

## Character Education in The Online Defense Process: Study Analysis of Morals Aqidah Learning

**M Wafiyul Ahdi,<sup>1</sup> Mokhammad Farkhannudin<sup>2</sup>,**

<sup>1</sup> Sharia Economics, Universitas KH. A. Wahab Hasbullah

<sup>2</sup> Islamic Education, Universitas KH. A. Wahab Hasbullah

\*Email: [wafiyulahdi@unwaha.ac.id](mailto:wafiyulahdi@unwaha.ac.id)

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### ABSTRACT

*Character Education is upahaya to realize the generation of the nation that is smart and good or has noble morals and personality of Indonesia. The success of character education hints at learning is not necessarily seen from the perspective of the cognitive realm alone through how the balance of the cognitive, affective and psychomotor realms whose estuary is to realize the whole human being becomes more moral, in this condition the covid 19 pandemic is currently a challenge for the world of education especially in character education such as in public schools in MAUWH Tambakberas Jombang the implementation of educators is conducted online first da lam character education process in the learning of Morals Aqidah that prioritizes smoothness in the online learning process, to get maximum results.in instilling good character values.*

**Keywords:** *Character Education; Morals Aqidah; Online Learning at MAUWH.*

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### INTRODUCTION

Education itself is one of the important things in the life of every human being that can not be left alone. In general, education is humanizing people. Therefore, through education is expected to grow the ability to face the demands of the present, both internal and external demands, precisely that can be called the influence of globalization. (Rizal & Bayu, 2020). Character is a basic value that builds one's personality, formed both because of the influence of heredity and environmental influences, which distinguishes it from others, and is manifested in its attitudes and behaviors in daily life. (Putra, 2018)

Online learning is learning that uses the internet network with accessibility, connectivity, flexibility, and the ability to bring out different types of learning interactions. (Sadikin & Hamidah, 2020). Learning Morals *Aqidah* is a very useful aspect that regulates various patterns of relationships should be done in life. Because there is no denying every action, the words of man must be based on the learning of Morals *Aqidah*. Without the learning of Morals *Aqidah*, life on the earth is not controlled and will lead to arbitrary deeds in people's lives. (Jannah, 2020). Therefore character education is very important what else in this pandemic era is expected learners when growing up can be useful human beings for the nation and the country and become the pride of both their parents.

Character education is an effort to create a generation of people who are smart and good or have noble character and Indonesian personality. The success of character education implies that learning is not necessarily seen from the perspective of the cognitive domain only, but how to balance the cognitive, affective, and psychomotor domains whose estuary is to create a complete human being. The current condition of the Covid-19 pandemic is a challenge for the world of education, especially formal education in an effort to educate the nation's character (Waqfin & Sakinah, 2021). Dominant learning is not done face-to-face, so it becomes a challenge for teachers in the character education process.

There is a change in learning methods during the pandemic which is carried out at home with online methods, teachers should understand not only completing the learning curriculum, learning is not just a transfer of knowledge by conveying material or giving assignments but there are values or characters that must still be instilled and built in students. Educators must modify lesson plans in such a

way that the methods used are appropriate and understood by students (Rahmawati *et al.*, 2021). The challenge lies not only in how to transfer knowledge, but how online learning remains focused on character education. This is because education is not only a transfer of knowledge but also a transfer of value in which the teacher's role is needed and cannot be replaced with any sophisticated technology. Of course, it is not easy for an educator to monitor how the character development of students in a situation cannot be monitored directly (Sirojudin & Al Ghozali, 2022). Collaborating with parents, of course, between teachers and parents must be a model of good character in the formation of children's character. Because the house is the school, the parents are the main characters here. However, many parents complain that they are not able to act as educators like a teacher. In fact, this learning moment at home can be a good time to maintain communication between parents and their children, this is where parents show their role as reliable educators.

## **METHOD**

The type of research used by researchers is descriptive qualitative research based on the philosophy of postpositivism (the search for meaning behind data), Used to research on the condition of natural objects, (as opposed to experimentation). Where researchers are a key instrument, data source sampling is done purposively and snowbaally, data collection techniques with triangulasi.(Sugiyono, 2015)

## **RESULT AND DISCUSSION**

### **Result**

Implementation of Character Education on Morals Religious Learning Conducted Online At MAUWH Bahrul Ulum Tambak Beras Jombang. Based on the results of an interview with Guru Mapel Akidah Akhlak, Mrs. Rika Wahyu Widyaningsih, S.H stated that:

"During the pandemic the implementation of learning is conducted online, especially the learning process of Morals, in its implementation using online media such as: WhatsApp, google meet, el ma, googleform and learning Morals Aqidah involve students to more actively learn using online media, as well as students in the learning process conducted at home or in their respective boarding schools "

It is also strengthened by, Mr. Ach Muzzaki, S. pd. I Guru Mapel Akidah Akhlak stated:

"In learning Morals Aqidah online implementation of learning using online media and involving students to be more active in self-learning "

