

Implementing the Value of Character Education in Islamic Religious Education in State Elementary School (SDN) Ciranjang 02 Cianjur

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Abstract

The importance of education for human life causes the need to educate human character from an early age. This character planting can then be done through various media, where Islamic religious education media can be considered entirely appropriate as a medium for planting character education values. This study aims to see how the importance of character education is instilled through learning Islamic religious education at SDN Ciranjang 02. This research will be carried out using a descriptive qualitative approach. The data from this study were obtained from various research results and previous studies. This study found that there were seven aspects of learning Islamic religious education at SDN Ciranjang 02 Cianjur. Then the implementation of character education is carried out by getting used to religion that is contrary to the Qur'an and As-Sunnah. Finally, the implementation of character education through Islamic Religious Education learning at SDN Ciranjang 02 is integrated into the Islamic Religious Education subjects, especially in monotheism and morality.

Keywords: *Character Education, Islamic Religious Education, State Elementary School Ciranjang 02.*



A. INTRODUCTION

Education is one of the critical elements in human life. The education process occurs throughout human life, from birth to death. Education can happen anywhere, whether at home, at school, or in the environment. Law No. 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create a learning atmosphere and learning process (Settersten et al., 2020). This is done so that students actively develop the religious-spiritual power, self-control, personality, noble character, and abilities required by themselves, their community, their nation, and their state (Intania & Sutama, 2020).

Education about character is derived from the words education and character. Education is the process of inculcating culture into an individual, hence civilizing society. Similarly, personality and character have the same connotation (Abdi, 2018). Personality is seen as a trait, trait, style, or characteristic of a person that derives from forms accepted by the environment, such as the family environment in childhood and one's innate from birth (Badaruddin et al., 2020).

However, there are currently sufficient symptoms of the loss of the noble qualities inherent to our nation, such as honesty, civility, and togetherness, to warrant our alarm. Many people are worried about this moral decline, and even more extreme are blaming each other for one agency (Yuliana et al., 2020). Various mass media, print

media, and electronic media reported violations committed by students or teenagers. These violations range from ordinary delinquency (skipping school) to specific delinquency (sex outside of marriage, narcotics abuse, and so on). However, if this is a common thread, it boils down to the education factor (Yoo, 2022).

Three components become a factor in a person's change: home, school, and environment. The school is among the three components that have the essential foundation. School is an architecture for forming the child's personality after the family (Agarwal et al., 2021). The world of education is the most critical institution or institution in the formation and development of generations of nations, communities, and individuals who can respond to the challenges of the times through adequate knowledge and skills in managing an educational institution professionally. An educational process will be successful if the existing components (family, school, and community) work together to create a conducive academic environment (Shaturaev, 2021). We must make an effort to transform these ideals into traits of which we may be proud in front of other nations. Efforts in this area include enhancing the educational system, with a focus on character education (Syamsul, 2018).

Character Education is a system of inculcating behavioral values (character) to school members, including knowledge, awareness or willingness, and actions to execute these values, both towards God Almighty (YME), oneself, fellow environment, and nationality, so that they become human beings (Nurindarwati et al., 2022).

In this regard, the role and function of Islamic education are strategic in creating conditions for a moral, prosperous, just, and prosperous society. It is included in the mini handling or guidance of the nation's children (Alghamdi et al., 2022). Because with Islamic education, their morals or behavior can be controlled and appropriately directed by following the teachings of Islam. So that it can create students who have good morals and are broad-minded (Bali & Rozhana, 2022).

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At this time, the values of the nation's character have begun to be implemented in schools in various subjects, especially in Islamic Religious Education. Like in other schools, at SDN Ciranjang 02 Cianjur, which is the seven object of research, this author has applied the values of national character in religious lessons since last year. SDN Ciranjang 02 Cianjur is one of the favorite schools in Cianjur. This school implemented a pattern of character education in the teaching of education last year.

Through the various explanations above, the researcher then intends to see how the values of character education can be instilled and implemented for the students of SDN Ciranjang 02 through learning Islamic religious education.

B. LITERATURE REVIEW

1. Character Building

Suyanto claimed that character education is advantageous since it incorporates cognitive, emotional, and behavioral components (action). In the meantime, Masnur Muslich stated that character education is a system for teaching school members about character values, including knowledge, awareness, willingness, and action to implement these values, both toward God Almighty (YME), oneself, others, the environment, and nationality, so that they become human beings (Fakhrurrazi et al., 2022).

