Strategies for Implementing Character Education through Islamic Education at MAN 10 Jombang

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ABSTRACT

Religious education is one of three subjects that must be included in the curriculum of every formal educational institution in Indonesia. This is because religious life is one dimension of life that is expected to be realized in an integrated manner. Character education is a system of instilling good character values in all those involved and as school members so that they have knowledge, awareness and action in implementing these values. The approach used in this research is a qualitative approach, namely a research procedure that produces two descriptives in the form of speech or writing and behavior that can be observed from the subject itself. This type of research is descriptive, namely research that describes information data based on facts obtained in the field. The results of this research are answers to the problem formulation previously determined through observations, interviews and documentation carried out by researchers. The following are the results of interviews conducted by researchers at MAN 10 Jombang. Character education is a system of instilling character values which is good for all those involved and as school members so that they have knowledge, awareness and action in implementing these values. From this definition there are three important thoughts, namely: a. Value Transformation Process b. Developed in the mind c. Become one in behavior.

Keywords: Character education, Learning strategy, Islamic religious education

INTRODUCTION

Islamic religious education plays a very important role in the education system in Indonesia, as religious life is one of the dimensions that is expected to be integrated into the life of society. Religious education is one of the three subjects that must be included in the curriculum of every formal educational institution in Indonesia, mandated to shape the character and morals of students.

The term education originates from the word "didik," with the prefix "pe" and the suffix "an," which means the nature of the act of nurturing, training, teaching, and educating itself (Ramadhan, 2019). Therefore, education encompasses nurturing, training, teaching, and all efforts that are part of human endeavors to improve intelligence and skills (Achmad, 2022). In Greek, education is known as "paedagogie," which means guidance given to a child, while in English it is translated as "education," meaning development or guidance (Shofa, 2017). In Arabic, the term education is often used with several terminologies such as al-ta'lim, al-tarbiyah, and al-ta'dib, each of which has meanings related to teaching, nurturing, and moral refinement.

Education is a conscious and planned effort to create a learning atmosphere so that students can develop their potential, including religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and country (Wibawa, 2017). Character education, which is an integral part of education, is an effort to help someone understand and apply core ethical values in daily life. Character education is a deliberate effort to help someone develop core ethical values. It can be understood as moral education and character education aimed at realizing and spreading goodness in life (Cahyono et al., 2022). Character relates to moral concepts, moral attitudes, and moral behaviors. Character education needs to be implemented in formal education pathways, as well as in informal and non-formal education. According to the grand design developed by the Ministry of National Education (2010), psychologically and socio-culturally, character formation in individuals is a function of

all human potential (cognitive, affective, conative, and psychomotor) and occurs throughout life (Hamdun, 2016).

The implementation of character education began to receive serious attention from the government with the vision of implementing character education in 2010-2014. However, this implementation requires a clear understanding of the concepts of Character Building and Character Education themselves. Without a clear conceptual foundation and comprehensive understanding, this vision risks becoming mere rhetoric.

In MAN 10 Jombang, especially in the subject of Islamic religious education, the role of teachers is very important in the effort to nurture students' morals. Religious teachers have full responsibility for improving students' morals, and due to direct interaction with students, teachers better understand the situations and conditions experienced by students (Vitriana, 2017). However, character education and the inculcation of nationalism values in schools or other educational institutions are not running effectively because students have not found role models. Therefore, the need to link character education with Islamic religious education can be seen from two sides: the material and the learning process (Muhibah, 2020). In terms of material, Islamic religious education can include character education values, and in terms of the learning process, teachers in teaching Islamic religious education include character education.

In MAN 10 Jombang, based on initial surveys, it was found that character education in the teaching of Islamic religious education still faces various obstacles. The lack of role models and the integration of character values in the learning process is one of the main problems. This is also due to the lack of a clear understanding of the concepts and methods of character education. Therefore, there is a need for an effective and integrated character education implementation strategy in the teaching of Islamic religious education at MAN 10 Jombang. At MAN 10 Jombang, before conducting research, the researcher conducted a survey to understand the school's condition and identify problems during learning, especially in the subject of Islamic Religious Education (PAI).

From this background, the researcher raised the title "Implementation of Character Education in Islamic Religious Education Learning at MAN 10 Jombang" to explore and develop effective strategies for integrating character education into Islamic religious education subjects at the school. This research is expected to make a significant contribution to the effort to nurture students' morals and character and serve as a model for other schools in implementing character education.

METHOD

The approach used in this research is a qualitative approach, which is a research procedure that produces descriptive data in the form of spoken or written words and observable behavior from the subjects themselves. Qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of quantification. In qualitative research, the methods typically used are interviews, observations, and document utilization.

