CHARACTER EDUCATION THROUGH ISLAMIC RELIGIOUS EDUCATION LEARNING

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Abstract, Character is a trait owned by someone in the behavior, moral, or character that can distinguish between one person and others and can be a characteristic to recognize someone. Education character is an effort carried out by someone with the aim to educate in building the character of one's personality so that it becomes an individual that is beneficial to oneself and the environment. The goal is education character to develop a set of values that shape a student to be a good and pious human being, think well 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 education among students through Islamic religious education.

Keywords: Implementation of Education Character, Through Learning, Islamic Religious Education

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A. INTRODUCTION

In the law of national education system no. This national education aims to develop the potential of learners to make God-fearing, virtuous, healthy, believing, very creative or self-reliant people, and to be democratic citizens. From the description of the law of the school district, it is one of the focus of national education goals on character building.

Talking about characters is a very important and important thing. Character is a soul or character in which it distinguishes between humans and animals. Characters who are strong and good both individually and socially are those who are morally, morally, morally. Seeing how important it is to us to be in character, the institution has the responsibility to instil in it the learning process.

To instil the first character in the learner a much-needed process of education, in this case, known as character education, character education is defined as a deliberate effort throughout the life of every school life to aid the development of the highest possible character or soul.[4] That is why the Indonesian government through the ministry of national education has already applied the application of psychiatric education or behaviour to all levels of education from early childhood to college.

Religious education is very important to be taught in the school district can realize a very good character in them. But the fact that religious education efforts were made by educational institutions or other institutions of higher learning before directing and concentrating attention on the efforts of good character internalization, good moral education through Islamic religious education and moral education was not enough to legitimize the value of religion good morals, moral education or religious education which in other words can be said with character education still emphasize on the clear and the less or the affective and the physical motor aspects, it is natural that education develops these three aspects so that the word affective and optimal.

There is some data, including from the child protection commission as quoted by Wibowo, says that 32% of teens ages 14 to 19 in major cities in Indonesia are sex, Jakarta, Surabaya, and sexuality.[5] And another survey found that one in 4 Indonesian teenagers had premarital sex evidence that 62% of missing teenagers were still on the bench and 21.2% of them had committed an abortion.[6]

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[4] Zubaedi, Character education design: conception and its application in education, (jakarta: kencana, cet.2, 2012), p. 14.

[5] Agus Wibowo, character education: a strategy to build the character of a civilized nation, (Yogyakarta student, 2012), p.9.

[6] *Ibid.*

Thanks to a survey of cohort and citing Farid solution, 510 respondents who were smu students in the field revealed that 15% of teenagers confessed to having sex before marriage.[7] In other cases, according to data from the national narcotics body up to 2013 alone, the total number of drug users in Indonesia reached 3.2 million people. Of these, 32% of its users are students and students. Interestingly, we look at reality. Any parent, it would be sad to even cry if they saw their heart perform the above action.

The problems that are seen in the violent behaviour of younger children, they see us disrespecting parents, teachers, and other authority figures, increased violence, widespread dishonesty, and more prevalent lies. This is a very worrying event and the public has to be careful.

The decline in morale or decadence and the disrespectful behaviour of the students as mentioned above are common symptoms everywhere, including in Indonesia. When we ask parents in Indonesia it feels like they have the same anxiety and anxiety after observing the phenomenon of character or moral decline in children and adolescents.

According to Zubeida, this condition of moral decline signifies that all the religious and moral students he has acquired in school do not affect school changes or Indonesian human behaviour. Even so, there are so many people in Indonesia who don't. Consistent, something else is said, and something else.[8] Many people think that such a condition is thought to be the beginning of what they have produced in the education world. Morals occur because a learning process tends to teach moral and ethical education as text and fewer prepare students to cope and face a contradictory life. Real education contributes to this situation.

Zubeida explained that the context of formal education in schools can be one of the reasons why education in Indonesia is less focused on intellectual and congressional development, while the soft skills or non-academic aspects of the character education are not yet fully understood but are very likely ignored.[9] At present, there is a tendency that an academic degree is still a major goal of educational outcomes, such as a national exam, so the character education process is still difficult to implement.

