed, morals, the Quran, Hadith, Arabic, and Islamic Cultural History.

In order to analyze the model of religious character education, it is necessary to conduct relevant research to provide sufficient information and references for researchers by selecting MAN 1 Lebong as the object of research. The reasons are: *First*, the madrasa is an educational institution characterized by Islam by promoting education with dignity. *Secondly*, MAN 1 Lebong is located in Bingin Kuning Subdistrict, one of the sub-districts in Lebong Regency in the southern region with is 27 KM from the central government of Lebong Regency. Then, there are Two Private Madrasah Tsanawiyah (MTs) nearby, namely MTs Islamiyah and MTs Al- Hadi that have homogeneity or similarity in social and psychological characteristics, language, beliefs, customs, and behavior that is more visible in the communities around Bingin Kuning District which are predominantly Muslim, with Rejang tribes, and parents of students's job are Farmer.

However, based on the results of research observations, the level of student discipline was not optimal, because it showed that some students were late, rarely attend the school, and lazy to carried out the routine religious activities that implemented by the Madrasa.

Based on the background of the problems above it can be seen that the implementation of Religious Character Education has not been carried out effectively, so that researchers are interested in carrying

out researchers regarding the "Analysis of the Model of Religious Character Education in MAN 1 Lebong".

#### **Problem Formulation:**

##### **- General Problem Formulation**

How is the analysis of the model of religious character education in Madrasah Aliyah Negeri 1 Lebong?

##### **- Special Problem Formulation**

- a. What are the religious character education program activities that are applied to MAN 1 Lebong?
- b. How is the implementation of religious character education in MAN 1 Lebong?
- c. What is the model of religious character education in MAN 1 Lebong?

#### **Research Objective**

##### **- General Objective**

The general objective of this study was to analyze the model of religious character education in MAN 1 Lebong

##### **- Special Objective**

- a. Describe the program of religious character education activities that are applied to MAN 1 Lebong
- b. Describe the implementation of religious character education at MAN 1 Lebong
- c. Describe the model of religious character education in MAN 1 Lebong

#### **Literature Review**

##### **Religious Character Education Model**

According to the definition of Kesuma, Triatna, and Permana (2011) character education in the scope of the school as "Learning that leads to the strengthening and development of children's behavior as a whole based on a certain value referred to by the school." this definition means:

*First;* character education is integrated education with learning that occurs in all subjects;

*Second;* character education is directed at strengthening and developing the child's behavior as a whole, assuming the child is a human organism that has the potential to be strengthened and developed; and

*Third;* reinforcement and behavioral development are based on the values referred to by schools (institutions).

One of the most important values in Strengthening Character Education is Religious Character Education, religious character values reflect faith in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs that are embraced, respecting religious differences, upholding tolerant attitudes towards the implementation of religious worship and other beliefs living in harmony and peace with followers of other religions (Althof and Berkowitz, 2006).

Strengthening the education of religious character is the foundation for students become people who can control themselves over negative things. Azzet (2011) states that the thing that should be developed in students is the awakening of students' thoughts, words, and actions that are pursued based on divine values or sourced from their religious teachings, therefore, it is expected that students truly understand and practice the teachings in daily life.

According to Lickona in Samani (2011), in the context of students' religious character education, there are stages of achievement in which students are expected to be able to master the knowledge in understanding the differences of good and bad moral values (Moral Knowing), strengthening aspects of students' emotion, instilling love and sense of need for noble moral values to become human characters (Moral Feeling / Loving) and students are able to practice it in everyday life consciously (Moral Doing / Action).