This type of research is descriptive, meaning it describes information based on the facts obtained in the field. Descriptive research is the most fundamental type of research. It is aimed at describing or illustrating existing phenomena, whether they are scientific or human-engineered. This research examines the form, activities, characteristics, changes, relationships, similarities, and differences with other phenomena.

The presence of the researcher in qualitative research is crucial because the main instrument in this type of research is the researcher themselves. Instruments other than humans can be used, but their function is limited to supporting the researcher's role as the primary instrument. The researcher's role is pivotal in this research, as they are responsible for collecting the data to be studied. Therefore, the researcher must be meticulous in observing or searching for data. Additionally, data or graphical instruments serve only as support.

The presence of the researcher is very important and essential. As Meleong stated, "in qualitative research, the researcher themselves or with the help of others is the main data collector." This is because the researcher acts as the data collector, analyst, and reporter of the research results while carrying out observation and data collection activities. Furthermore, the documentation technique involves searching for data in the form of books, journals, written information, and so on at MAN 10 Jombang related to the research.

RESULT AND DISCUSSION
Result
1. The Concept of Character Education in Islamic Religious Education (PAI) Learning

As we know, a concept is a picture or design that ensures learning proceeds as desired. Character, on the other hand, refers to the attitudes, behaviors, and traits that a person possesses, which greatly influence students' understanding of the subject matter in Islamic Religious Education (PAI) taught by the teacher.

Islamic Religious Education (PAI) is a part of religious learning. While it is not the sole factor in character education, other subjects also contribute to character education. However, I will focus on Islamic Religious Education (PAI) as a determinant in shaping the character of students.

The concept of character education in Islamic Religious Education (PAI) learning involves several key approaches:
 a. Establishing Rapport with Students : When students feel comfortable with their PAI teacher, they are more likely to remember the material taught.
 b. Teacher as a Friend : When teachers position themselves as friends, they can exchange arguments and ideas with students about the subject matter.
 c. Teacher as a Parent : When teachers take on the role of parents, students are expected to listen and pay attention to what the teacher says.
 d. Teacher as an Instructor : When teachers act as instructors, students are ready to grasp and learn the material presented.

This approach is illustrated by a PAI teacher at MAN 10 Jombang, who stated:

"At the beginning of the year, I try to get close to the students. I don't immediately dive into the curriculum material; instead, I focus on building rapport first. Once the rapport is established, I position myself as their friend. When they are comfortable, I can act as a parent. If they can accept us directly as teachers or parents, that's fine, but if not, they won't receive us well. This is our approach. When they feel comfortable, we also find it easier and more comfortable to teach the material."

Character education programs include:
a. Religious Activities : Such as commemorating Islamic holidays and emulating the Prophet Muhammad's (SAW) behavior.
b. Social Activities : These involve collaborative programs within the school environment, like helping those in need.
c. Disciplining Students : Ensuring that students adhere to school rules, such as participating in morning assemblies, and providing guidance books to monitor their behavior.

The head of MAN 10 Jombang explained:

"There are many programs, but the most important for character education is habituating students to morning activities, like religious practices. There are also assemblies to discipline students according to the rules. Other programs include commemorating Islamic holidays to teach religious values and emulate the Prophet's behavior."

Based on the interviews, it can be concluded that the concept of character education in PAI learning involves building rapport with students, acting as a friend, parent, and teacher.

2. Strategies for Character Education in PAI Learning at MAN 10 Jombang

As we know, strategy is a method used to achieve specific goals. Learning is a tool or device for acquiring knowledge. To achieve these goals, a suitable learning strategy is required to ensure that students can understand and apply the material in their daily lives.

Strategies for character education in PAI learning include:
 a. Creating Relevant Tools : Ensuring the necessary tools and materials are in place.
 b. Approaching Students : Building a rapport with students.
 c. Teacher as a Friend : Facilitating open discussion and argument exchange.
 d. Teacher as a Parent : Encouraging students to listen and pay attention.
 e. Teacher as an Instructor : Preparing students to learn and grasp the material.

A PAI teacher at MAN 10 Jombang described their approach:

"Teachers are required to have the necessary tools. At the beginning of the year, I try to get close to the students. I don't immediately dive into the curriculum material; instead, I build rapport first. Once the rapport is established, I position myself as their friend. When they are comfortable, I can act as a parent. If they can accept us directly as teachers or parents, that's fine, but if not, they won't

receive us well. This is our approach. When they feel comfortable, we also find it easier and more comfortable to teach the material."

Values instilled in character education include:

a. Belief in One God : Enhancing religious values through habits like waking students up to perform ablution before continuing the lesson.

b. Discipline : Training students to be orderly during lessons and in their daily activities.

A PAI teacher at MAN 10 Jombang elaborated:

"We strive to enhance religious values through habits, such as waking students up to perform ablution before continuing the lesson, and training them to be orderly during and outside of class activities."