According to Bagus Mustakim, character education may be seen as the process of instilling pupils with the defining characteristics of their society so that they can mature into adults who adhere to the cultural values of their community (Almuhajir, 2021). Agreeing with Bagus Mustakim, according to Dony Kusuma, character education is the dynamics of continuous ability development in humans to internalize values to produce an active, stable disposition in the individual (Maiese, 2022).

Character education, according to Sri Judiani, is education that develops character values in pupils so that they have values and character as their character and apply these values in their lives as religious, nationalistic, productive, and creative members of society and citizens (Pradana et al., 2020). In line with Sri Judiani's view, Agus Wibowo contends that character education instills and cultivates noble character in pupils so that they can use and practice it throughout their life, whether in the family, the community, or as citizens. Mardiatmadja had a similar view that moral value education (character) helps pupils recognize and experience values and integrate them into their entire lives (Husaini & Johansyah, 2019).

From the experts' opinions above, it can be concluded that character education is an effort to grow and develop noble values for students. This is done so that they know, internalize, and apply these noble values in their lives in their families, communities, nations, and countries.

2. Islamic Religious Education Learning

Islamic Religious Education is a deliberate and organized endeavor to prepare pupils to believe, comprehend, value, and practice Islamic principles through guidance, instruction, and training activities (Tsoraya et al., 2022). Islamic religious education can be interpreted in two senses: planting Islamic religious teachings and studying material that becomes the material of the planting/education process itself (Purwanto & Athoillah, 2021).

From this perspective, a number of factors must be considered when learning Islamic Religious Education, including the following:

- a. Islamic religious education as a purposeful endeavor, that is, as an activity of guidance, teaching, or training carried out in a planned and deliberate manner with regard to the desired outcomes (Zaman, 2020).
- b. Students who wish to reach their objectives are coached, instructed, or trained in improving, believing, comprehending, living, and experiencing the teachings of Islam (Mustajab et al., 2020).

- c. Educators who carry out guidance, teaching, or training activities consciously for their students to achieve the goals of Islamic Religious Education (Wahyudi & Huda, 2019).
- d. The activities (learning) of Islamic Religious Education are intended to increase students' belief, comprehension, appreciation, and experience of the Islamic religion's teachings, in addition to forming piety (personal attributes) and simultaneously developing societal piety (Muhtar et al., 2019). Personal piety is supposed to flow outward in daily interactions with religious and nonreligious individuals, as well as within the nation and state, so that national unity and integrity can be achieved (Shea, 2019).

C. METHOD

This study uses a qualitative research approach because it presents data in words. The type of research used by the researcher is descriptive research. The reason for using this type of research is because researchers want to know and provide an overview of the implementation of character education in learning Islamic religious education at SDN Ciranjang 02 Cianjur.

D. RESULT AND DISCUSSION

1. Islamic Religious Education Learning at SDN Ciranjang 02 Cianjur

Islamic religious education is imparted in accordance with the tenets that religion should be taught to humans with the goal of producing individuals who fear Allah SWT and have a noble character, as well as those who are honest, fair, virtuous, ethical, mutually respectful, disciplined, harmonious, and productive. It is believed that Islamic Religious Education will generate individuals who work ceaselessly to perfect their religion, piety, and morals, as well as actively develop civilization and harmony of life, particularly for the advancement of a nation's society. Failure to plan is the same as planning to fail. The wise words quoted above imply how important it is to prepare for learning through the development of learning tools.

What has been described above has been done by Islamic Religious Education teachers at SDN Ciranjang 02 Cianjur. The Islamic Religious Education teachers there always consider everything before going directly to face the students. They prepare to learn tools such as SK/KD, KKM, prota, promissory notes, syllabus, and lesson plans. But it is not following the implementation. In every teaching student, the teacher does not use lesson plans. The teacher does it spontaneously and flexibly.