According to Fitri (2012), character education strategies can be carried out in 4 ways, namely: 1) Integration in subjects. The implementation of character education is integrated with the preparation of syllabi and indicators that refer to the competency standards and basic competencies contained in the curriculum to be implemented through learning programs. 2) Integration through thematic learning. Thematic learning is an approach in learning that intentionally links or combines several basic competencies and indicators from several subjects to be packaged in a single unit. 3) Integration through habituation of daily routine activities. 4) Integration through extracurricular activities

## **RESEARCH METHODS**

This study used a qualitative method that focused on the analysis of religious character education models in MAN 1 Lebong. Bogdan and Taylor in Moleong (2000) explains that qualitative research methodology is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. In qualitative research, a researcher talks directly and observes several people, and interacts for several months to study the setting, habits, behavior and physical and mental characteristics of the person being studied.

Research on the Analysis of the Religious Character Education Model in MAN 1 Lebong was relevant used qualitative research because it fulfills the characteristics of qualitative research, especially in terms of in-depth data disclosure through interviews, observation and document review of what informants do, how they conduct activities, for what the activities carried out and why they carry out religious values in actual reality. So, the reasons for choosing this method were: 1) this method was appropriate to the type of research conducted, 2) this research required researchers for directly went to the field in obtaining data, 3) with this method, the researcher can uncover and analyze all phenomena and conditions as well as data obtained is described as is.

## **RESULTS AND DISCUSSION**

### **Religious Character Education Program, which was held at MAN 1 Lebong**

Religious character education programs carried out at MAN 1 Lebong namely learning in the Classroom, School Orientation Period (MOS), Religious Lectures on Commemoration of Islamic Holidays (PHBI), Keputrian Studies, Muhadaroh, Dhuha Prayers, Dzuhur and Ashar in a congregation, Friday Prayers' at and Safari Friday, Bina Iman and Taqwa Night (MABIT), Sacrifice, Ramadan Safari, Islamic Song Screening at Rest, Islamic Dress, prayer reading at the start and end of lessons, clean self and environment. The program was adopted from the nine values of obediently, honesty, sincerity, politeness, helpless, equality, cleanliness, competitiveness and leadership that originated from the Qur'an and Hadits, Tradition from generation to generation and from the government both The Ministry of Education and Culture and the Ministry of Religion, and the whole program is arranged systematically by all madrassas at the beginning of each Academic Year.

### **The implementation of the Religious Character Education Program that was carried out at MAN 1 Lebong**

In general, the implementation of religious character education can be classified in the matrix as shown in Table 1. The religious character education implemented in MAN 1 Lebong starts from the planning concept stage with the broad authority of the madrasah head to carry out his function as an education manager at the school level to the maximum. Furthermore, the authority possessed by the school principal to regulate, manage, integrate, empower, and develop educational resources and specifically the learning resources owned. Finally, it will rise new creativities that can be used as a venue for healthy competition and make diversity of excellence based on local wisdom, namely the potential and achievements of each school can be facilitated to make a particular character.

The results of the meeting that discussed the planning of character values that will be applied in schools, it can be concluded that, this meeting will create a sense of shared responsibility to shape the

character of students. Both of the school residents, in this case, the headmaster of Madrasas, teachers and staff and parents of students were involved in developing the values of religious character for students.

Table 1. Methods for the Implementation of Religious Character Education

No	Implementation	Religious Character Education Program
1	Through Theoretical Understanding	<ol style="list-style-type: none"> <li>1. Student Orientation Period</li> <li>2. Teaching and Learning Activities</li> <li>3. Religious Lecture</li> <li>4. Women Study</li> </ol>
2	Through the Implementation / Practice of Worship in Madrasah	<ol style="list-style-type: none"> <li>1. Dzuhur and Asr Prayers</li> <li>2. Dhuha Prayer and Muhadaroh</li> <li>3. Friday prayer and Safari Friday</li> <li>4. The night of Faith and Taqwa</li> <li>5. Qurban</li> <li>6. Safari Ramadhan</li> </ol>
3	Through the Application of Attitudes and Behavior	<ol style="list-style-type: none"> <li>1. Recitation of Prayer when starting a lesson and End of Lessons</li> <li>2. Playing Islamic Songs at Break Time</li> <li>3. Islamic Dress Culture for Students</li> <li>4. Culture of smile, greetings, shake hands</li> <li>5. Culture of Maintaining Personal Hygiene and the Environment</li> </ol>

### Model of Religious Character Education Implemented at MAN 1 Lebong

Based on the results of the study, the religious character education program implemented in the Lebong 1 MAN is integrated with three aspects, namely Intracurricular, Extracurricular and Habitual activities.