Constraints and Solutions In The Implementation of Character Education On Akhlak Atheism Learning Conducted Online at MAUWH Bahrul Ulum Tambak Beras Jombang, About the constraints and solutions of character education on online learning of Akhlak Faith Mrs. Rika Wahyu Widyaningsih, S.H stated:

"There are some constraints on the learning process of Morals Aqidah online first such as lack of response, passive lebig and less conducive in learning, the solution is that the teacher will give questions so that students return again to the response to learning for the lack of conduciveness of the school to make PJ each class that aims to condition students in the learning process"

It is also strengthened Mr. Ach Muzzaki, S pd. I Guru Mapel Morals Aqidah which states:

"There are some obstacles such as: teachers are difficult to explain the materials taught because character education in the learning of Morals Aqidah is easier to face-to-face because teachers when describing materials can apply the value of educators ruster to students which makes the student more aware of the material delivered "

### **Discussion**

Implementation of Character Education on Morals Religious Learning Conducted Online At MAUWH Bahrul Ulum Tambak Beras Jombang. Character education is an absolute thing to be implemented because basically all teachers as educators have the same goal in shaping the character of the nation. As Berkowitz and Bier said Character education is the creation of a school environment that assists students in the development of ethics, responsibility through models, and the teaching of good character through universal values.

Based on this in MAUWH Tambakberas Jombang, the implementation of character education on the learning of Morals Aqidah conducted online is carried out using online media such as: WhastApp, Google Meet, Google Form, and El Ma (elearning madrasah) and involve students to be active in self-learning by using online media that results in students better understand the material delivered, in the

implementation of learning Akhlak Akidah conducted online students doing at home or boarding school respectively. Constraints and Solutions In the Implementation of Character Education On Akhlak Atheism Learning Conducted Online at MAUWH Bahrul Ulum Tambak Beras Jombang, Based on research data there are several obstacles in the implementation of character education in the learning of Akhlak Faith conducted online, namely:

There is no response from the students that results in the atmosphere of learning impressed passive and monotonous, Teachers are difficult to apply the values of character education contained in the learning of Morals Aqidah due to the absence of direct interaction between teachers and students, Character education implementation in the learning of morlas Is less conducive because the absence of teachers who directly supervise the behavior of learners resulting in the learning process pe and students do not focus on the materials taught, In the implementation of online learning conducted at home or boarding school sometimes some students have problems or constraints such as the time of the learning process there are students who help parents or students who are in boarding school at the time of learning constrained connections or signals that result in the student is not maximal in following the learning process , Even at exam time Susana is less conducive because of the absence of teachers who supervise directly.

To address the obstacles that occur in the implementation of character education in the learning of Morals Faith conducted online from the school itself makes several solutions including: The existence of PJ (responsible handlers) of each class that makes it easier for teachers to monitor or condition students in the learning process if it does not run smoothly and maximally. There is a further evaluation from the school to overcome problems or obstacles that occur in the learning process such as the example of students who are in boarding school at the same time of learning, which results in the constraints of connections or signals. In the implementation of character education in the learning of Morals, morals is more maximal with face-to-face because teachers are more able to apply character values in the learning of Akhlak.

In the previous research conducted by I Wayan Eka Santika (2020) which focuses more on Character Education and Online Learning that aims to know the main function of character education while in the previous research conducted by Miftahul Jannah (2020) which focuses more on the Role of Morals Religion to Instill The Value of Student Character Education. The research conducted by researchers focused on character education in the online learning process of the study of analysis of moral atheism learning at MAUWH Bahrul Ulum Tambak Beras Jombang.

## **CONCLUSION**

Based on the results of the study at MAUWH Tambakberas Jombang, researchers can conclude that: The implementation of character education on Morals Aqidah learning conducted online at MAUWH Tambakberas Jombang is carried out using online media such as using WhastApp, Google Meet, Google Form, El Ma (madrasah elearning) and involving students to be more active in learning using online media and in the online learning process conducted at home or diasrama pe santren each.

The obstacles and solutions in the implementation of character education in the learning of Morals Aqidah conducted online include: there is no response from students that results in a passive and monotonous learning atmosphere, teachers are difficult to apply the values of character education contained in the learning of Morals Faith due to the absence of direct interaction between teachers and students. the implementation of character education in the learning of Morals Aqidah is less conducive because of the absence of teachers who directly supervise the behavior of learners that results in the learning process of learners do not focus on the materials taught, In the implementation of online learning conducted at home or boarding schools sometimes some students have problems or constraints such as the time of the learning process there are students who help parents or students who b erada pesantren diasrama at the time of learning constrained connections or signals that resulted in the student is not maximal in following the learning process. Even at exam time Susana was less conducive due to the absence of teachers watching directly. Solution: The existence of PJ (responsible handler) of each class that makes it easier for teachers to monitor or condition students in the learning process if it does not run smoothly and maximally. There is a further evaluation from the school to overcome problems or obstacles that occur in the learning process such as the example of students who are in boarding school at the same time of learning, which results in the constraints of connections or signals. In the implementation of character education in the learning of Morals Aqidah is more maximal with face-to-face because teachers are more able to apply character values in the learning of Akhlak.

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