In the implementation of class observations, namely from the teacher, students, and physical factors for class 92, following the results of observations that have been carried out by the observer twice, the results of our analysis are as follows:

a. From the Teacher

Every time he opens a lesson, or before starting the material, the teacher always holds an apperception first and evaluates the material last week so that the

explanation is sequential (systematic). Besides that, it can also stimulate students' knowledge. Islamic education is expected to produce humans who constantly strive to perfect faith, piety, and morals. If we analyze both the explanation and the presentation, the teacher uses several sources and learning media such as LCDs, laptops, textbooks, and whiteboards. Most of the subjects studied in Islamic Religious Education depend on textbooks and worksheets. Therefore, the learning method that is widely used is Active Learning by taking notes, summarizing, and working on practice questions. In addition to this, Islamic Religious Education teachers have skills or creativity in conditioning classes that can attract students' attention to the success of the teaching and learning process.

b. From the Student

The interaction or relationship between teachers and students is essential to create a more communicative teaching and learning atmosphere. The exchange here has certain limitations. In other words, the teacher knows his position as a teacher where he must provide an excellent example for his students. On the other hand, students realize that they are students who must comply with all the provisions of the existing norms. Students pay attention during the learning process and are only sure students respond with questions, while other students are silent. This is due to the lack of motivation to learn from students. In addition to many students, around 34 children sometimes students feel bored and sleepy.

c. Class Physical Factor

Classroom arrangement is also essential to create a conducive and exciting learning atmosphere. Learning equipment must also be available and adapted to the subject matter and the place. If needed, can also format the seat so that students do not feel bored and bored by sitting on the same bench (quantum teaching). The state of the study room is quite spacious, with a student capacity of 34 people. The classroom is clean, with a few wall decorations, photos of the President and Vice President, and posters hanging on the walls. Electronic media in the form of LCDs are often used in addition to whiteboards in the classroom to implement learning.

2. Implementation of Character Education developed by SDN Ciranjang 02 Cianjur

All character values do not have to be implemented all at once. This means that these values can be developed according to the interests and conditions of each educational unit. Likewise, with what is in SDN Ciranjang 02 Cianjur, not all character values are developed in this school. SMP Khadijah Surabaya is still developing seven-character values, namely: 1) Religious; 2) Honest; 3) Democratic; 4) Social Care; 5) Care for the Environment; 6) Love the homeland; 7) Discipline.

The existing facilities and infrastructure at SDN Ciranjang 02 Cianjur also support character education at SDN Ciranjang 02 Cianjur. And the seven pillars of

character values developed in the school adjust to the availability of existing facilities and infrastructure. But in reality, the students have not fully implemented the character values developed at SDN Ciranjang 02 Cianjur, especially in the value of caring for the environment and discipline. So far, character education in schools has only touched the level of introducing norms or values and not yet at the level of internalization and real action in everyday life.

In implementing character education and solutions. In carrying out character education at SDN Ciranjang 02 Cianjur, not all teachers understand character education. Moreover, SDN Ciranjang 02 Cianjur consists of seven aspects of one subject of Islam, namely: Qur'an Hadith, Aqidah, Fiqh, Morals, Dates (SKI), Muhammadiyah, and Arabic.

The obstacles in implementing character education are because the number of aspects in many Islamic religious subjects is only carried out for 4 hours, so character education is not carried out optimally. So, a teacher must be competent in managing time to achieve the desired target of Islamic Religious Education because teachers are required to complete the material while also inserting character education in Islamic Religious Education.

Although there are various obstacles in the implementation of character education, schools try to minimize these obstacles in the following ways:

- a. Involving teachers at SDN Ciranjang 02 Cianjur in seminars and workshops on character education.
- b. Holding their workshop on syllabus development, as has been implemented by SDN Ciranjang 02 Cianjur.
- c. Conduct comparative studies with superior schools on the implementation of character education.

So, various efforts have been made to apply character education optimally by SDN Ciranjang 02 Cianjur.

3. Implementation of Character Education Through Islamic Religious Education Learning

Learning Islamic religious education in schools is carried out to develop the potential of students' faith and devotion to Allah and have noble character. Islamic religious education is a conscious and planned effort in preparing students to recognize, understand, live up to faith and fear, and have a noble character in practicing Islamic teachings from the primary source of the holy book Al-Quran and Hadith, through guidance, teaching, training, and education activities and use of experience. Accompanied by advice to respect adherents of other religions concerning inter-religious harmony in society to realize national unity and integrity.

Before a teacher teaches in class, he will prepare what is called a learning device. The success of a teacher in learning is highly expected. To meet these goals, careful preparation is needed. Character education applied in schools is not taught in particular subjects. But it is integrated into every subject. Integration of character education in subjects and including local content according to its specificity. Character

education values are integrated into each subject's syllabus and lesson plans. The values of character education are listed in learning activities in the syllabus. Likewise, in Islamic religious education lessons, the values of national character education are included in making syllabus and lesson plans. Following the strategy for implementing character education, character education is integrated into subjects by developing a syllabus and lesson plans on existing essential competencies following the values to be applied.