Discussing a problem above is very important to implement character education in a school. whereas the implementation of character education in schools can be one of the ways to integrate the value of a character into learning. Integrating the value of a character is possible through the study of Islamic religious education and how it is implemented.

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[7] National Farid, education of the nation's children: a chaotic portrait of the education world and the idea of future education, (bandung: citapustaka media, 2009), p. 14

[8] Zubaedi, Design, p.2

[9] Ibid,2-3.

B. The concept of character education

Islamic education has characteristics that are unique in the middle of any other education, be it traditional or modern, some of which are related to its underlying philosophy, some are its content and some are its methodology and others with its process.

There are three that form the fundamental characteristic of the philosophy of Islamic education. It is the first of the Islamic concepts of nature, human beings, and life, a purposeful creation, and a comprehensive unity of solid balance.

C. Research Methods

This research method is a study that discusses, finds and digs into information about the implementation of the AL Washliyah junior high school. The nature of the research approach undertaken in this research belongs to a descriptive approach. And while the method used is qualitative. According to Bogdan and Taylor as dictated by Lexy J. Moleong defines qualitative methods as a research procedure that produces descriptive data of written and oral words of observable persons and behaviours.[10]

This qualitative research is a study aimed at defining and analysing phenomena, events and social activities, attitudes, beliefs, perceptions, thoughts of people as a group and individually. Therefore a discrete approach is used to describe and describe and explore and explain the implementation of character education in Al Washliyah junior high school. To clarify some of these questions, an observation is made of what is said and seen in the research information.

Given that this qualitative method is very suitable for use in this study as it is consistent with the characteristics of a research study:

1. Scientific background

2. Man as a tool or instrument

3. Qualitative methods

4. Inductive data analysis

5. Basic theory

6. Descriptive

7. Have a defined or focused boundary

8. More important to the process than results

9. There is a specialty for the validity of a data

10. The design is temporary

11. The results of the research are formulated by mutual agreement.

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[10] Lexy J.Moleong, qualitative research methodology, (Bandung: PT.Remaja Rosdakarya, Ed, cet, 2010), p.4

D. DISCUSSION

1. Understanding a character and learning Character

Etymologically, the word is from the English word character and comes from the Greek language Greek. It can also be translated into engraving, drawing, engraving or scratching. And in the Indonesian dictionary are the words of a translated character as a trait of a soul, and a very noble character, attitude or character that distinguishes one from another and character. Characters can also mean a letter, a number, space, a special symbol that can be displayed on a projector or a screen with a keyboard.[11]

Characters are characters who have a personality, behaviour or behaviour, personality, temperament, or character. In this sense, it means that the character is identical in personality or character. Personality is a characteristic or character and a characteristic or norm of the inner self that springs from accepted forms of the environment, such as childhood and childhood.

The word Ratna representing the character is derived from the Greek language, harassing, which is interpreted as an engraver until a pattern is formed. To educate to have children to have a character is very much needed in the process of engraving, parenting, and education that is very vibrant or appropriate. Characters are things that other people can see or mark by behaviour and a word, and something else. The Arabic language of a character is very similar to that of a very noble character which is a habit or a habit of doing something very good.[12]

Fuad Hasan's most outspoken character is a blend of habits, sentiments, and a craze that makes one relatively stable and highly anticipated. Meanwhile, as quoted by Hanna Djumhana Bastamam submitted that character is the relatively permanent form in which human energy is canalized in the process of assimilation and socialization.

Syafaruddin et.al says that character is a very good quality of character in the sense that one knows and appreciates the good, wants the good and shows a good as a manifestation of the human consciousness of the values of truth and goodness in a good life.

In line with the above opinion of the Ministry of Religion of the Republic of Indonesia in 2010 (2010) as it is widely cited that the character can be interpreted as a totality and a personal trait that is deeply embedded in the human being, in particular, these characteristics distinguish between the individual and the other individuals. While the Wahab Fuad is quoted by Hamid and the Saebani, the term character is the same as the moral term in an Islamic view.