#### a. Integrated with Intracurricular Activities

The 2013 curriculum aims to change the attitudes of students to be more polite through the values of character education contained therein. It means that, if you have a commendable attitude and mentality then students will be able to absorb knowledge well and certainly become a generation of character.

The process of integrating religious character values is part of curriculum development that is detailed in the RPP by each teacher and delivered to students during teaching and learning activities in class.

#### b. Integrated with religious extracurricular activities

Extracurricular activities are activities that support intracurricular activities carried out outside class hours. The existence of extracurricular activities in schools is very important to foster and develop students' talents and interests. Likewise, religious extracurricular is also necessary in schools for religious character education for students.

The extracurricular activities referred to religious activities carried out by the Islamic Spiritual Section under the auspices of the Islamic Spiritual Teachers (Rohis), namely through activities such as:

- 1) Student Orientation Activity Activities when they become Prospective students at MAN 1 Lebong
- 2) Religious Activities during Commemoration of Islamic Holidays (PHBI)

- 3) Keputrian Study activities are carried out every Friday, when male students carry out Friday Prayers in congregation or Safari Friday
- 4) Friday Prayer and Safari Friday Programs
- 5) The Bina Iman and Taqwa (MABIT) Evening Program which is held once a month
- 6) Implementation of Qurban during Eid al-Adha
- 7) Ramadhan Safari Activities

### **c. Integrated with Habituation Activities**

Religious character education for students can be done by familiarizing certain positive behaviors in everyday life. Habituation is a process of forming attitudes and behaviors that are relatively sedentary and automatic through a repetitive learning process, both carried out together or individually. It will also produce a competency. Character development through habituation can be done on a scheduled or unscheduled basis both inside and outside the classroom.

The habits that are applied at MAN 1 Lebong in the context of religious character education for students are:

- 1) Prayer practices every time you start a lesson and end a lesson.
- 2) Prayers in the midday and Asr prayer
- 3) Dhuha Sunnah Prayer Program in congregation followed by Muhadaroh (Islamic Lecture Exercise)
- 4) Playing Islamic Songs during Break Hours
- 5) Islamic Dress Culture for Students
- 6) 3S culture, smile, greet, shake hands
- 7) Culture of Maintaining Personal Hygiene and the Environment.

As a form of control over the implementation of religious character education, rules and regulations are applied to students so that the program runs effectively, it is the Duties and Functions of Deputy Heads of Student Affairs in coordination with the Homeroom Teacher, Picket Teachers and Counseling Guidance Teachers

The rules and regulations applied in MAN 1 Lebong have been formulated jointly, the students who violate the provisions contained in the school regulations will be given sanctions such as Reprimands, calls their parents, Suspensions and the heaviest violations issued from schools.

Based on the results from the analysis of religious character education models in MAN 1 Lebong which were still not effective, as seen from the results of research through interviews, observations and documentation. The analysis of the religious character education models at MAN 1 Lebong still encountered several obstacles that resulted in the implementation of education in MAN 1 Lebong yet fully effective. So, there needs to improved through various efforts and solutions both theoretically or practically models implemented by other schools/madrasas following the characteristics and support of available resources.