Each teacher shapes students' characters to understand their traits and how to behave appropriately. This is done by providing guidance books to monitor good and bad behaviors.

The head of MAN 10 Jombang added:

"When students first join, they are given a guidance book to differentiate between good and bad behaviors. We hope they behave well and politely according to the character education taught at this school."

Students' attitudes towards PAI are enthusiastic and positive because it teaches ethics, manners, and respect for elders. Students Naya, Kirana, Yeni, and Nibras from MAN 10 Jombang expressed:

"We enjoy learning PAI because it teaches ethics, behavior, and manners, helping us understand how to respect elders and distinguish between good and bad behavior."

Based on these interviews, it can be concluded that the strategy for character education in PAI learning involves creating relevant tools, approaching students, and acting as a friend, parent, and teacher.

Discussion

1. The Concept of Character Education in Islamic Religious Education (PAI) Learning

The concept of character education is a framework or design intended to ensure that the learning process aligns with desired outcomes. Character encompasses the attitudes, behaviors, and traits possessed by an individual (Prasetiya & Cholily, 2021), which significantly influence students' understanding of Islamic Religious Education (PAI). Although PAI is not the only factor, it plays a crucial role in character education for students.Based on interviews with PAI teachers at MAN 10 Jombang, the concept of character education in PAI involves several approaches:

a. Personal Approach : Teachers approach students to create comfort, making the material easier to absorb.

b. Role as a Friend : Teachers position themselves as friends, allowing for open exchange of arguments and discussions.

c. Role as a Parent : Teachers act as parents, providing advice and guidance that students should heed and pay attention to.

d. Role as a Teacher : Teachers deliver material formally after students are prepared and comfortable.

 Character Education Programs

 The programs used in character education at MAN 10 Jombang include:

a. Religious Activities : Commemorating Islamic holidays and recounting the exemplary life of Prophet Muhammad SAW.

b. Social Activities : Collaborative programs within the school environment, such as providing assistance to those in need.

c. Discipline Habituation : Morning assemblies and other activities to accustom students to rules and discipline.

2. Strategies for Character Education in PAI

Learning strategies are methods employed to achieve specific objectives. In this context, the strategies for PAI learning at MAN 10 Jombang involve:

a. Creating Learning Devices : Following the applicable curriculum.

b. Personal Approach : Positioning themselves as friends, parents, and teachers as needed.

c. Discipline Habituation : Training students to be orderly in learning activities and daily life.

The values instilled in character education include:

a. Belief in One Almighty God : Enhancing piety through habituation, such as performing ablutions before resuming lessons if one has fallen asleep.
b. Discipline : Training students to be orderly and comply with rules both inside and outside the classroom.

Students at MAN 10 Jombang show enthusiastic and favorable attitudes towards PAI learning because it teaches morals, behavior, and etiquette. They understand the importance of respecting elders and distinguishing between good and bad behavior.

Based on interviews and analysis, it can be concluded that the concept of character education in PAI learning at MAN 10 Jombang includes a personal approach and the multiple roles of the teacher as a friend, parent, and teacher. The learning strategies involve creating appropriate learning devices, a personal approach, and discipline habituation (Pujiani & Wathon, 2023). The values of piety and discipline are instilled through consistent habituation and training (Rifaâ et al., 2017), while the students' enthusiastic attitudes towards PAI demonstrate the success of this method in shaping good character (Aladdiin et al., 2019).

Teacher's View on Instilled Values. The values instilled in character education include:
a. Belief in One Almighty God : Enhancing piety through habituation, such as performing ablutions before resuming lessons if one has fallen asleep.
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CONCLUSIONS

The concept of character education within Islamic Religious Education (PAI) at MAN 10 Jombang underscores the importance of integrating moral values and behavioral norms into the learning process. Through a personalized approach and the multifaceted role of teachers as mentors, guides, and educators, students are encouraged to embody virtues such as piety and discipline. This approach not only enhances their understanding of PAI but also fosters a positive attitude towards learning by emphasizing respect for elders and discernment between right and wrong conduct.

The strategies employed, including curriculum alignment, personal engagement, and discipline habituation, are pivotal in nurturing a conducive learning environment. Programs such as religious observances, social initiatives, and daily routines further reinforce these values, ensuring that students develop into individuals with strong ethical foundations.

Overall, the success of character education in PAI at MAN 10 Jombang is evident in the enthusiastic response of students towards the subject matter. This indicates that integrating moral teachings with academic learning effectively cultivates a sense of responsibility and integrity, essential for their personal development and contribution to society. Thus, the implementation of character education not only enriches their educational experience but also prepares them to become morally upright citizens in their communities.

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