And based on the above statement, the approach of the research being carried out is the descriptive approach. The selection is based on the fact that qualitative research has a natural flow

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[11] Hery Noer Aly, Character of Islamic Education, (Jakarta: Friska Agung Insani, 2002), p.55.
[12] The Compiler Team of the Language Center Dictionary, Big Indonesian Dictionary, (jakarta: library, cet.1,2008), p.182.

as a data source, while research serves as a key instrument. Qualitative research is very likely to analyse data inductively and its meaning is a major concern in a qualitative method.

2. **b. 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 national character that is with Pancasila, including a. Developing the potential of the learner to be a good and pious human being, think well and behave well: b. Building a nation characterized by Pancasila: c. Build a potential of every citizen to have within them the nature of self-confidence, as well as being proud of the nation and a country and seeking goodness to humans.

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 term 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.

Syafaruddin quotes that the character has a purpose:

a. Form a human in moral 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

3. **Stages of Character Development**

The formation or development of a character is believed to be very necessary and the most or very important thing to do is at school to become a foundation in the organization of character education in schools. Zainal and Sujak explained that a goal of character education is basically to encourage the birth of children who are authoritative and good will encourage students to grow very capacity and commitment to do various 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.[13]

4. **The principles of character education**

The Ministry of National Education 2010 outlines a number of principles used in the development of character education, namely:

a.Sustainable It is very meaningful that a process of developing a character's values is a very long process, starting from the beginning of the student's entry to completion of an education starting

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[13] Ministry, Guide, p. 7

with RA / TK and elementary level and junior high school / MTS level and continued with high school level / MA or SMK and others and up to universities is to strengthen the character and deepen the character that has been obtained.[14]

b.Through all subjects, self-development, and a community education unit culture that the process of developing a character that is done every subject and every curriculum activity that continues to change and extra curriculum and the development of curricular or values through the four pathways to a development and character development through a variety of predetermined subjects[15]

c. A value is never taught but 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 by itself 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 the corner and health and arts and skills and others as important as related to the world of education to develop the character values of students. Therefore, 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 do not have to develop special learning processes to 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 they 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 educational process is carried out actively by the students 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 was 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.

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[14] Zainal Aqib and Sujak, Character Guides and Applications, (Bandung: Yrama Widya, 2011), p.9

[15] Syafaruddin et, al Innovation, p. 182

5. model dan metode pembelajaran karakter

Syafaruddin explained in general the character education strategy includes modeling, coaching, and training to instill good character.[16] And as for some strategies in attitude or affective learning, namely:

a. Consideration model

b. The development model of the negative

c. Techniques of clarifying values

d. Living Values Education[17]

And according to Gunawan by quoting Abdurrahman An-Nahlawi's opinion, there are several methods found in character education:

a. Hiwar or conversation method That is a conversation between humans and others by changing and using question and answer about a topic and purpose.[18]

b. Qiswah method or story

c. Method of parable

d. The uswah method or example

e. Habituation method

f. The method of ibrah and mau'izah

g. Targhib and Tarhib methods.

E. CONCLUSION

Researchers conclude that there is a method which is the method of jewellery or conversation, the method of qiswah or story, the metaphorical method, the method of folk or exemplary, the method of ritual, the method of ibrah and mau'izah, the method of taribib and tarib. Being a good educator and learner can be the best.

And the result of that research is.

1. Character education planning poured into the learning execution plan

2. Implementation of character Education through Islamic religious education has not gone as far as possible; it is evident from learning activities that have not yet been conducted that lead to character cultivation.

Suggestions

Based on the discussion that I have researched and described in the previous page, I was a researcher who suggested that the advice I provide is very helpful to all of us and our readers.

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[16] Syafaruddin et al, Innovation, pp.180-181

[17] Ibid.

[18] Gunawan, education, h. 88-89

Principal

Principals need to be more active in monitoring the teachers' income, which is primarily the religion of Islam and the assessment of character that teachers have made. And also communicates with the student's parents to instil a good character for the students.

To Teacher PAI

- In the lesson plan, the teacher should describe the learning activities in character development.

- Teachers should create an observation sheet on the development of attitude and character

- Teachers should re-read some of the learning strategies

- Teachers of Islam need to communicate a lot

- Teachers of Islam should instil in them the value of honesty.

Old person

As parents, we have children to participate and make their children good by instilling character values

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