From the results of the study, in general, the constraints and weaknesses in their implementation require a solution in the form of:

- 1) Intracurricular Activities:
  - Some teachers who have not been competent in integrating character education into their lesson plans
  - Some teachers have not been able to internalize general subjects into religious values
  - There are some teachers in making lesson plans that are still Copy Paste
  - Learning is theoretical, not yet leading to character strengthening
- 2) extracurricular activities:
  - There are still some students who are lazy to join extracurricular activities.
  - The aspect of religious values has not been implemented thoroughly by the supervisor teacher
  - The activities carried out are less innovative, teacher should be creative in designing the materials/activities that interest students

### 3) Habituation Activities:

- Monitoring from certain picket teachers only limited to reprimands and sometimes not directly coordinating with the homeroom teacher and student coaches for the point of violation
- Application of Punishment has not been maximized
- Integration of religious values has not been maximized, it seems only as an ordinary routine.

The religious character education model is a long, integrative and holistic process series and involves the participation not only from the madrasa education unit but also from active involvement of parents as responsible for children's education in the family environment, so that the religious character education model can run more effectively.

Theoretically, the model of religious character education can refer to the principles of implementing Education Character Strengthening in the design of educational activities as outlined in the PPK module of the Ministry of Education and Culture of the Republic of Indonesia which encompasses the Principles of Universal Moral Values, holistic, integrated, participatory, Local wisdom, XXI Century skills, Fair and Inclusive, In line with Student Development, as well as measurable.

## CONCLUSIONS

- a. Religious character education program carried out at MAN 1 Lebong through learning in the classroom, School Orientation Period (MOS), Religious Lectures on Commemoration of Islamic Holidays (PHBI), Keputrian Studies, Muhadaroh, Dhuha Prayers, Dhuha and Asr in a congregation, Friday Prayers and Safari Fridays, Bina Iman and Taqwa (God-fearing) Night, Sacrifice, Ramadan Safari, Islamic Song Screening at Rest, Islamic Dress, Smile Culture, Sapa, Greetings, 3S), Maintain personal and environmental cleanliness, recitation of Du'a when starting and ending a lesson in class. Overall, it contains nine values of religious character that derived from the Qur'an and Hadith, Tradition from generation to generation and from the Government both the Ministry of Education and Culture and the Ministry of Religion in the form of God fearing, Honesty, Sincerity, Politeness, helping other, Equality, Cleanliness, Competitiveness and Leadership and the whole program is systematically prepared by all madrasahs at the beginning of each Academic Year.
- b. The implementation of religious character education activities in MAN 1 Lebong is carried out through the provision of theoretical understanding, practice of worship as well as the inculcation of attitudes and behaviors that reflect religious values, involving all madrasa residents, starting from the Madrasah Head, Council of Teachers, both assigned to the task additional as Deputy Head, as well as Subject Teachers, Teacher Guidance, Counseling Guidance, and Application of Discipline through rules and regulations for students.
- c. Religious character education in MAN 1 Lebong used an integrated model into the activities of intracurricular, extracurricular, and habituation but there are still weaknesses regarding the output to be achieved namely Moral knowing, moral feeling, and moral doing.

Based on the results of this study, some suggestions that researchers can put forward are as follows:

- a. The Head / Principal of MAN 1 Lebong is able to carry out religious character education with more effective achievements through Empowering all resources that support, coordinate and involve the whole community in work units to support all activities in instilling the values of religious character of students (Extended into the community). For Teacher MAN 1 Lebong, it is expected to be able to integrate all values into the curriculum and the whole set of learning processes (Embedded) and be able to display topics that are quite essential (Engaged) and innovative in the development of models of religious character education through extracurricular activities and maturation.
- b. All personnel of MAN 1 Lebong as an example of a model for other schools in the implementation of religious character education for students, because MAN 1 Lebong is one

of the Schools that organizes Islamic-based education under the auspices of the Ministry of Religion.

- c. For other researchers, in order to conduct a more in-depth and comprehensive study of the model of religious character education in high school and equivalent, so that they are able to develop models to be more perfect or can find new models that are more effective and innovative.

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