Likewise, in Islamic Religious Education at SDN Ciranjang 02 Cianjur. Character education is integrated into the syllabus and lesson plans. Educators, especially Islamic Religious Education teachers, incorporate character education values into their syllabus and lesson plans. When viewed from the syllabus and lesson plans, the learning process of Islamic Religious Education lessons at SDN Ciranjang 02 Cianjur has included the values of character education starting from exploration, elaboration, and confirmation of Islamic Religious Education. From exploration activities, for example, the teacher tries to involve students in looking for information the day after tomorrow and in-depth about the material being studied from various sources (examples of instilled values: independent, logical thinking, creative, cooperative). From elaboration activities, for example, teachers in teaching also try to provide opportunities for reflection and opinion, and students can get used to reading and writing (instilled values: confident, creative, critical, love science). While in confirmation activities, the teacher can provide positive feedback and reinforcement and facilitate students' reflection to gain learning experiences (instilled values: mutual respect, self-confidence).

Implementation of character education in schools should be carried out through an active learning process, which means providing space for teachers to implement it optimally. Following the principle that value development must be carried out actively by students (he is the subject who will accept, make the values his own, and create the values he has learned as the basis for every action), then the position of students as active subjects in learning is the main principle of active learning.

The planting of character education at SDN Ciranjang 02 Cianjur is implemented in all subjects. Especially the subjects of Islamic Religious Education aspects of aqidah, namely Faith in Angels. Planning can be seen in the syllabus and lesson plans, including character education. Implementing character education for Islamic Religious Education subjects in aqidah, namely Faith in Angels, has been carried out well. It can be seen from the teacher developing their own SK and KD for Islamic Religious Education subjects in the aspect of aqidah, namely Faith in Angels, then developing again in the form of development teaching materials (LKS) it aims to make it easier for teachers to teach because before starting teaching the teacher has conceptualized it first.

In planting character education, it should be done in schools, but parents and the community must also support the cultivation of character education to produce students with good character. For Islamic Religious Education subjects, SDN

Ciranjang 02 Cianjur uses the Al-Islam and Al-Quran books because the material discussed is the aspect of aqidah, namely Faith in Angels, in this material the character is instilled in students, namely to always be careful in all kinds of actions and deeds, always do positive, diligent in studying science and decorate yourself with noble character. There is also an order to be pious and have good character in this material. In its application in school, students are always taught to have good character by parents, teachers, friends, relatives, and everyone. In conducting the assessment, it is not only seen the cognitive results, but the most important thing is the affective or attitude because it shows whether the student's behavior is good or bad.

E. CONCLUSION

From the results of the data analysis above, the authors can conclude that Islamic Religious Education learning at SDN Ciranjang 02 Cianjur consists of seven aspects, namely the Qur'an, Hadith, Tawhid, Akhlaq, Fiqh, Dates (SKI), and Muhammadiyah. The curriculum used for class X is the 2013 curriculum. All the Islamic Religious Education teachers have a complete syllabus and lesson plans for their learning tools. The school determines the curriculum for all subjects of Islamic Religious Education, especially in aspects of the Qur'an, Hadith, Tawhid, Fiqh, Dates (SKI), and Muhammadiyah. By using a combination of the national curriculum, the Ministry of Religion curriculum is adapted to the Islamic Religious Education curriculum of the Muhammadiyah organization. Then the implementation of character education at SDN Ciranjang 02 Cianjur is religious habituation that leans on the Al-Qur'an and As-Sunnah and Muhammadiyah, which is carried out daily routine activities and integrated with learning in all subjects. Examples of daily routine activities that instill character education include greeting salim smiles, reading prayers before starting learning, praying dhuha in the congregation, praying dhuhr in the congregation, reading and memorizing juz 30, and every Friday always held infaq. Finally, the implementation of character education through Islamic Religious Education learning at SDN Ciranjang 02 Cianjur is integrated with the subjects of Islamic Religious Education, especially in monotheism and morality, in which SDN Ciranjang 02 Cianjur uses Al-Islam, Al-Qur'an and interpretation books. The implementation of character education through Islamic Religious Education learning has not been maximized because there are several inhibiting factors, namely the lack of knowledge of Islamic Religious Education teachers in understanding how to implement the 2013 curriculum in Islamic religious education subjects. To overcome these obstacles, schools have several solutions, namely by instilling character education when learning Islam and implementing it in routine activities.

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